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THE  
*General Baptist Magazine*

FOR

1876.

EDITED BY

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GOD WILLETH ALL MEN TO BE SAVED, AND TO COME UNTO THE CERTAIN KNOWLEDGE  
OF THE TRUTH: FOR THERE IS ONE GOD, ONE MEDIATOR ALSO BETWEEN GOD AND  
MEN, CHRIST JESUS (HIMSELF MAN); WHO GAVE HIMSELF A RANSOM FOR ALL.

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ROMANISM JUDGED AND CONDEMNED BY CHRIST  
JESUS.

MATTHEW XV. 1—20.

THE statement that the men who put the question to Christ, "Why do Thy disciples transgress the tradition of the elders?" were "Scribes and Pharisees *from Jerusalem*," supplies the key to the interpretation of this significant section of Matthew's gospel, and renders it as necessary to understand the spirit of the mission of these men to the north, as it is to give a frank and fair outline of their case.

Apparently the "Scribes and Pharisees" formed part of an important deputation sent from the head-quarters of religion and worship into Galilee, to watch the movements of the, now, notorious innovator of Nazareth, criticise and depreciate His work, and injure Him as far as possible in the stronghold of His power. They were members of a compact, energetic, and wide-spread fraternity—a fraternity which perfectly understood the value of coherent organization, knew where and how to strike a decisive blow, and could easily marshal its forces so as to cripple a real or suspected enemy. As to their spirit, the author of *Ecce Homo* says, "they united the conservatism of lawyers to the bigotry of priests;" and the Evangelists picture them as obtrusively self-seeking, greedy as misers, avaricious of power as despots, cunning as foxes, cruel as hungry tigers, and yet withal ostentatiously religious, and elaborately ritualistic. Fighting with passionate fury about sprigs of mint and packets of aniseed, yet they devoured widows' houses without remorse, and drew glittering shekels from the pockets of unwary children, even though the parents of those children starved for want of bread. Similar interests and hopes made them one, so that they were as united as they were ubiquitous, and as free from discord as they were full of craft; and therefore accessions of power were readily drafted off to any weak or threatened position. Hence such a person as Christ Jesus was sure to find them plenty of work. It was natural they should dog His steps, defame His character, underrate His work, and seek, in every way their embittered malignity could suggest, to discredit Him. Success for Him was ruin to them. One or other must perish. Bent on saving themselves, they must destroy Him.

So far, then, it does not really matter much what is their *case*. Any pretext is good enough for a determined murderer. Wickedness is not over-done with scruples. The Devil is not painfully conscientious. Still a frank statement of the case of the Pharisees will throw some

light on their spirit, and help us to enter with more intelligent appreciation into the meaning of the reply of Christ.

It is in a nutshell. The matter of fact is this. The immediate followers of this self-appointed Reformer, the men perambulating the country with Him, and enjoying His confidence, did not always wash their hands before they ate bread! They had been seen in the guilty act! Such behaviour was obviously base, and merited the severest rebuke. It was a gross disrespect to that body of religious ritual and external discipline accumulated during centuries by their wisest men. They were breaking with their hoary and sacred traditions, pouring contempt on the concentrated wisdom of ages, and profanely daring to think and act for themselves. No direct attack is made on Christ; but He is held responsible, and indirectly blamed, for the serious misdemeanor of His disciples.

Now our Lord, as His habit was, directed His reply much more to the *spirit* in which the case was "got up" than to the merits or demerits of the case itself. As a courteous and considerate Jew He could not be guilty of the slightest offence to the healthy and national sentiment of His countrymen, in common with Persians, Greeks, and Romans, in favour of washing the hands before meals: but the mean and wicked feeling with which the accusation was urged, the tone of self-satisfied and supercilious conceit, the assumption of essential virtue by men who were hollow formalists and treble-dyed hypocrites, compelled Him to return the attack in the most determined and vehement manner, tearing the mask off their deformities, laying bare their radical errors and their awful consequences, rebuking them in the language of their prophets, and showing that even if the allegation deserved serious treatment, still they were the last men in the world to prefer it, for by this self-same irrational regard for "the tradition of the elders" they had become guilty of offering an insult to the law of God, of inciting men to immoral deeds, and inflicting irreparable injury on themselves and the nation.

Thus this interview reveals, in the first instance, the spirit, tactics, and effects, of the TRADITIONALISM of the days of Christ; and in the next, it makes known the real core and fearful results of the TRADITIONAL SPIRIT in all ages of the world. It shows the living Christ in conflict with the crass priestism and thickening superstition of His time; the Eternal Word doing battle with a false, selfish, and blind reverence for the words of erring men, and for the authority of *bodies* of erring men: but also gives a vivid foregleam of the very battle of CHRIST AND ROMANISM, of the spirit of the Bible and that of Traditionalism, in the very thick of which all the peoples of Christendom are, at this moment, hotly engaged. It is an ancient panorama, but the Painter is the Lord of all the ages, and the pictures are for all times. It is an old-world controversy; but the Supreme Teacher is with us all the days, even to the end, and the principles He utters are as final and authoritative now as ever, and yield to-day, as of old, the best guidance as to the attitude Christ's men should take, and the work they should do for His church and His world.

As men possessed of unshaken faith in the infinite sufficiency of our Lord, and alive to the pressing questions of our own day, let us listen

to the judgment He passes on the essential spirit of Traditionalism (which, as we shall see, is nothing other than Romanism) of His and every other day.

#### I. TRADITIONALISM MAKES VOID THE PLAIN AND OBVIOUS LAWS OF GOD.

This is the grave charge brought by Christ against His accusers ; and a charge He sustains by citing, in evidence, a flagrant instance in which they had encouraged children to dishonour their parents, and inflict cruelty upon them for the sake of maintaining the magnificence and splendour of the temple rites. Thus had they made the clear commandment of God of none effect by their tradition. But mark—

(1.) Their wrong was no mere *change of expression*, no fresh setting of an old statute. That may be inevitable, and often is. The speech of the days of Edward the Confessor is a barbarous jargon to the subjects of Victoria. New modes of stating old truths are as necessary as a new currency to a people of thriving commerce and world-embracing trade, or as stronger food for growing lads : but Traditionalism is not a new coining of the old precious metals, it is a specious robbery ; a gift of worthless though gilded dross for pure gold. Instead of passing from “milk” to “strong meat,” it goes from milk to opium.

(2.) Nor is the vice into which the Pharisees have fallen to be confounded with *novel applications* of old doctrines, or the extension of time-worn laws to new subjects and climes. *Magna Charta* is not made void when its principles are extended to the *Habeas Corpus Act*, and the manumission of Jamaica slaves. Sunday schools are of recent growth, but they find “ample room and verge enough” in His words who said, “Feed my Lambs.”

(3.) Still further. Traditionalism is not to be mistaken for the fuller *development* of doctrines contained in the laws of God. Few will assert that the Jews of the wilderness comprehended the whole meaning of the “ten words” which came by Moses at the moment of their delivery ; and fewer still that the vast breadths of doctrine contained in the sayings of Christ were seen in all their scope and connection by His disciples. His words concerning our Father and His Father are better understood now than ever they could be whilst the type of sovereign power was a Nero, and the father of the home was a despot. The doctrinal fulness of Paul’s Epistles was unknown to the bickering Corinthians and the unstable Gauls. Experience illuminates and enforces fundamental laws, but never makes them void. It takes us back to God, never away from Him ; it discloses Christ, never puts Him behind a screen ; it urges with august sanctions every common duty of life, never strikes a fatal blow at the heart of the home. The Sun of Truth shone in His meridian glory when Christ was here ; but the mirror that reflected His rays required centuries of burnishing before it could give them back with perfectness. Traditionalism smears the mirror with a coating of phosphoric falsehood, so that we get a blinding glare in the place of the pure ray of truth.

(4.) Once more. The allegation of Christ does not refer to any question of different readings, of absent commas, notes of interrogation, of infinitesimal strokes inside or outside of letters, but to a positive and

contradictory addition to the word of God, such as makes it void of all helpful, healing, and directing power. The carcase is kept and clothed in gayest robes, but it is a carcase and nothing more. The house is beautified, elaborately buttressed, but not till the tenant has been robbed and destroyed. The two tables of stone are not broken; nay, they are set in frames of gold; but the writing is so overlaid with "Corban," and other like words, that God's revelation is utterly suppressed and falsified. "Temple offerings," say these Pharisees, "take precedence of all gifts in behalf of parents." "The word is water, but the interpretation is wine." "The study of the text is only a waste of time." If the Scribes say "the left is right, and the right is left, hear them."

It is not far from this to Romanism, is it? The spirit and work of Traditionalism, wherever it appears, and throughout all its disguises, always displaces the word of God; and Romanism, which was and is the perfectest incarnation of this Spirit, says in so many words, "the Bible is a dangerous book," and forthwith prohibits it, and will not have it circulated *wherever it can prevent it*. As we have just seen in the controversy between Cardinal Manning and Lord Redesdale, the Papal Church sets the Word of God aside as it pleases. Admitted that the Lord's Supper was instituted in both kinds for the disciples, the Church has full rights to alter it, and over-ride Christ, and give only "half a sacrament." Christ offers pardon freely and fully to all; Rome *sells* it. The Scriptures declare that forgiveness is God's free gift direct to the believing soul: Rome clothes her priests with power to absolve. Revelation says, "Neither is there salvation in any other than Christ:" Rome proclaims salvation by Mary. In countries such as Bohemia and Spain, where the Papacy has full sway, Roman Catholicism is a great effort to get rid of Christ, and to substitute Mary for Him, in heaven, and an infallible Pope, on earth. Salvation is easy through the Virgin; it is only obtained with difficulty through Christ. Ever since the Council of Trent, Rome has set itself in the most direct and violent antagonism to essential points of Biblical Christianity. Popery is the effacement of the Bible. The Pope crucifies Christ, and puts Him to an open shame.

But the crucified Nazarene is still the infallible Judge of men, and as such He condemns and rebukes the spirit that dethrones God and makes void His commands.

## II. TRADITIONALISM ALWAYS LEADS TO FLAGRANT AND INCREASING IMMORALITY.

Christ Jesus cites only one of many cases in exemplification of this charge; but it is a critical and typical one in a high degree. Indeed if we had not the evidence before us we could scarcely believe that so barefaced an act of immorality could have been perpetrated by men outwardly religious, and confessedly the public guides on religious questions: but to think of the practise of such an immoral act being enjoined in the name of religion, and urged by the most solemn consideration, is painfully appalling. God said, "Honour your father and mother," and backed the mandate with a large promise of good. These contumacious Pharisees directly incited to disobedience, and to disobedience in cases where feeble and tottering age needed the warm and loving support of strong and self-sufficing youth. The disobedience



they directed and stimulated was not with regard to "trifles light as air," dress, and form, and ceremony and the like. Traditionalism does not go wrong in trifles only; it goes wrong in essentials, in morals every healthy conscience enjoins; and so it stultifies the nature that is in us, and blots out both the handwriting of God on the tablets of the heart and on the tables of stone at one fell stroke. It devours widows' houses; and then, to hoodwink the policeman, falls down at the corner of the street and makes a long prayer. It robs aged parents; and to quiet people who were ready to cry "Stop thief," begins to preach. It adds blasphemy to robbery.

How Romanism has made itself to stink in the nostrils of all honest men by its sanctified immoralities! Whence came, and who originated that ominous collocation of words, *a pious fraud*? How is it that the most sacred name of *Jesus* has passed into an epithet describing organized cunning of the most subtle kind, wheedling trickery, secret immorality, and the utter suppression of conscience. From whose mint came the distinction between *venial* and *mortal* sins? What is the history of the English Mortmain Acts but the painful annals of the conflict of the State with the Jesuitry of Rome? What was it Tetzels hawked about the streets of the German towns till Martin Luther's soul was roused to indignant opposition? Men call them, with that fearful skill begotten of the Romanist spirit in hiding black deeds behind meek and innocent words, "indulgences;" but they really were licenses to lie, and steal, and revel in debauchery, without fear of condemning conscience and angry church. Who has fed treason against States, assassinations, and every vile thing under heaven?

But you ask, is Romanism immoral *now*? It is; as immoral as ever, if not more so. It effaces God, and God is the source of all morality, and of all righteousness. It stifles the human conscience; and the righteous God speaks to and through it for goodness and truth. It makes the church supreme, and religion to consist in the renunciation of reason and conscience and will, and unquestioning submission to the dictates of an organized priesthood; and so, making men first irrational, it next makes them immoral.

Changed? Improved? Why even this very day Romanism is fanning the flames of political insubordination in the German breast, and seeking to destroy the State for the sake of the Church. Quite recently it incited an Oxford student to filial disrespect and disobedience. In our time, it snaps the marriage tie;\* and "sells the truth" in bushels for the "interests of the Church." Only the other week the astute and wily Cardinal Manning said the Roman Church was here, "unarmed, without ambition, and with nothing behind it;"† and many other things that, to our thinking, seemed falsehoods as "big, gross, and palpable" as ever soiled human lips.

Changed? Improved? Read the story of the "Sicilian Sin-Market," recently exposed in the Italian Parliament. Every year the "Holy Father," deeply concerned for his faithful children, sent a Bull of Indulgences to Sicily containing a regulated scale of charges, by the payment of which any man, burglar or bandit, might commit rape, theft,

\* Mr. Gladstone's "Rome and the Newest Fashions in Religion."

† *Daily Telegraph*, Oct. 4th, 1875.

robbery, murder, and all imaginable crimes. The tariff was regularly announced in all the churches; and the business was at times so brisk that brokers drove an equally exciting and profitable trade. King Bomba himself, devout son of the Church as he was, only pocketed about £5,000 a year from the hallowed traffick, leaving the immense residue for the priests. So, as Signor Tajani said, "Crime was a commercial transaction," and the Romish Church dealt in the congenial business, wholesale and retail.

Thus has Romanism, which is incarnate traditionalism, made the commands of God of none effect by its tradition, and become an offence to God and men. Popery is not only the effacement of the Bible; it is also the effacement of the human conscience. It not only crucifies Christ, and puts Him to an open shame; but it degrades, demoralises, and destroys men whom Christ died to save.

### III. TRADITIONALISM LEADS INDIVIDUALS, FAMILIES, AND NATIONS TO RUIN.

The graphic words in which Christ pictures the Traditionalists of His time are followed by a terrible prophecy, and that is followed within a few years by a terrible fulfilment. The blind leaders of blind followers, no matter what pleasure and flower-bestrewn paths they hit upon, will at last fall into the ditch, and find a grave and a doom where they hoped for a throne and a reward. The destruction of Jerusalem, harrowing beyond all precedent, and terrible in its myriad disasters, was only the inevitable curse that overtook the blindness and selfishness and immorality of a people led and fed by a God-denying traditionalism.

"Inevitable," for neither families nor states can be built up enduringly on any other foundations than morality, righteousness, and love. Men are not made by splendid shows and ornate ceremonies, any more than diamonds are polished with soap. You must feed men on the bread of truth. They must be trained in love and duty, not in indolent acquiescence in the will of designing priests, and the art of stifling the divine voice of their innermost nature, or assuredly at no far off time, leader and led alike—man, home, and nation—will fall into the gaping ditch of an irredeemable ruin.

(1.) You cannot enslave your man, and retain his manhood. If you say, "Corban," where God says, "Honour father and mother," you must not be surprised if he cease to believe in God as well as in you: and deny the reality or possibility of religion in any wholesome form. Infidelity grows like the mushrooms on dewy nights in the soil of Romanism. It breeds sceptics, as filth disease. The worship of "reason" as a goddess is only possible where men have been sickened with the silly worship of "saints." Scepticism is nowhere so violent and pronounced as where the air is filled with the noise of pilgrimages to Lourdes and Paray-le-Monial. Voltaire was educated amongst the Romanists, and initiated into the ways of unbelief by an abbé, his god-father. Rénan was brought up a Roman Catholic, and took minor orders. And as regards mediæval scepticism, Dr. Newman is an unexceptionable witness that it was due to the spread of credulity and the practise of suppression.\* And if further evidence were wanted, we

\* Church of England Quarterly Review, I., 248.

have it in the brilliant infidelity, moral frivolity, and scething filth of French literature and society; in the attitude of men of Belgic race towards religion in the principal towns of Belgium; and in the completeness with which disbelief has saturated the people of Italy in the very cradle of Romanism.\* Once begin telling men to say, "Corban," and depend upon it they will soon become adepts in saying much you will not like to hear.

(2.) Nor can you ruin your home and keep your nation. The home is the fountain of purity and goodness, and when warm love pervades and right laws rule, the well-being of the state is secured. Law-abiding citizens cannot be made out of selfish, unfilial, and disobedient sons. The first duty of a child is obedience, and the first qualification for citizenship is the habit of obedience. No law is higher, has more impressive sanctions, is more nearly related to collective progress, the stability of thrones, the growth of industries, the increase of intelligence, than that of filial love and obedience. The key-stone of the social arch is here. Remove it, and you have ruin. It is the strongest and finest cord to goodness. Cut it, and all is lost. Attack it, and you break a jewel of culture, a foundation-stone of the popular welfare.

If experience attests anything, it is that, in this latter as well as the former respects, Vaticanism is the minister of ruin wheresoever it operates. Trace its working. Look at its results. "By their fruits ye shall know them." See them as they grow in the choicest gardens of the Roman Catholic Church.† "Scotch and Irish are of the same origin, and up to the sixteenth century Ireland was much more civilized than Scotland. During the first part of the middle ages, the Emerald Isle was a focus of civilization, whilst Scotland was still a den of barbarians. Now see the difference. Ultramontane Ireland is poor, miserable, and agitated; Protestant Scotland surpasses even the English.

"Nay, even in Ireland, exclusively Catholic Connaught is in the ditch of desolation; whilst Protestant Ulster rejoices in the wide and prosperous fields of industry.

"Go to Switzerland, and compare the cantons of Neuchâtel, Vaud and Geneva with Lucerne, Haut Valais, and the forest cantons. The former are extraordinarily in advance of the latter in education, literature, fine arts, industry, commerce, riches, cleanliness, in a word,

\* One incident especially remarked in the *Sonzogno* trial (says a correspondent of the *Times*) was the number of witnesses, chiefly Roman born, who refused to swear upon the gospels. Bartolomeo Filippieri, for example, said that he did not refuse to swear, but instead of putting his hand upon the gospels, he would swear upon his honour and upon his conscience. On the President reasoning with him, he replied that he did not think any one had a right to put pressure upon his conscience. He would submit to proceedings being taken against him, but he could not allow that when an honest man said, "I do not believe in this book," he should be forced to swear upon it. He declared that he would not put his hand upon the gospels, for he considered it an immorality; consequently, he was retained at the disposition of the Court, or, in plainer terms, in custody. One Zambonini, also of Rome, said, "I swear upon the gospel because the law requires it; but I declare at the same time that I do not belong to any religion, and that I place my hand upon the gospel as upon any other book whatsoever." Boniface Cataldi said that he would not swear upon the gospels because he detested the priests; they might cut off his hands, they might cut off his head, but swear upon the gospels he would not. The widow Cardinali said, if the court desired it, she would swear, but that she was an unbeliever. In like manner, many others either would not swear at all, or took the oath under protest, among which latter I may number three Deputies to the Italian Parliament.

† The facts here quoted are gathered from a pamphlet that ought to be distributed all over Christendom:—"Protestantism and Catholicism in their bearings upon the Liberty and Prosperity of Nations." A study of Social Economy, by Emile de Lavéleye. With an introductory letter, by the Right Hon. W. E. Gladstone, M.P. Murray, 2s. 6d. Mr. Gladstone would render an unspeakable service to the cause of progress and religion by the issue of a *cheap* edition of this most able and timely tractate.

civilization. The first are of Latin race, but Protestant; the second are German, but subject to Rome. Surely, then, it is religion, and not race, which is the cause of the superiority of the former. Wherever the two religions exist together in the same country, the Protestants are more active, more industrious, more economical, and consequently richer, than the Catholics. It is so in the United States, in Canada, etc., etc. To the eye of every man who desires to consult facts without foregone conclusions, it is thus manifest that Protestantism is more favourable than Catholicism to the development of nations."

It is written as with a pen of iron, and graven in the rocks of history for ever, that Popery not only effaces God, and the human conscience; but is also the effacement of society. It not only crucifies Christ, and eats out the core of individual manhood; but it saps the very foundation of social well-being.\*

#### IV. TRADITIONALISM WORKS BY A FALSE AND HYPOCRISY-BREEDING PHILOSOPHY.

With repeated and urgent emphasis, Christ traces the evil to its tap-root; and both before the multitude, and privately to His disciples, finds in the utter neglect of the heart, of the springs of human feeling and devotion, of love and truth, and the consequent exaggeration of externals, the chief cause of their present godless condition, and of their impending ruin. He rebukes their engrossing regard for external regulations, for the mere mechanics and art of religion, for rules about washing of hands, and the like; and bids them consecrate the mouth by purifying the heart, and separate themselves from hollow formalisms by a real love of God and a true service of men.

They began wrong. They mistook the essence of religion. They misread every revelation they had. Men are not bad for want of wash-hand basons; but for want of the love of God. Murder does not spring from deficiency of soap; but from envy, jealousy, and avarice. These are the things that defile a man; and though you set him religiously washing his hands twelve times a day, you only make of him a twelve times dyed hypocrite; for man cannot be an inveterate formalist, without sinking into heartless acting, into hollow and spiritless worship. Jerusalem was the high school for ritual, and therefore for hypocrisy. Endless posturing leads to imposture. Rabbi Nathan, who ought to know, said, "If the hypocrites were divided into ten parts, nine would be in Jerusalem, and one in the rest of the world." What *ought* to come to a city and church that harbour nine-tenths of the hypocrisy of the world?

Nothing can make up for so fundamental a mistake. It leads to wholesale and indiscriminate ruin. It swells pride and vanity; battens the huge carcase of superstition; renders the love of God and men superfluous, and ritual saving; makes religion priestly and hierarchical, instead of personal and spiritual; raises ordinances and priests into the place of Christ; and supplies *ad libitum* the machinery for the destruction of personal, religious, and civil liberty. Rome may give us exceptional examples of self-sacrifice, like Loyola; unblemished Christians, like Fenélon; peerless orators, like Bossuet; inspired poets, like Danté; sculptors and painters, like Angelo;—it may show us its

\* Cf. The Pope and Magna Charta, page 24.

extensive range of good works, carried on by ardent sisters of charity : and for all this, and much besides, we are unutterably grateful to the Giver of every good and perfect gift ; but distinguishing, as in all justice we must, between the fruitful spirit of Christ in many individual Catholics and the essential spirit of Romanism—the only spirit that rules in the Curia of the Pope, and determines the character and extent of the organized activity and influence of Popery,—we say that it is the embodiment of that very Traditionalism Christ exposed and rebuked in the Pharisees of His day, and always works by a false idea of the religious life—of what it is, and how it is fed and nourished into beauty and strength,—and must of necessity produce the fearful ills we have described above, both to men and families and nations. Its rigid asceticism, grotesque processions, blazing tapers, fictitious miracles, puerile ceremonies, cheap nosegays, impossible relics, painted saints, numberless postures, priestly assumptions, and so forth, will never make men clean and society sweet and pure : but they do lend themselves with disastrous facility to all who seek to hold in the mental and moral slavery of unquestioning subjection to priestism, men whom an infinitely wise God dowered with the perilous gift of freedom. The tree is bad ; and the fruit must be like unto it.\*

Back again, then, to Christ. This is our remedy. Each man back again to Christ. This is our defence.

Every soul must listen for himself to the voice of God ; for himself apply to Christ for salvation and life ; and for himself do justice, love, mercy, and walk humbly with God. Religion is the love of God. This fulfils the law. And man gains that love by personal communion with God in Christ. Brother men, as brother men, may aid us ; but priests, as such, do not help to this : they are in the way, and always have been. The ruin of all religions has come from the company of the priests ; and the ruin wrought by religions has sprung from the same source.

The Reformation was a return to Christ in the Scriptures. The Reformers were expounders of the Word ; gave themselves wholly to it, as men who felt that the dawning administration of truth must be biblical ; and that only in direct, face to face, dealing with Christ in the Testaments was there success for the teacher and safety for the taught. The Reformation yet lacks its crown !

It is folly to think that unbelief will cast out superstition. It cannot do it, even though it be backed with cannon balls and work by guillotines. Satan cannot cast out Satan. Atheism is as ruinous as Traditionalism. Educated men, here and there, may be content with theological indifference ; but the multitude, who have deep spiritual wants, must and will have some certainty of religious conviction.

Holding, then, the true philosophy, that religion is always inward and spiritual ; that the true method is an individual application to Christ, revealed in the Scriptures, but living near every one of us : the immediate want of Christendom, in its warfare with Romanism, is the realisation of the "communion of saints," the true brotherhood of common help and service in the Churches of the Lord Jesus Christ.

JOHN CLIFFORD.

\* It is unspeakably distressing, in the sight of these facts, to find that our State-Church is leading the nation back to Romanism as fast as it can.

## CHRISTIAN WORK IN THE EAST END OF LONDON.

### No. I.—*The Edinburgh Castle.*

ONE murky night in February we (that is, my wife and I,) sallied forth in search of a Good Templar's Lodge. We knew little of East London then, and had to follow a map-route to the school-room where our meeting was advertised to be held. On the way we passed several public-houses, for their name is legion. We only saw two places of worship—a nonconformist chapel, with the parish church of Stepney close by. Going through a narrow passage such as in Yorkshire we should call a "ginnel," we came into a street which on Sunday mornings is as busy as any market-place I have ever seen on a Saturday night. Butchers, provision dealers, costermongers, fishmongers, newsvendors, and crockery sellers, fill the air with their heterogeneous cries, and a dense crowd of people shamelessly make their purchases, while the bells of the adjoining church—so far as these are concerned—peal and appeal in vain. Not far beyond this street we turned into Rhodeswell Road, and by and by coming to a wide open place where four ways meet, we were confronted by what struck me as a most brilliantly-lighted and imposing gin-palace. I said, no wonder that men are induced to spend their money "for that which is not bread," when temptations so glaring, and so fascinating as this, are placed in their way. We paused a moment to look at the building. The front took the form of a quadrant, and for entrances had three pairs of those easy-swinging doors which open with equal facility to the sober man and the drunkard. But, strange to say, written over one of these doors was the word **SOBRIETY**, over another **HAPPINESS**, and over the third **COMFORT**. I was fairly puzzled. I had never before seen such words inscribed over the doors of a public-house, and yet public-house it evidently was. The illusion was so complete that whilst over the gateway of an adjoining building there flamed, in letters of light, the inscription, "God is love," it only served to remind me that—

"Wherever God erects a house of prayer,  
The Devil always builds a chapel there;  
And 't will be found, upon examination,  
The latter has the largest congregation."

Returning home by the same route, we stopped again, this time to take a more careful look at the whole establishment. Yes, there it was, accompanied by a long water-trough, to verify, in some degree, the not unfrequent announcement of "accommodation for man and beast," and high up on a sign-board, at a little distance in front, as also on the building itself, was the name of the inn, "The Edinburgh Castle." That name enlightened me. Had I not somewhere heard the name of Dr. Barnardo in connection with the place? The illusion was dispelled. The adjoining building was a "Mission Hall," once a demoralising "Penny Gaff and Concert Room;" and the "Castle" itself was a public-house still, but a *converted* one, its full name being, "The Edinburgh Castle Coffee Palace." I have already said that the front of the palace is in the form of a quadrant, and therefore not unlike the blade of a sickle with the point broken off, while the other building stands to it as if it were the handle. In the wall where the handle may be supposed to join the blade is a drinking fountain, and over that, in gilt letters within a border of oblong shape, is written a list of the various insti-

tutions which have been prompted by the kindly heart, and invented by the fertile brain, and sustained by the unwearied energy of Dr. Barnardo. The list almost takes away one's breath. Here is a copy.

## EAST END JUVENILE MISSION.

*Established July, 1866.*

1. HOME FOR DESTITUTE BOYS,  
18 and 20, Stepney Causeway.
2. HOME FOR DESTITUTE GIRLS,  
Barking-side, Ilford.
3. COFFEE PALACE AND MISSION HALL,  
The Edinburgh Castle.
4. MISSION HALL AND SCHOOLS,  
Hope Place, World's End, Stepney.
5. PURE LITERATURE DEPOT,  
2, North Street, Limehouse.
6. BRANCH RAGGED SCHOOLS,  
Salmon's Lane, Limehouse.
7. LAUNDRY AND WORKROOMS,  
Carr Street, Limehouse.
8. WOOD CHOPPING BRIGADE,  
Rhodeswell Wharf, Limehouse.
9. THE BIG TENT,  
For Summer Use, Rhodeswell Road.
10. CITY MESSENGER BRIGADE,  
Offices 18 and 20, Stepney Causeway.

The reader will be informed more fully respecting most of these institutions, in some future article. My present business is to tell about "The Edinburgh Castle"—and "thereby hangs a tale." Not five years ago it was in the hands of a publican, under whom the title of "Castle," was well sustained, for all respectable people regarded it as the stronghold of Satan. Within the tavern itself, and in the theatre attached, and also through the side doorway, where were pleasure gardens and drinking booths, scenes were nightly witnessed that would shock a Christian's heart. It was a centre of corruption—a hotbed of degrading influences—a place which, like the poison-vale of Java, lured to death the souls that sought its shade.

Already a big tent, seating 3,000 people, had been erected for summer use on a vacant plot of ground in front of the "Edinburgh Castle," and was thronged with people eager to hear the gospel from the lips of such evangelists as Joshua and Mary Poole; and when the cold dark evenings came on it was felt that the spacious concert-hall of "The Edinburgh Castle" would be just the place in which to carry on the Lord's work. But how was the place to be obtained. The landlord guarded his interest with a jealous eye, and refused even to let the hall for an occasional religious service, lest his trade should thereby suffer. At this juncture there occurred one of those events by which God makes even the wrath of man to praise Him. The landlord sinned against the powers that be in liquorism. They determined, in their

anger, to punish him. The heavy mortgage on the property was called in. To meet the claim the publican was obliged to sell the unexpired lease (thirty-nine years), and it was accordingly advertised to be sold by public auction. No one ever dreamed that the place was saleable beyond the circle of "the trade;" but it is not always true that "the children of this world are in their generation wiser than the children of light." The hour had arrived, and Dr. Barnardo was the man. He bought the lease by private contract for £4,200. He at once paid down £840 deposit; and in about a fortnight's time the whole sum was to be paid or the bargain would be void. The way in which the money came to hand can only be paralleled by the way in which it comes to Geo. Müller, and C. H. Spurgeon. It was at once a trial and a triumph of faith. The money continued to pour in up to the very day for completing the purchase, yea, up to the last fifteen minutes. The papers were signed. The prize was won, and it was all the more precious since an hour's delay would have placed it in the hands of a music-hall proprietor, who was prepared to offer for it an additional £500.

"Positively the last night" had very soon to appear among the theatrical announcements, and then

*[Exeunt publican and all his crew.]*

The place was born again. Entering the "Coffee Palace" one evening, the bar shone bright as of yore with pewter, plate glass, and gilt. In the centre of the room stood one of those new gas-stoves which throw their light and reflect their heat from a curved, corrugated, and burnished plate of copper. The room was radiant with cheerful light, and altogether innocent of the repulsive sights and sounds so characteristic of the ordinary public-house. Besides lavatories and a smoking room, there was a reading room plentifully supplied with daily papers, and weekly and monthly serials; and a number of little stands, after the fashion of the Parisian Cafés, at which one or two could sit for refreshments, or games, such as chess and draughts, made the place both attractive and homely. But does it pay? Yes. A report before me shows that it yields a profit at the rate of no less than sixteen per cent. Let social reformers take heart, for the "Edinburgh Castle" proves that it is possible to provide a counter-attraction to the public-house, and that without pecuniary loss.

As for the quondam concert-hall, a permanent notice signifies that religious services for the people are held there every evening at eight o'clock. As the fruit of tent and mission work, a church of 500 members has been gathered together, 90 per cent. of the church being total abstainers. Dr. Barnardo is a kind of honorary pastor, and there are also two or three paid workers in connection with the place. The pleasure gardens now form a pleasant lawn. The hinder part of the stage is converted into suitable vestries; and behind where the foot-lights once glared upon painted faces, and spangled dresses, the gospel of Jesus Christ is now preached, every Sunday, to an audience of 1,500 souls.

When we remember what the "The Edinburgh Castle" once was, and what it now is—when we look on this picture and on that—we are constrained to say, "This is the Lord's doing; it is marvellous in our eyes."

J. FLETCHER.



## TWO CHURCHES IN ONE CHAPEL.

ONE is organized and duly labelled; consists of a definite number of ascertainable individuals, with pastor, and officers, and responsibility; working towards a common issue, and avowedly stands for the defence and propagation of the Gospel of Christ. The other church is scattered, irregular, and indefinite, without organization, and without distinctive signs. Its number is variable, and its component parts are not easily ascertained: it has no head, speaks by no single voice, and does not *openly* take sides with Christ in His incessant war with wrong. To be severely strict in the use of words perhaps we ought to say that both bands of people consist of Christians, one *within* and the other *without* the church; but those without are so essentially of the same spirit as those within, and their influence is often so effective, that we do little prejudice to the precise force of words when we speak of them as *two churches in one chapel*.

Both belong to the same invisible and mystical church of Christ, which is to be presented to the Father without spot or blemish in the great day. Both are dear to God; both work, sometimes in the same ways, and always to similar ends; both meet in the same building, join in the same song, hear the same sermon, and help the same societies, and yet, in a very real way, they are *two* and not one; and because they are two and not one, the regeneration and reorganization of society on a Christian basis and by Christian power and grace, is delayed, the impressiveness of Christian life is enfeebled, serious damage is done to souls, and Christ our Lord is hindered in His march to beneficent and world-wide dominion.

In one case, reported by reliable authority, the registered church consists of ninety-six members, and the unregistered of at least three hundred. The difference in favour of the unenrolled in another case is over one hundred. A pastor says, "Our sitting accommodation is almost wholly used by our members; but I may safely say there are thirty persons regularly helping us in our work as genuinely Christian as any on our books." Another says, "The best people I preach too I can't get to join the church." In every case concerning which we have sought information we find a residue of unpronounced Christians sufficiently large to awaken inquiry and concern in all minds alive to the importance of coherent activity, the advantages of "taking sides," and the elevating and character-developing power of Christian fellowship.

No doubt this state of things is to be deplored and corrected. For it is a serious evil, and one that is steadily on the increase. It means loss, incalculable loss. Young men and women fail to avow themselves on the side of God and righteousness, and more easily fall into sin. They lack the stimulus of a quick and high-toned social conscience at a period when it is most needed. They miss many defences from evil; and fail to find the drill in Christian work and companionship which would be a solace and a joy amid the increasing cares of manhood, and a light in the thickening gloom of age.

But the chief hurt is to the *social* spirit of Christianity. Christ meant this to be the "sign of signs" of His Church, and He seeks still to save the world by His love shed abroad in the hearts of His disciples,

and poured out in streams of healing activity for mankind. "By this shall all men know that ye are my disciples if ye have love one towards another." They will understand *that*, when they misread everything else. Christ does not save us merely that we may meet twice a week for public worship;—but for Christian companionship and social fellowship, for habitual co-operation in lessening sorrow, increasing happiness, inventing and improving methods of philanthropy, and thereby counter-working the selfish inertness and destructive antipathies of human nature. Good as it is to be in the chapel, it is vastly safer and better to be in the registered church, body, soul, and spirit—better for ourselves, and better for everybody else.

Various reasons block the way. Many YOUNG MEN are afraid. They are intelligent. They know the doubt abroad, and are tremulous lest the foundations of the faith should be destroyed, and they should have identified themselves with a ruin. They fear the next new fossil, or new book, and so keep themselves in the back-ground, not wishing to connect themselves with any form of religion. Sincerely and honestly they hold aloof, though sincerely and honestly following Christ.

Others are timorous. They fear to commit themselves publicly to a life of purity and goodness. They dread temptation, and say, "I shall fall, and dishonour Christ;" as though the Lord who saves them to-day were unable to guard and defend them tomorrow. Or they apprehend some "ordeal" of examination, some inspection of the secret and sacred movements of their inner life. Or they do not feel certain of their piety. They have no definite and dateable experiences: cannot say at what precise moment they were converted; and so, whilst rejoicingly admitting that others are disciples of Christ, they are in perpetual doubt of themselves.

And yet by every test we know and can use with absolute safety these timorous, hesitant men and women are Christians. They bring forth the fruits of the Spirit. Their names are in the Lamb's book of life, for they follow the Lamb whithersoever He goeth. They love Christ, have the spirit of Christ, seek to imitate Christ, and have no other hope than Christ for salvation; and without a shadow of doubt *ought* to be in the most pronounced, hearty, joy-giving, and soul-cultivating companionship of Christ's disciples.

How can the two church's be made one? What have *we* to do? Blame those who will not enlist, and wear the badge as cowards? No! That will do little or no good! Charge them with pride of position and fear of soiling the fine linen of their social respectability? No: for even though it may be true, yet not thus shall we teach them to use their position for the good of men and the glory of Christ. Tell them it does not matter? Men can fight as well out of the ranks as in them? Citizens may be as patriotic, strong, and useful, without the franchise as with it? No! for that is false, and contrary to the social genius of Christianity.

What then? This first—make the social life and companionship of the church a fine, high-toned spiritual power. Cease to represent Christian duty as paying a pew-rent and deferentially hearing two sermons. Give solidarity, to borrow a French word, to all the work of the church; and whilst every man has his own place and labour, take care to interest him

in all the church is doing. Do not talk of the Church *and* the Sunday School, the Benevolent Society; but the Church's Sunday School work, the Church's Benevolent Society. Let the love of men, of all men, be the warm and attractive atmosphere of the Christian society, and in a free, frank, and natural way, talk over the common experiences, of failure and success in work for the saving of the world; and so it will be felt that church fellowship is an enviable and inestimable good.

Nor is it less necessary to remember that the methods of church admission are only means to the entrance into the visible body of Christians, of those who are the disciples of Christ; the *disciples*, mark, who know little or nothing, as well as His perfected and fully trained scholars. Let Christian young men be told that they do not commit themselves to nine or "Thirty-nine Articles," but that they go to school to learn what "articles" to believe. Make the tender and timorous, the lambs of Christ's flock, sure that in no way will their spirits be bruised, but with all gentleness and love led into the fold. Assure the children of godly parents, who have imperceptibly grown up into Christ, that you do not require their spiritual birth register; but only to know that they *are* born by seeing that they are spiritually alive. Before all, insist on the duty Christians owe themselves of "taking sides" as a means of spiritual security, an economy of Christian power, an agent in the culture of character, and as an act of loyalty to Christ.

JOHN CLIFFORD.

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NEW YEAR'S BELLS.

RING, bells, ring, with your mellow din,  
Ring the old year out and the new year in!  
Like the voices of birds from the old  
gray spire

Let your silvery music rise higher and  
higher,

Floating abroad o'er the hillside bare  
In billows of sound on the tremulous air;  
Let it rise and fall with the fitful gale;

Tell over city and wood the tale;  
Say that to-night the old year dies!  
Bid the watchers look to the eastern skies  
For the beautiful halo that tells afar  
Of the welcome rise of the new year's  
star!

Ring the old year out, with its sighs and  
tears,

Its withering heart-aches and tiresome  
fears;

Away with its memories of doubt and  
wrong,

Its cold decoits and its envying strong,  
All its pandering lures to the faltering  
sense,

All its pitiful shams and cold pretence.

We will heap them together and bind  
them fast

To the old man's load as he totters past.  
The ills that he brought he may take  
again;

Keep we the joys, let him bury the pain!  
Ring soft, O bells, as he goes to rest  
Far in the shades of the darkening west!

Ring, bells, ring, with a merry din!  
The old year has gone with its care and  
sin!

Smiling and fair, at the eastern gates,  
Clad in tinted light, the new year waits!  
Welcome him in with the rosy band,  
Who wait the wave of his beckoning  
hand:

Hope, with her wreaths of sweet spring  
flowers,

Joy for the summer's glowing hours,  
Plenty and peace for the fruitful fall,  
And love for all seasons—best of all.

Ring merrily, bells!—o'er the blushing  
skies

See the beautiful star of the new year  
rise!

## CHURCH AND STATE IN ENGLAND.

### No. I.—*State Patronage in Rural England.*

THERE is a general feeling in England in favour of equality. Distinctions of colour do not mean distinctions of right upon British soil. We do not suffer that there shall be one law for the rich and one for the poor, except in one case, and our article bears upon that. There is one law for the rich man's minister, and another law for the poor man's minister, in the country parishes of England. In many parishes we find three or four educated and well-trained gentlemen working as gospel preachers; one of these is a preacher who believes a certain statutory form of worship is right. This form of worship is acceptable to the rich; but the majority of the middle and lower classes prefer another mode of Divine worship. The law of England singles out the Prayer-book-man, and treats him in an exceptional manner. Not because he is a poor bantling who needs the care of a nurse while the other children take care of themselves. He is supported by numerous endowments, and lives in the best house in the parish, perhaps. The squire and his lady treat him as their equal; and I have seen bills in the parish where this article is penned bearing the name of the Rector and his wife in a list of patrons, this name being placed at the head, with those of a Duke, a Duchess, and peers and baronets, following *beneath*. This particular minister, of all the others in each parish, is petted by the wealthy, and propped by a pedestal of gold. He cannot, therefore, be weak in material things, so as to need the treatment usually awarded to the sick and indigent. Let us briefly advert to the special favours he enjoys in every one of our parishes.

1. *With regard to the Parish Vestry.*—It may be asked what vestries, the only municipal meetings in our rural parishes, have to do with vicars and preachers? Are these not the meetings where questions of gas, of water, of drainage, and waywarden work are discussed? Are these not the meetings where rate-collectors are appointed? They are. What does a preacher require from such meetings in his official capacity as preacher? Is there any connexion between a vestry and the Thirty-nine Articles? Why should the Prayer-book-preacher, more than the Testament-preacher, have any special duties here? In many parishes, that is—all where separate townships appoint their own overseers, a parish vestry can only be convened by the rector or one of the churchwardens. The latter often object to acting without consulting the rector; so that in such parishes no vestry can be held against the wish of the rector. If drainage is needed, if gas is needed, there must be, first of all, obtained the consent of the rector to hold a parish meeting. I could name a parish where it was found, for some time, impossible to convene a vestry to consider the formation of a Local Government Board owing to the opposition of the Prayer-book-preacher!

It is, of course, important when such notice is given that all the parishioners should, as far as possible, know the time, place, and object of the vestry. A clergyman I might name who ministered to a congregation which, on a fine day, amounted to half a dozen people, used to take advantage of a wet stormy day when the congregation could be

numbered by counting the hats of the clerk and himself, to give notice of a vestry by pinning a paper of announcement to the church door! And this was sufficient notice. Pinning a paper on Sunday to the church door—the least likely place for it to be seen by chapel going dissenters—is sufficient legal notice, even though all the parishioners are nonconformists. Of course this legal excellence does not belong to the door of the Baptist or Wesleyan church.

But this is not all. When the vestry is held, the Prayer-book-preacher takes the chair whether wanted or not. And to make matters more thorough, the chairman can adjourn the vestry, in spite of the majority, if the discussion hurts his corns in any way. This is how the Prayer-book-preacher receives authority from English law, and how every rural parish is municipally prostrate at the Prayer-book-preacher's feet!

2. *There are Marriage Law Privileges.*—The Prayer-book-parson can get people married in his church if they give notice to himself. The other parsons must not only get notice themselves, but poor Hodge must give extra notice to the registrar, who may live four or five miles off! When the wedding comes off, the favoured parson can conduct it with his own church officers; the other parson must have seated in the sanctuary a strange man with a big register-book, and a peculiar kind of ink specially provided for him by Government, the use of any chapel ink being illegal. Ridiculous, the reader says, and galling to the preacher too; but LEX is sometimes VEX in religious affairs!

In the case of the rich, a special licence to be married at any time of day, in any house, or garden, or other place, may be had. But the service *must* be conducted by the Prayer-book-man. Such a licence, cannot for love or money be obtained, as would permit the dissenting preacher to officiate. He must stick to his conventicle!

3. *Chaplaincies.*—If a chaplaincy to a prison or workhouse is vacant, no dissenter can be a candidate. Possibly this may be construed into a compliment, as dissenters rarely frequent such places in proportion to the ratio of "good church-goers."

4. *Trusteeships.*—The vicar and churchwardens are usually trustees of local charities. Not because the pious founder desired it, but because they are a *corporation sole* who can hold such charities without a re-appointment of trustees, and the Charity Commissioners transfer to them, &c. In the parish I now belong to, a charity bequeathed by a man who specially altered his will so that it might *never* come under the control of the "rector," and who reiterated his objection to such a result in the hearing of persons now living, actually is under the control of the rector and churchwardens, in spite of the protest of the inhabitants. I have myself examined the documents in the Charity Commission Office in St. James' Square, and can vouch for it. And what a "Glory hallelujah" jubilee chorus do these parsons of the Uniformity Act sing over these charities. What a splendid instrument for squeezing dissenters! In the parish of Cor— there was a Prayer-book-parson trustee who was once appealed to for charity by an inhabitant of a remote hamlet. She was asked where she lived. "In Gl——." "Oh! they are all dissenters there. In what part do you live?"

"Under the Baptist Chapel sir," said the old woman, curtseying. "Ah yes, I see. No, I fear there is nothing for you. No, we have nothing for you this time." "But, sir, I have not been in chapel for many years." "Oh, give her a blanket, John!" responded the reverend trustee. These are the men picked out to be trustees. Why pick a parson at all; and why always the Prayer-book-parson?

Time would fail me to tell of parish burial grounds, and the legal protection lest the echo of a dissenter's voice should injure the stained glass window; of voluntary begging being cloaked by the grand title of rate-collecting, and of various legalised impertinencies in the matter of "curing" souls. Surely the existence of such partiality-evincing laws serves to perpetuate strife, and estranges one minister from those slighted and ignored. We blame Americans for treating coloured Christians with disdain. Is it supposed that village dissenters are the negroes of England? "Sirs, ye are brethren!"

*The Manse, Tarporley, Cheshire.*

R. FOULKES GRIFFITHS.

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## MY WORK:

### A WORD TO CHURCH MEMBERS.

MY WORK, my *own* work; or, as the hackneyed phrase runs, individual responsibility, *i.e.*, that special responsibility which rests upon me, and no one else, is a fitting theme for a new year's morning. In the Christian church there is a work to be done by each member, or it will for ever remain undone.

Nature affords illustrations of this. I am hungry; no one can satisfy that hunger by eating for me. I must do it, or it will remain undone. I am sick, and in order to recovery I must myself take the medicine prescribed as it cannot be done by proxy. In the kingdom of grace I recognize the same thing. "Work out *your own* salvation," says the apostle. If *you* are to be saved, *you* must repent, *you* must exercise faith in Christ, for none in heaven or earth can do it for you. If you leave it undone, it will be undone for ever. And just as in a Chinese puzzle every piece has its place, and no piece can fill the place of another, so in church work you have your duty, and you must do it, or it will not be done at all. See then, reader, your individual responsibility. Let all the members of our churches realise this truth to the full, and church work will go as merrily as marriage bells.

This is not quite the case yet. To-day the pastor is expected to visit all the sick and needy cases around him. He talks to them about their souls. It may be true that there is no grace in their hearts; but it is true, too, that there is no bread in their cupboard, and equally true that there is no money in the purse. He prays that where "sin abounds grace may much more abound;" but he might also pray that where penury and poverty abound plenty may much more abound too. But he leaves the house sad at heart because, whilst he has been ministering to their spiritual wants, he has been unable to help them temporarily. But what is to be done? Ask some of the wealthier members to subscribe a trifle? Well, this he does sometimes. But he can-

not forget that every Sabbath he has five hundred hearers; and he cannot altogether forget that if they would only give one half penny per week each, to a benevolent fund in connection with the church, there would be a weekly total of something more than a bright sovereign to devote to such purposes. But why is it not done? Why one reason is because we have not as yet awakened to a sense of our individual responsibility. It is high time that we awoke out of our sleep. The fact that you cannot do much is no reason that you should do nothing. I think I have seen some who act as though they believed it was. If they could only preach, how they would exercise that office. If they were deacons, or superintendents of Sunday schools, what exemplary individuals they would be; but because they cannot fill these offices they will be nothings and nobodies. How foolish; nay, how wrong. The soldier cannot be a regiment and storm a Malakoff and take it, but he *is* a soldier, and will do a soldier's duty. Yonder star cannot shine like a moon or sun, but it can give the light of a star, and does it. The raindrop is not a deluge, but it does its work as a raindrop. No one expects the glow-worm to give as much light as a gas lamp; but that does not argue that it should cease from shining at all: and Christ did not expect the poor widow to put into the treasury a talent of gold, but as much as she could—and this she did, and for it received honourable mention.

Sometimes little actions are as important as great ones. The continent of America can manage pretty well with one Niagara, but it needs many rivers and rivulets. The church may need but one pastor; but it needs that all should be workers. And responsibility rests upon each worker as well as upon the pastor, though he be a Spurgeon or a Punshon, or even a Paul. Is it cruel for me to say that the man who shirks his individual duty is a coward? Dogmatic, did you say? Well, better be dogmatic than phlegmatic. Dogmatism means truth sometimes; and I believe it is so in this case. The man in the boat who persists in sleeping when his comrades have a difficulty in making the boat stem the stream! Well, I know what I think of him. The horse that will not draw, though the load be more than enough for his companions in harness. Well, the wagoner (right or wrong) thinks that whip is the best thing he can have for dinner. When the bee will not work, his friends think it best to put him out of the hive. Where they learnt it I cannot say, but it is scriptural; "If any will not work, neither should he eat." Don't be a coward; find out what your work is, and do it as unto the Lord and not to men.

Work in the Master's vineyard, work while 'tis called to-day;  
Find out thy sphere of labour, and do it whilst thou may;  
Soon round thee will be deepening the evening's darksome gloom;  
Soon, soon thou wilt inhabit the cold and silent tomb.

It is not much that thou canst do for Jesus at the best,  
But what thou canst do, do it, and to Jesus leave the rest;  
Thy life is given to toil in, toil then till life is o'er,  
Then rest will be the sweeter, when thou'st gained the blissful shore.

JNO. T. ALMY.

## THE OLDEST FOSSIL.

A GOSSIP ON THE DAWN OF ANIMAL LIFE.

"POSITIVELY the oldest fossil? Are you quite sure?"

"Yes, positively; the preserved 'remains' of the first begotten of the animal creation, dug up from their burying-places, in which they were entombed countless ages ago—so far, at least, as the records of the Great Stone Book of Nature have yet revealed the history of the life of this marvellous globe to the studious gaze of her curious children. No less a wonder than the 'bony framework,' so to speak, of the animal who revelled in the light and life of the first hour of the long day of God's creation—a relic that takes us to the very beginning of things, myriads of years before man was formed, or this globe fashioned and furnished as his dwelling-place."

"Indeed! Pray, then, what is the fossil's name, and where are its cemeteries? What was the living creature like? Was it beast or fish, flying fowl or creeping thing? In what sort of a world did it live, and what company did it keep? Are there any of its descendants within sight now? And—"

"There; stop with your questions, and let us see if, aided by Dr. Dawson, who has written a most able and interesting account of the discovery, enriched with admirable illustrations, of this thought-provoking fact,\* we can, without frightening you by the use of many unfamiliar but handy words, supply brief answers to some of your inquiries."

And first, as to its name. Call it, if you will, the *Dawn Animal*, to mark the circumstance that it is the earliest creature of which we have any knowledge; and then, that you may remember where its burying-place is located, describe it as the Canadian Dawn Animal; and you will have, in plain but lengthy English, the meaning of the name invented by its discoverer, **EOZOON CANADENSE**.

"That is, the animal of the dawn of creation found first in Canada?"

"Yes, exactly."

"But are its cemeteries found nowhere else than in Canada?"

"Oh yes. The burying-places of this fossil are nearer home than Canada. It is said to have been found in some marbles at Connemara, in Ireland; and it is certain that a near relative, called *Eozoon Bavarium*, has been met with in Bavaria; and there are rocks of the same age in the western parts of the north of Scotland, in Norway, Sweden, Bohemia, and possibly in the Malvern Hills, and perhaps even in Charnwood Forest."

"Are these cemeteries extensive?"

"Very. In North America, for example, they occur in the rugged Laurentide Hills (whence the rocks take the name of Laurentian), and stretch along the north side of the St. Lawrence river from Labrador to Lake Superior; and in fact covers an area of 200,000 square miles. Their range, indeed, in both the old and the new world, is unknown."

"And what is the fossil itself like?"

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\* "The Dawn of Life." By Dr. Dawson. Hodder and Stoughton.



"Possibly you have seen a *nummulite*, a little coin-shaped fossil, as big as a sixpence or a shilling, sliced in two, and put under the microscope; and then its many curious but regularly constructed chambers have been revealed to your astonishment and admiration. Now imagine that beautiful and complex structure enlarged to gigantic proportions, and you will have some notion of the kind of fossil this dawn animal has left. Or think of a row of houses, resting on the bottom of the sea, six, seven, or more stories in height, each story connected with the one above it, and each house with its neighbour, so as to make only one immense sea-mansion. Each chamber has holes communicating with the sea, and the uppermost story has holes in its roof, and is in process of becoming in its turn the floor of another perforated story."

"How strange; but whence came so curious a structure? and of what is it made?"

"It is made of limestone, and was secreted by the one gigantic animal that filled the whole of these chambers, and sent out 'false feet,' or gelatine-like filaments, in quest of food."

"Secreted?"

"Yes; just as you make a bony skeleton out of food, air, and water, so these dawn animals made a series of calcareous chambers in which to dwell; and as your bones grow from small threads of 'gristle' to long and strong limbs, so they added story to story of their weird sea-house."

"Were these chambers found empty then?"

"No. Just as you expect houses at the bottom of the sea would have sand, or silt, or shells, washed into their rooms, so these abodes of the first tenants of the deep had their chambers, communicating passages, and roof-holes all filled in; but fortunately with a different material from what the house itself is made of; and so scientific men have only had to wash out the sandy glass-like stuff, and then the premises of the dawn animal stood as they were made at the first."

"Was the dawn animal the only living thing of that time?"

"Certainly not. There is a profusion of proof of *plant* life, as well as of animal life. Large quantities of graphite, or lead-pencil, and of iron ore, and of limestone, are found in these rocks; and they all have their origin in *life* of some kind or other, either plant or animal. So that we must picture the globe 'in the beginning' as covered with an almost limitless sea of waters, 'still warm with internal heat, and sending up copious exhalations to be condensed in thick clouds and precipitated in rain. There are rocky islands here and there, many of them volcanic, and ranges of bleak hills clothed with vegetation, and mostly wrapped in a mantle of thick mist;' whilst on the sea-floor extensive reefs, the abodes of the dawn animal, that luxuriates in the warm waters of the earth's first sea. That is 'all the world' of that early day, so far as we yet know it."

"And has the dawn animal left any descendants?"

"Well, as to that, the pedigree is obscure; but there are creatures in the bottom of the sea, building up the rocks of a future island or continent, that can enter a tolerable claim to relationship; but it is

hard to say whether the claim ought to be allowed. They seize, swallow, digest, and assimilate food, as it did. They feed on food which the plant has previously produced,—diatoms, as they are called; expend that food in animal force, and experience sensation, as it did. There may be a veritable and lineal descendant of Eozoon in the depths of the sea now; and it is more than probable that the Nummulites and Globigerinæ are first cousins to the animal of the dawn."

"But is there no relation close to hand?"

"Yes; you may find one belonging to a closely related order of animals in numerous pools and puddles behind Jack Straw's castle, on Hampstead Heath. It is called *Amæba*, and is extraordinarily voracious, having no limit to its appetite beyond that of the capacity of its body; makes its 'feet' as they are wanted; and looks like a little spot of jelly, till it is put under the microscope, and then its movements not only make clear what it is, but also show you much that is similar to the Eozoon."

"Does Eozoon say anything final about the life theories current just now?"

"No. It merely shows life introduced first into the sea, where scientific probability would expect it appearing in its simplest forms; existing under conditions analogous to those in play now, feeding on the prior plant life of the sea; building up its home; and, like all its kind, accumulating large masses of rock, and then passing away. But we have no connecting link between the animal of the dawn and the plant that preceded it. Total darkness reigns there. Nor have we any geological link to connect Eozoon with oysters, crabs, star fishes, and the like. At present these stand before us far more as distinct creations than as evolutions, and therefore the mystery of creation is left where it was; and we can say rejoicingly, as well as believingly, 'in the beginning' God made the earth, and peopled it with life.

"How vast the distance from that 'beginning' to the dawn of this new year! Who can bridge the abyss? Who can tell the number of the ages? What miles of rock have been made since then! Nearly *all* the globe, as we see it now, with its acres of tombs and relics of by-gone creatures, has been built up! What 'ups and downs' old mother earth has seen! How vast the life she has reared! How great, then, the Eternal Lord of Life who, seeing the end from the beginning, has unceasingly filled the interval with His marvellous works! Heartily will we praise Him for all His wonderful doings!"

JOHN CLIFFORD.

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### THE "SHADOW OF DEATH."

THE Rev. Robert Silby, of Leeds, has published a vivacious and vigorous discourse, suggested by Mr. Holman Hunt's "Shadow of Death." The sermon is creditable to the head and heart of our young brother, and gives promise of something still more valuable in years to come from his pen and tongue. The readers of this notice may encourage him to re-appear in print by the outlay of a penny in purchase of this excellent production. The question was once asked, What makes a good musician? One answered, A good voice. Another said, Skill. But he replied most truly who said, It is *encouragement*. No recipe for making a good preacher equals this.

W. U.

## HOW TO MANAGE CHURCH BUSINESS.\*

I.—*Who's to do it?*

BY A "LIVE" DEACON.

AN eloquent preacher once said, "I have heard of a cave, from which the most thoughtless came out sobered, and the most talkative, silent;" and as I emerge from the "cave" in which I have been thinking of CHURCH BUSINESS—what it is, and who should transact it; by what methods and in what spirit it ought to be conducted; how new members should be added, deacons elected, and "church meetings" managed—I feel much more inclined to silence than speech, to retirement than publicity. But necessity is laid upon me, and I must write. When a man has once fallen off a ladder, it is said, he is never safe there again; and when once an unfortunate wight has said "Yes" to an importunate Editor, he has lost his power of saying "No" for ever.

It is not an easy thing to manage Church Business, every body knows. The attempt often brings people into trouble, sometimes into discredit, and occasionally to disaster. From all I can recollect of church history, I gather that the most difficult work the church has had to do, has been to manage itself; to conduct its own affairs in such a way as to carry out the objects of its existence, secure the greatest amount of domestic peace and concord, and the largest measure of general usefulness. Troubles began very early; and though seven deacons were chosen to help the church out of them, there is as much to day as ever.

I am not surprised at this. Indeed, I should be surprised were it different. I cannot manage my business without a great deal of anxiety, watchfulness, and occasional fits of worry and weariness. Moreover, a very wise man of unusual candour told me the other day that he had been trying to manage *himself* for the last sixty years, and couldn't do it yet; and I have heard it hinted, though this I repeat with "bated breath and whispering humbleness," that some housewives make a sad "hash" of their domestic government. Even "learned societies," it is well known, have "squabbles," and occasionally resort to arbitration. People as brilliant, polite, and witty as the French have, according to M. Taine, taken their political dwelling to pieces thirteen times within the last eighty years, and are so far from satisfied with the house they are in now, that if it comes down over their ears, few will be astonished. Now put together men and women, of all classes and conditions, young men and old men, cultured men and ignorant men, bound merely by one common enthusiasm—love to the Lord Jesus Christ,—and will you not naturally expect that such a society will fail to manage its affairs always with faultless wisdom and unbroken harmony and tact?

But though trouble may naturally be expected, it is not the less necessary to reduce it to its smallest proportions. Doubtless there is much friction that might be avoided; sensitive feelings are hurt needlessly; power is wasted that might easily be economised; mistakes are wrought for want of thought, or knowledge, or tact and sagacity, by persons of unexceptionable goodness, who would shrink from treading on a worm; ministers and deacons and people disagree and quarrel, not because they love each other less, but because there has been a little mismanagement, a slight indiscretion, or perhaps a pure and good act unwittingly misconstrued.

A minister once said to me, in a conversation on church government, "The strength of Episcopacy and Presbyterianism, and of all forms of governing the church by the clergy mainly, is the ignorance and incapacity of the members of the democratic churches. Episcopacy and Presbyterianism have no basis in the Bible, and will have none anywhere else when Christians are trained as they ought to be." Perhaps so. I do not profess to say. I am a practical man, with more knowledge of business than of "theories" of church government; and am afraid that if driven into a corner, should have to confess that I derive my answer to the question, "Who's to do church business?" more from J. S. Mill on Government, than from the Acts of the Apostles. Every man in his own order. I never saw the minute-book of the churches of Galatia. Not even one of the "letters of commendation" sent with departing members of the Corinthian church has

\* The subject of the Management of Church FINANCE was dealt with by the "Live" Deacon in twelve much appreciated articles last year.

come into my hands. I do not know on what model Lydia the purple seller formed the church at Thyatira; nor whether all the members voted on the case of Alexander the coppersmith. The draft-constitution sketched by the apostles of convocations, kirk-sessions, presbyteries and synods and conferences, has not fallen into my hands. Others may know these things. Who am I that I should say they do not? I speak only for myself. Such knowledge is too high for me. I cannot attain unto it.

Indeed, I agree with M. Taine, if I may quote him again, where he says, "A house should not be built to suit the taste of the architect, but simply that of the lodger." With all due deference to men in authority—bishops, presbyters, "ordained" ministers, and the like, and with boundless confidence in their superior sense and wisdom *sometimes*,—I cannot but think that the church-house, *i.e.*, the theory of doing church work, should be built not to suit the necessities of a "legal hundred," an eloquent presbytery, or a mitred ecclesiastic, but that of "the people, the whole people, and nothing but the people."

Some men think that a good despotism is the best form of government, and that the management of church affairs by one wise and good man, or a few wise and good men, is the only correct method. It is a gross and misleading falsehood. As Mill shows, the better the despotism the more it dwarfs the intellect, and stunts the moral capacities of the governed. "Wherever the sphere of action of human beings is artificially circumscribed, their sentiments are narrowed and dwarfed in the same proportion. The food of feeling is action; even domestic affection lives upon voluntary good offices. Let a person have nothing to do for his country, and he will not care for it. In a despotism there is but one patriot—the despot himself."\* So in a church, you diminish the chances of obtaining vigorous, robust, healthy, enthusiastic Christians, as you restrict the number charged with the responsibility of managing the church's affairs. No system is so vicious as that which tends to give us only one Christian man, and that the minister.

Business is one of the finest agents in the education of the men of the nation. Church business answers the same end for the Christian life. It saves it from becoming narrow and selfish, and makes it social, companionable, sympathetic, and helpful. It disciplines faculty, elicits power, evokes healthy sentiment. In a word, it makes Christian men.

On this subject the following question has been forwarded to me: "Ought members to take part in church business immediately on enrolment as members, no matter what their age?" The topic is very important, and I will not forget to take an early opportunity of dealing with it.

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## THE POPE AND MAGNA CHARTA.

In the December *Contemporary*, Cardinal Manning replies to the charge that Pope Innocent III. condemned Magna Charta. His method of replying is suggestive and instructive in many ways. His chief points are that the Pope condemned the barons who agitated for the establishment of the principles of the Great Charter, and not the principles themselves; that the Pope condemned the barons because they resisted authority, and "were not subject to the higher powers" of King and Pope, and that the Pope was misled by the King. Just so. It is the old man-enslaving, nation-destroying doctrine of submission again. The Great Charter is the key-stone of English liberties, but it must not be set by the barons without the consent of a gross tyrant and debauchee, like King John, and of an infallible Pope, like Innocent, whose infallibility does not prevent him from being hoodwinked by the false and faithless monarch. What is the use of an infallibility that makes your Pope the blind victim of the worst man in all Europe? Moreover, Manning himself cites and admits the following words from the Pope's letter as describing the Charter "*turpis et vilis, illicita et iniqua*;" *i.e.*, "infamous and base, illegal and unjust;" and yet maintains that the Pope did not condemn the laws and liberties of England, but the men who strove to secure them. The distinction is worthy of Rome. You are illegally detained in prison, your feet set fast in the fetters by unjust hands. Your friends agitate for your freedom. The Pope does not fulminate against your freedom. Oh, no! But he wields all his terrible powers against your friends who try to get you out of bondage! Is it not like Rome? Is it not the old alternative—submission or prison? Will Englishmen be hoodwinked by the astute Cardinal?

JOHN CLIFFORD.

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\* J. S. Mill's "Representative Government," p. 19. People's Edition.

## A SERMON ON COMMERCE.

*By the President of the Manchester Chamber of Commerce.*

THE position which our commercial leaders have taken in the modern world seems to be open to two principal remarks. In the first place they have, it must be admitted, done great good in the exercise of their calling, but this they have done too frequently without any conscious design, and the good therefore has followed as a necessary result of the place they have occupied, and not by a deliberately formed purpose which they have ever set before themselves in their own thoughts. In the next place, apart from their business life, they have made a noble use of the wealth and power they have acquired. They have applied themselves, and in this case consciously, to the encouragement of arts, of science, of literature, and religion.

But all this has been no part of their business, and has been done by them, therefore, not as merchants but as citizens. Our great merchants and manufacturers are in possession, as such, of public trusts of incalculable importance, and they may find the fullest scope for their energies and ambition in the endeavour to discharge them efficiently. It is their office to supply, through the medium of wages, a maintenance to the hundreds and thousands who are dependent on them, and to give them the means not only of living, but of living worthily and well. Let them set this, therefore, before them as the duty they are called upon to discharge, and not be content with the mere fact that whether they will or no, they already in some degree discharge it; nor let them excuse their omission by the plea that they do good in some other way which less properly belongs to them.

There has been in England a general tendency to regard commerce and commercial pursuits too exclusively as a means, and not always as a means to the right end. This tendency has prevailed almost equally among the friends and enemies of commerce. The latter have always represented commerce as a mere means of money-making; the former have too frequently contented themselves with replying that the money gained is often put to noble uses. But of the many aims which commercial men have had and have, some undoubtedly are far more worthy than others—though it is a very different thing to amass money for its own sake, and to amass it for the purpose of encouraging art, of furthering happiness, even of rendering possible a refined and civilized luxury—it is still evident in all these cases that commerce is not regarded as something in itself worthy to occupy the attention and to shape and determine even the unselfish purposes of those who are engaged in it. So to use one's own trade or commercial pursuit as Perthes used his—as to be in virtue of its exercise a benefactor to the State and a good citizen—is an object which has been very seldom clearly and distinctly kept in view, and which has been therefore but accidentally, as it were, and partially attained.

The result of this want of distinct and conscious aim is that we have been too much given in commerce to observing the measure of sufficiency rather than the measure of excellence. Just as it is the painter's business to make the portraits as good as possible, and to keep the rest of his picture subservient to these, so, too, must merchants and manufacturers, if they are to play their part worthily, propose to themselves to do their business in the best manner possible, and to perform their part in the relation of the individual to the State, not as patrons of art merely, not as donors of charities, not even as members of Parliament, or members of municipalities, but each in his own vocation and speciality as commercial men. They have before them a sufficiently honourable task, and if they were only sensible of its nature they would feel no need to look outside it for the exercise of their benevolence and patriotism. The lives and comforts of vast numbers of their fellow-men depend absolutely upon the right discharge of the great duties of their position. They are in truth the captains of an industrial movement which has taken the place of the warlike energy of our forefathers, and which, while it is infinitely more useful, is assuredly not one whit less honourable.

A word as to the means by which this new position may be taken. Whatever is sold or manufactured must be not merely of apparently sufficient goodness—it must be really fit for the purpose for which it is intended. Every operation performed—every piece of business transacted—must have regard to something more than mere profit. Those who are concerned in it must not for any moment forget their duties as citizens, and must even, at an occasional sacrifice to themselves, be constantly zealous and forward in discharging them; and while we use the utmost diligence to encourage this habit of mind in ourselves, let us never forget that one of the main duties of our position is to encourage it likewise in those whom we employ.

This point has been overlooked in many of the disquisitions on the relations between employers and employed which we have heard in late years. What may be called the patriarchal relation, according to which the employer is bound to look after the comfort and morals and intelligence of the employed, is perhaps neither absolutely impossible nor absolutely unnecessary. The ideal of a mercantile or manufacturing business is an association of individuals formed for producing some necessary and useful result. To this result the various parties will each in their own way contribute. The master will both feed those who are acting under him, and furnish them with the machinery they require; and he will supply them with intelligence, which will assist them by directing their efforts to the best attainment of their common purpose. It is the workman's part to recognise the service which his employer renders him—a service without which his own unaided efforts would be indeed inconsiderable and powerless. In all this, and by both parties concerned in it, there are two ends which may be aimed at and attained—a higher and a lower end, not necessarily incompatible with one another. There is the public service rendered to the community at large, and there is the profit to the individual who renders it. The higher end ennobles, and as it were sanctifies the lower; but we must look to the lower to supply the force and energy which are needed before the work can be undertaken. It is impossible, therefore, that the lower end can be wholly put out of sight. Both are in fact indispensable. Without the former the work will not be done as it ought to be; without the latter it will not be done at all. But none the less must the lower and more personal object be kept within bounds, and not be suffered to usurp a place which does not properly belong to it. Unselfish work, in which the individual surrenders himself wholly to the service of others, with no other motive than the satisfaction which the performance of a high duty carries with it—this may be an ideal, perhaps, but in actual life, and as a general rule, it is simply and absolutely unattainable. But that even a very imperfect approach to it would be a great and essential service to all parties concerned, and that approaches more or less perfect are possible, seem to be positions which it would be difficult indeed to dispute. To put commerce in its right (because its proper and peculiar) position—to animate every one of those who in humble or higher place are its professed ministers with such a spirit that each should pursue his own work with all his might, as a means to an end not wholly selfish—to ensure general recognition of the fact that commerce is a branch, and no mean branch of politics, and that by simply attending to it a commercial man may, and cannot so well in any other way discharge his duty to the State; these are objects I would recommend to others, as I have humbly tried to recognise and forward them.

RICHARD JOHNSON.

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## SECOND EDITION.—NOW READY.

PORTRAIT OF DAN TAYLOR. *See General Baptist Almanack.* 1876.

WHAT GENERAL BAPTISTS BELIEVE. *See General Baptist Almanack.*

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# For the Young.

## YOUTHFUL PILGRIMS.

MOST of you have parents, brothers, and sisters; and all of you are sure to know many people with whom you often talk. Have you ever noticed how *different* they are? Some young, with bright rosy faces and laughing eyes; and some old, with grey hair and wrinkled foreheads: one, perhaps, very poor, scarcely able to get bread for himself or his loved ones; and another with a purse that you can see has always got some money in it: one like "Uncle John," who knows so much, and is always able to answer every question you put to him; and another like little cousin Tommy, who scarcely knows his A B C. Yes; how *different* they all are; and yet, in one respect, they are all *alike*—they are all pilgrims.

You have heard of pilgrims; they are travellers who go on a journey, and who start from one place to find another. Every step takes them nearer the end of their way. They must not loiter on the road. They dare not stay for a week in one town, or a month in another, or they would cease to be pilgrims; on they must go till they reach the city or the holy place whither they are bound. And you and I are pilgrims. We are going on a journey—a journey through earth to another country. We start at the cradle, and we walk straight on to the grave. We cannot stop if we would. Every day takes us nearer and nearer to the end of the way. We *must* go on. God has not asked us whether we will be pilgrims or not. But what he does ask is, "*Which way will you go?*" You may choose which way you will; the broad or the narrow; that of the just or that of the wicked."

It will not do to say that you *hope* to get to heaven, unless you choose the *way* to it. If you want to go to Edinburgh, it would not do to start from London by the first path you found, without asking the way. If you did, every step might take you further away from it. Find the right way, and then start. And you must choose the *way* to heaven, before you can hope to get there. Jesus is that way. You must choose Him to teach and guide you home.

It was a cold winter's morning, and the snow was drifting into the faces of two travellers crossing a long bleak moor. Sometimes they were talking and laughing, and sometimes sad; and now and then they ate and drank of the provisions they had brought with them. A messenger comes across their way, and says, "Do you know where you are going? On the other side the moor the path you are taking leads to a wilderness, where there are wild beasts, and no house to shelter in, and no friends to help. If once the darkness sets in upon you there, you must be lost; no one ever escaped alive from that dark wilderness. Come with me up this way. Don't you see the palace yonder? The king who lives there sends me to tell you you are welcome there. Will you come?" But they said one to another, "We are getting on very comfortably; plenty to eat and to drink, and our companionship is pleasant. Let us go on as we are." Afterwards a second messenger from the king accosted them. "Surely you will not foolishly throw your lives away. You are wandering in the broad way that leads to *certain* death. Will you not turn now into this narrow way that leads up to the king's palace?" And one said to the other, "I think I will. I do not like the path we have been going. I cannot see the end of it. It looks black this side of the moor, and the palace looks pleasant and safe. I will start for it." The other tried to dissuade him, but in vain. One went with the messenger into the narrow way, upward and onward; and at evening time he reached the palace gates, and the Lord of the palace came out to greet him, and loving hands grasp his hands, and music bursts forth in the welcoming song—

"Come in, come in;  
Eternal glory thou shalt win."

But the other pilgrim continued his journey over the wild black moor. Yet again another messenger met him. "Oh beware, beware; the day is far spent, the night is at hand; if once the Lord of that palace rises up and shuts to the door, there will be no hope of resting there." But he would not listen; he set

his teeth and closed his ears, and wandered on till the night set in, and perished in the darkness the other side the moor.

Which of these two travellers represents *you*? Are you walking up to the Father's house by the narrow way, or wandering on through life's pilgrimage in the broad way to darkness and death?

Perhaps some of you think you will have to give up happiness if you love Jesus and serve Him. Jesus said that "the devil was the father of lies;" and I believe the biggest lie even he ever told was that trusting and serving Jesus made boys and girls miserable. Why, how can you be happy as a pilgrim, unless you know what there is for you at the end of the way?

Some time ago I was taking one of my daughters to a school in Devonshire, and the last eighteen miles of the journey was performed in a country cart, part of it over a wide moor called Broad Bury. It was the summer time; the sun shone brightly upon us; the mountain air fanned our cheeks and made our spirits gay; the birds sang their merry song, and the little mountain flower peeped up at us out of the mountain grass; and all were cheery and glad, laughing and talking, enjoying the trip most thoroughly. But as we went we overtook a poor rough-looking man, with hands in pockets, with head hung down—the very picture of slouching wretchedness. But how was this? The summer sun shone down on him just as upon us; the mountain breeze cooled his brow; for him the birds sang their joyous song; the little mountain flowers looked up at him out of their little nests in the grass. Why was he so cheerless? Let's ask him. "Going home late this afternoon over the moor, are you not?" And he grumbled out, "Home? I've no home." Ah, that was it. He was a poor tramp! No home to go to when he reached the other side the moor; no loving voice to greet him; no friendly hand to grasp his, and bid him welcome: but he must find his rest in a barn, or a cart, or anywhere, he knew not where.

And our life; what is it but a little trip across the moor of time? And who is the happier, the one who knows where he is going, who has a home ready, and a friend—the dearest friend of all, Jesus Christ—waiting for him to conduct him safely to the Father's house; or the one who knows not the future, who has no hope, no home, no friend, no light beyond the grave.

Have you a home the other side the moor? If so, you can be happy on the way. But if not, I am sure you cannot be happy in your pilgrimage.

Ask Jesus to be your guide as well as Saviour. He has Himself been every inch of the way from the cradle to the grave, and He knows it well, and will conduct you safely across the moor. And when you reach the palace on the other side, it will be His kindly voice that will bid you welcome, and His loving hand that will lead you to a seat by His side upon the throne; no more a stranger or a pilgrim on the earth, but a child at home in Heaven.

S. D. RICKARDS.

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## OUR MAGAZINE FOR 1876.

THE six years' service of the churches we have been privileged to render as Editor of our denominational Magazine, has fixed in us a strong conviction of the real use of our literature to the churches. To champion principles like those we hold, to help in work such as our churches undertake, to feed the springs of Christian activity, and purify Christian thought and life, can never be rated too high. It saves men. It builds up character. It tends to the glory of God. We therefore appeal to every church officer, minister, elder, and deacon, and to every reader, to increase the number of our subscribers. Make a vigorous effort to double the circulation in your midst. In many quarters we are below the maximum of readers. Make the Magazine known. Introduce it. Give it away. Somehow or other, let it have the chance of speaking for itself. We have printed SIX THOUSAND. Help to circulate them. Now we scarcely need "letters of recommendation to *you*." You know us and it. But we may add that we feel so keenly the responsibility of the work, that we will spare nothing within our power to carry the GENERAL BAPTIST MAGAZINE up to our ideal of an instrument meant to help all the Associated Churches in all their corporate and individual work. We trust to loving hearts, and know that we do not trust in vain. The work is God's, and you will not fail to help it.



## SCRAPS FROM THE EDITOR'S WASTE BASKET.

I. **OUR ALMANACK.**—Heartiest thanks this New Year's morning to the many friends who have sent us kind and praiseful words about our Almanack. We rejoice in the enthusiastic welcome given to this new visitor to the General Baptist Family, and in the many efforts made to introduce him to our schools and our young people. May he live long, grow strong, and do much good! Goethe said that the assent of even one man confirmed him infinitely in his opinion. We are glad to be "confirmed" so thoroughly in this venture. The first edition of 5,000 is nearly exhausted, and a fresh supply will be ready by the time this is in your hand. If book-agents or others have any difficulty in getting them, or in obtaining the usual discount, send a post card to us at once.

II. **OUR LOCAL PREACHER'S LIST.**—Few babes are born absolutely perfect, except to the maternal eye; and Helmholtz declares, without being censured by scientific men, that the eye is an instrument "full of defects." Good as everybody says the *Almanack* is, it is not perfect. We could not get in all the material we had; nor could we get all we wanted to put in. It was stated that the Local Preacher's list was defective, and, we may add, largely, because it would have cost more money than we had to spare to make it faultless. Guthrie once told an audience that he was like most Scotch ministers—he had more children than money. Even General Baptist ministers are not exempt from such blessed experience; and so if a brother local preacher misses his name, he will please put it down to

"That eternal want of pence  
Which vexes public men."

and not to anything worse—if there is anything worse! Of course, in even a small literary venture, one cannot tell how many pence are being sown for a very remote harvest, and therefore a degree of care is requisite such as a second year's issue will not need. But why should not the list of local preachers be made from a return forwarded by the churches to the Association at the time of the Annual Reports, and inserted in the *Year Book*? Why not! It ought to be. That is the right way. We shall need more work from our local preachers than ever, and we must give the churches the opportunity of knowing *who* they are, and *where* they are. Any way we must

seek to obtain a perfect list, either in our *Year Book* or *Almanack*.

III. **WOODHOUSE EAVES.**—Dear Mr. Editor,—The friends in this interesting locality are making a vigorous effort to restore their chapel. It has long needed it. The seats in the area, and gallery too, are not only inconveniently small, but are completely worn out. A new inside is required for the whole building. The members are few in number, and nearly all poor. Local influence, removals, and death, have very perceptibly reduced the strength of the cause, but the church and congregation are hopeful, and purpose, after restoring their chapel, to secure a minister. A working man recently deceased, formerly a member, remembered the place of his spiritual birth and baptism, and left a portion of his savings to the church, and this has given an impetus to the movement. Woodhouse Eaves has become now a favourite resort for visitors in the summer, and it is most desirable that the chapel should be made more comfortable and attractive. Members of our churches who have stayed in the locality, and others from a distance who have roamed over the old hills of Charnwood at the Annual Picnic at the Loughborough Association, may be glad to help. Early association and many sacred memories lead us to give the appeal all the influence we can command. Contributions may be sent to Mr. C. Pritchard, Woodhouse Eaves, Loughbro', or to the writer.

W. BAILEY.

This letter tells its own tale so well that not a word need be added unless it is that the money should be given at once, so that the long required "restoration" (as we can witness) may be completed before the "rusticating" season commences. I seem to hear a good many friends who know Woodhouse Eaves, and others who do not, saying, "Yes, I must help this. It is a bit of good work."

IV. **DR. BURNS.**—Our readers will have been made aware, by the weekly prints, of the sad and severe illness of our brother, Dr. Burns. We rejoice to be able to say that at this date, Dec. 20, he is somewhat better, though his symptoms are far from favourable. On Saturday, the 18th, he completed his seventieth year. All our readers will wish and pray that he may be spared to give another ten years service to those Christian and philanthropic enterprises which have so long enjoyed his energetic and enthusiastic assistance.

# Reviews.

TRUMPET CALLS TO CHRISTIAN ENERGY.  
By C. H. Spurgeon. *Passmore and Alabaster.*

THE title of this new volume from the lips of Mr. Spurgeon is aptly chosen. It describes the book and the man at a stroke. For what is more marvellous than the Christian energy of the Metropolitan Tabernacle preacher, and the clear and resonant blast of his trumpet-voice? These sermons fairly represent him, and are as full of breathing energy and quickening stimulus as the heaven of stars. They summon to work, shame the indolent, cheer the despondent, heal the bruised, guide the lost, quicken the pace, and purify the aims of the energetic and devoted. They thrill with feeling, incite to an eager and earnest activity, and even go some way towards casting up the stumbling-stone of "unconditional election" out of the path of the Christian worker. The volume is got up like, but contains 80 pages more than its predecessor in the series, called "Types and Emblems."

TWENTY-FIVE YEARS' CHRISTIAN WORK  
IN ST. GILES', LONDON. By G. W.  
M'Cree. *Stock.*

THIS is a lecture brimful of human interest. It lays bare the condition of the people; their notions of God, religion, and the future; their ways of living; how they were made interested in the things that concern their present welfare and their everlasting peace; and what success has already crowned wise and loving Christian work done on their behalf.

CHRISTMAS AND NEW YEAR'S  
GIFT-BOOKS, &c.

HOMES AND HAUNTS OF LUTHER. By  
John Stoughton, D.D. *Religious Tract Society.*

OFTEN as the story of the great Reformer's life has been told, there yet remained wide room for this contribution of Dr. Stoughton's. The method of describing that life in its association with the chief places for ever identified with Luther's name and work is one of unique merit. It brings additional interest to his biography by the prominence and reality it gives to topographical and archæological detail, and affords ample opportunity for illustration by pencil as well as pen. The work is done in a masterly style throughout. The illustrations are numerous, drawn from the best sources, and skilfully repro-

duced. The literary garb in which the well-worn narrative is clothed is freshly woven, of the best materials, and worthy of the memory of the brave Reformer. Inside and out, the volume is a superb gem, fit to rank first amongst attractive and valuable gift-books.

HYMNS AND POEMS FOR VERY LITTLE  
CHILDREN. Second Series. *Religious Tract Society.*

A MOST attractive little volume for the little folks. Its pictures will arrest the eye and please the fancy, and its songs will stir cheerful and healthy feelings. The hymns are mostly on scriptural themes and home duties. It is a very suitable present for New Year's Day.

*I wish you a happy New Year, 1876,*  
—Religious Tract Society—is a collection of counsels and encouragements selected from the writings of Charlotte Elliott, sold at 9d. a dozen. Well adapted to give away at or after the watch-night service, or on the first day of the new year.

*The Christmas Number of the Cottager and Artisan* of the Religious Tract Society will be more welcome than any of its forerunners. It contains the whole of "Jessica's First Prayer," and several other stories, and is profusely illustrated. It deserves to be given away in thousands.

ANNUALS.—*The Child's Companion* and *The Cottager and Artisan*—Religious Tract Society—still maintain their place in the very front of illustrated serials, by the abundance and high quality of the pictures, the deep interest and literary skill of the tales, sketches, and papers, and the excellence of the printing. We give them unfeigned and hearty commendation.—*Photographic Cards* are gift cards of special merit. The "photos" are taken from high-class pictures, and well done; and the verses are appropriate. *Wild Animals, Domestic Animals, Wild Birds, Domestic Birds*, make four books for children, full of pictures drawn by Harrison Weir, and enriched with valuable natural history information told in a pleasing way.

*The Golden Text Packet*, published by the Sunday School Union, will be a great help to teachers. Each text for the quarter is printed on an illuminated card, beautifully chromo-lithographed, and the whole sold for a shilling.—The *Packets of Gift Books* for the young consist of sets of useful little books at different prices, and containing healthy stories.

# Church Register.

## CONFERENCE.

The LANCASHIRE AND YORKSHIRE CONFERENCE will be held in North Parade Chapel, Halifax, on Wednesday, Jan. 19. The Rev. J. Watmough will read a paper in the morning on "The Best Method of Introducing Members into our Churches," discussion to follow. Service at eleven o'clock. W. SHARMAN, *Secretary*.

## CHURCHES.

ALLERTON, *Central*.—Oct. 30, a tea meeting was held for the reduction of the debt of £540, and on Sunday, Nov. 28, Rev. W. E. Winks preached. Subscriptions and collections, £230. On the Saturday evening a most interesting lecture was given by Mr. Winks on "Celebrated Cobblers," which realized £5. This sum has been applied to a fund for the formation of the library, which is about to be opened.

BARTON FABIS.—Rev. T. Goadby, B.A., preached special sermons for the removal of the debt incurred by the renovation of Barton Chapel. Collection, £24 11s. The burden is gone. We are now engaged building a "Manse" for brother Greenwood, which will cost £700, and shall be glad of help for a forthcoming bazaar.

HUCKNALL TORKARD, *Notts*.—Nov. 22, the members of the two adult classes, numbering about fifty, gave a tea and concert in aid of the building fund. 200 persons were at the tea, and at the concert (conducted by Mr. S. Brown, and presided over by Mr. J. Buck, one of the superintendents of the school) the chapel was crowded. Receipts, £15. £930 are in hand, the land is paid for, and it is hoped that the fund will reach £1,000 by Christmas, when they purpose commencing to build a handsome and commodious chapel to seat comfortably 700 persons. The needs are urgent, congregations overflowing, school numbering 325, no school-room, and an old, incommodious chapel that will only seat about 350. For the same fund Rev. J. T. Almy, the pastor, gave a lecture on "Wilberforce, his life and labours," Dec. 13. The chapel was well filled. Mr. Holroyd presided, and a collection was made for the building fund.

ISLEHAM.—Dec. 5, the pastor presented the church with an elegant new communion service, given by his late pastor,

Rev. J. T. Wigner, and the church at Brockley Road, New Cross. Hearty thanks were given to Mr. Davies, the pastor, and the friends at New Cross.

ISLEHAM FEN.—On Wednesday, Dec. 8, the friends worshipping in this chapel were constituted into a General Baptist church. Eleven believers joined hands, and made the usual pledges. The chapel is put in trust for the General Baptists of the New Connexion, and cannot be lost to them. The officiating minister was the Rev. W. E. Davies, of Isleham. As soon as the church was formed, they unanimously asked Mr. Davies to accept the pastorate of their church as a branch of the Isleham church, which he accepted, subject to the approval of his church. Mr. Davis preached at night, and administered the Lord's Supper.

LINEHOLME.—Our chapel sermons were preached by the Rev. R. Silby, Nov. 21. The S. S. teachers took tea together, Nov. 27. About seventy attended. After tea the Rev. W. Sharman, our pastor, gave an address on "The best method of compassing the conversion of our elder scholars. An earnest discussion followed.

LONDON, *Borough Road*.—The second anniversary of the Rev. G. W. McCree's settlement was celebrated on Sunday, Dec. 12, when the pastor preached in the morning on the "Sweet Psalmist of Israel," and in the evening on "The relation of the Nonconformist Minister to the law, society, and the Christian church." This discourse has since been published, by request, in the *Baptist*. In the afternoon a service for young people was held, when about four hundred were present, and Messrs. Underwood, A. Hawkins, Blackie, and Glasspool, took part—the pastor in the chair. The annual soiree was held on Tuesday evening, when the pastor presided, and the Rev. Mr. Cope and Robert Rae, Esq., gave excellent addresses. Mr. Prebble, the Secretary of the church, stated that during the year there had been an increase in membership, funds, and congregation; and Mr. A. Hawkins, jun., in the name of some friends, presented the pastor with a purse of gold. There was also a sale of goods for the benefit of the chapel.

RYDE, I. W., *Park Road*.—The tenth anniversary was held, Nov. 28, and Dec. 2. The pastor, J. Harrison, preached on the Sunday, and presided at the annual meeting on the Thursday. Addresses were given by Revs. T. Hooke, J. M. Fox, B.A.,

and J. R. Chamberlain (of Christ Church). The report showed most gratifying success in every department of Christian labour.

**PRESTON.**—The New Chapel was opened by our friends, Dec. 1. It is commodious, well-lighted and warmed, and completely fitted with pitch-pine seats and pulpit, and will seat 300 people. The property is put in trust for the General Baptist denomination. All the legal documents necessary have been most generously prepared, *free of cost*, by Mr. Edlestone, of Preston. The church has now about twenty members; and the friends entered their new abode Dec. 1. At three p.m. divine service was commenced by the Revs. W. Sharman, and J. R. Godfrey, and the sermon was preached by the Rev. W. Gray. At seven there was a public tea, provided by friends, of which a goodly number partook. Subsequently Mr. J. Rhodes, of Bradford, took the chair, and the above-named gentlemen, with several others, took part in the meeting. Rev. G. Needham preached on the 5th, and Rev. W. Chapman on the 12th of Dec. Proceeds, £15 6s. 10d. The place is in the midst of a dense population, and presents a promising field of usefulness, and is situated in one of the leading thoroughfares of the town. A part of the purchase money is borrowed on notes, signed by the trustees, but £100 are wanted at ONCE to pay off existing liabilities.

**STOKE-ON-TRENT.**—The annual tea-meeting took place, Nov. 15. 300 sat down. The Rev. W. March, pastor, presided, and addresses were given by the Rev. C. Springthorpe, T. Churchyard, T. Cocker, Mr. W. M. Grose, and Mr. W. Hall. This was the thirty-fourth anniversary tea-meeting in the history of the church. The report of religious work done during the year was most encouraging. Baptized from school and congregation, 20; received from other churches, 2; transferred, 2; dead, 2; not increase on year, 18; present number of members on the register, 104. The debt on the schools had been reduced £100 by the liberality of Mr. W. M. Grose, sen., and the cordial co-operation of the church and congregation. Mr. W. M. Grose, jun., having offered another £50, the friends are raising £50, in order to diminish the school debt another £100 by the end of 1875.

**SUTTON-IN-ASHFIELD.**—Anniversary sermons were preached, Nov. 28th, by Rev. R. Jackson and Mr. W. J. Avery of the College. On the following day a tea and public meeting was held in the chapel, presided over by Mr. W. F. Cowen. Addresses were given by Revs.

R. Jackson, C. E. Barloy, H. Marsdon, J. T. Almy, Messrs. F. Shacklock, A. Crossland, and W. J. Avery. Attendance exceedingly good, and £30 was removed.

**SWADLINCOTE, near Burton-on-Trent.**—Our friends here are working hard for a new chapel. The population is large and increasing, and we have a chapel well filled, sometimes crowded at both services, and many people would come and worship with us regularly if only they were sure we could find them room. We have a Sunday school numbering nearly 200 scholars, a Young Men's Mutual Improvement Society which numbers nearly thirty, and we are cooped up in a little chapel that will seat about 180. At the back of the chapel there are two very small vestries. Necessity is laid upon us to erect a larger building. Help is much needed, and will be thankfully received by J. Cholerton, Treasurer.

#### MINISTERIAL.

**BROWN, REV. JAMES,** of Nuneaton, has accepted the unanimous invitation to the pastorate of the church at Clayton, Yorkshire, and will commence his work there January the 1st.

**CLIFFORD, JOHN,** was elected a Fellow of the Geological Society at the meeting of the Society held Dec. 1, 1875.

**MADEN, REV. J.,** late of Shore, having accepted the unanimous invitation of the Macclesfield church to become its pastor again, an interesting meeting was held Nov. 6, to welcome him and his family back in our midst. About 300 sat down to tea. The chair at the subsequent meeting was occupied by J. Small, Esq. Revs. J. Maden, G. J. Allen, T. Osborne, J. Ogden, G. Hudson, gave addresses. Mr. Maden feelingly responded to the hearty welcome given him, and dwelt upon his past experiences, and hopes of the future for still greater usefulness in our present improved position and prospects.

#### BAPTISMS, Nov. 17 to Dec. 15.

**ASHBY-DE-LA-ZOUCH.**—Six, by C. Clarke.  
**BURNLEY, Ebenezer.**—Two, by G. Needham.

**BURNLEY, Enon.**—Six, by G. Needham.  
**COALVILLE.**—Fifteen, by C. T. Johnson.  
**CONGLETON.**—Two, by J. Walker.  
**LEICESTER, Dover Street.**—Two, by W. Evans.

**LONDON, Prued Street.**—Three.  
**MACCLESFIELD.**—One, by J. Maden.  
**OLD BASFORD.**—Four, by W. Dyson.  
**STOKE-ON-TRENT.**—Five, by W. March.  
**SUTTON-IN-ASHFIELD.**—Six, by A. Crossland.

THE  
MISSIONARY OBSERVER.

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JANUARY, 1876.

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NOTES OF A VOYAGE TO ENGLAND.

BY THE REV. J. BUCKLEY, D.D.

No. V.—*Mount Sinai, and the Passage through the Red Sea.*

IN closing my last paper, I said that we were approaching scenes famous in sacred story; and it is to these scenes that I shall in this paper ask the attention of my young friends, hoping that they will not only examine their maps, but carefully read the most important statements of Scripture respecting Mount Sinai, and the passage of the Israelites through the Red Sea.

On Monday, April 26th, a little after eight p.m., we entered the Red Sea; and on the following Saturday, May 1st—one of the most memorable days I have ever passed,—we came to anchor in Suez docks. The heat was for several days very trying; and the dish we all preferred during these hot days was one that many of my young friends have not tasted—*ice pudding*; but as we got nearer Suez the heat abated, and we lost our relish for it. On Friday, the mountains of Lower Egypt were in sight; and I remembered that Egypt, now the meanest, was once the grandest and most powerful of kingdoms. How wonderfully prophecy has been fulfilled! “It shall be the basest of the kingdoms; neither shall it exalt itself any more above the nations.”\* And, humanly speaking, it never will, indeed never can “any more rule over the nations.” Let none of my readers forget that Egypt was once the home of the infant Saviour.

I anxiously inquired of the officers of the ship when we should be likely to pass the group of mountains of which Sinai is one; and was told that we should probably pass in the night. This was very disheartening; but happily it proved otherwise. We passed about half-past seven on the memorable Saturday morning already referred to. The reader who has carefully examined the question, knows the diversity of opinion that exists among the learned as to the position of Sinai; but I am not writing for critics, and will only refer my young friends to the article “Sinai” in the Biblical Cyclopædia of the Religious Tract Society. Clearly it was one of the mountains seen in the distance; probably the one marked on our chart; and so I gave myself up to the impression which the scene is fitted to produce on a devout mind. I read—O with what interest—Exodus xix., Deut. v.; and remembered the references to the great event in the poetic portions of Scripture, and in Hebrews xii. 18—21. And as the eye lingered on the scene, I thought, there God descended in flaming fire, with myriads of angels, to reveal His holy law. “Even Sinai itself was moved at the presence of God, the God of Israel.” I thought of the blackness and darkness and tempest, the mount burning with fire, the sound of the trumpet waxing louder and louder, so that the mount itself quaked greatly, and while every heart trembled with fear; “so terrible was the sight, that even Moses (accustomed though he was to Divine manifestations) said, I exceedingly fear and

\* Ezekiel xxix. 15.

quake." Amid this scene of awful grandeur the law of God was proclaimed; and let the reader note that though myriads of the Israelites heard the voice of God on that solemn and memorable day, each one felt that *he* was addressed. "*Thou shalt have no other gods before me. Thou shalt not take the name of the Lord thy God in vain. Honour thy father and thy mother,*" etc. As I read and reflected on the inspired description, I adored the justice of the law, I magnified the grace of the gospel; for the equity of the law and the grace of the gospel are inseparably united; and as I remembered the awful curse pronounced on another occasion, and on a different mountain—"Cursed is every one that continueth not in all things which are written in the book of the law to do them,"—I rejoiced in the assurance that "Christ hath redeemed us from the curse of the law, being made a curse for us." In these deeply interesting circumstances, I thought of Watts's noble hymn on the distinction between the law and the gospel—a hymn full of sound divinity—

"The law commands and makes us know"—Hymn 404.

And of another—

"Not to the terrors of the Lord,  
The tempest, fire, and smoke"—Hymn 797.

Nor was the fine effusion of Montgomery's muse forgotten—

"When on Sinai's top I see"—Hymn 240.

It was an epoch in the world's history when the law was given on Sinai. The world had never before heard such words as were then spoken.

I must not leave Sinai without reminding the reader of another memorable manifestation of the Divine presence. It was in one of those caves that the desponding prophet heard the searching question, "What doest thou here, Elijah?" Here the Lord passed by, and "a great and strong wind," rending the mountains and breaking in pieces the rocks, proclaimed His presence and power. After the wind was an earthquake, and after the earthquake a fire; but these solemn and terrible manifestations were but preparatory. "After the fire a still small voice." And when Elijah heard it, he wrapped his face in his mantle.\*

I may further remind the reader that the Israelites encamped near Sinai for nearly a year; and they left the encampment about the same time of the year as we passed this interesting spot.†

About five o'clock on the afternoon of this memorable day we passed, as near as can be ascertained, that part of the Red Sea which the Israelites crossed, and where Pharaoh and his host were drowned. This is not the time and place to discuss what wise and learned men have written on the point, and more than three thousand years must have made changes in the Red Sea as well as in other places; but if not the exact spot, it must have been very near this place where the chosen host "passed through the flood on foot," rejoicing in their God. Looking in the direction of the spot where it is supposed the Israelites entered the sea, I thought it seemed just such a place as might have led the proud tyrant of Egypt to say, "They are entangled in the land; the wilderness hath shut them in." Meditating on this stupendous display of the power and glory of God, I read with deeper interest than I had ever done before the inspired narrative of the passage of the Israelites in Exodus xiv.; and the song of Moses, the servant of the Lord, in the following chapter was invested with greater sublimity of thought and beauty of language than I had previously seen. The world talks of its old songs, but cannot produce one like this, whose antiquity exceeds thirty-three centuries; and this is not only the oldest song in the world, but it is one of the grandest even in the inspired record. Observe the noble language with which it opens: "I will sing unto the Lord, for He hath triumphed gloriously; the horse and his rider hath He thrown into the sea." The description of the arrogant triumph of the proud and mighty foe, in the ninth verse, is remarkably full and felicitous. In anticipation, the malignant tyrant has already seized his helpless victim, is dividing the spoil, and crushing

\* 1 Kings xix. 9—18.

† Numbers x. 11. The twentieth day of the second month of the ecclesiastical year would correspond with the early part of May.

to destruction his prey. "The enemy said, I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them; I will draw my sword, my hand shall destroy them." Now the scene changes, and the reader marks the contrast. "Thou didst blow with Thy wind, the sea covered them; they sank as lead in the mighty waters." The sublime apostrophe to the Most High in the next verse cannot but affect every reader of taste and sensibility. "Who is like unto Thee, O Lord, among the gods? Who is like Thee, glorious in holiness, fearful in praises, doing wonders?" And now we hear the chorus sung by Miriam and the women with her, accompanied by timbrels and dances, and probably repeated at the close of most of the verses. "Sing ye to the Lord, for He hath triumphed gloriously; the horse and his rider hath He thrown into the sea."

I wish I could impart to the reader a portion of the holy elevation of feeling with which I read this sublime effusion of Israel's first minstrel shortly before we reached Suez; but let me, ere I lay down my pen, record the earnest hope and prayer, for myself and all my readers, that when earth and time have passed away we may sing in nobler strains "the song of Moses, the servant of God, and the song of the Lamb."

It is generally supposed that the number who crossed the deep must have been about two millions; and such was the lovingkindness of Israel's God, that "there was not one feeble person among their tribes."

I had hoped in this paper to get my readers through the Suez canal, but find that I cannot; and yet I must make one remark, as it was stated some time ago in the papers that the government had purchased nearly half the shares in this canal. I hope none of my readers will suppose that I cherish any favourable regard for our present unsatisfactory government. I marvelled greatly at the general election, and I marvel still that the English people prefer Mr. Disraeli to Mr. Gladstone, the most upright and able statesman of modern times; but the purchase of these shares is a capital thing—the best thing the government has done. More in my next.

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## THE ANNUAL CONFERENCE AT CUTTACK.

BY REV. W. MILLER.

November 1st, 1875.

THE services of our Annual Conference, which has just closed, commenced Lord's-day, Oct. 24th. Brother Shem Sahu, of Khoordah, was the morning preacher. Two passages of Scripture—Psalm xlv. 23, "Awake, why sleepest Thou, O Lord? arise, cast us not off for ever?" and Isaiah xl. 27, 28, "Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the Lord, and my judgment is passed over from my God? Hast thou not known? hast thou not heard," &c.—formed the basis of the discourse, in which the preacher pointed out, first, The causes of the church's desponding language; and, secondly, The Divine rebuke and encouragement implied in the latter clause of the text. The sermon was worthy of the preacher, and calculated to be very useful. Exception was taken to its length, and to a few statements which were irrelevant and wanting in sound judgment. The afternoon sermon, in Oriya, was preached by brother Thomas Bailey, from Luke x. i., "After these things the Lord appointed other seventy also, and sent them two and two," &c. The object of the disciples' mission, the manner in which it was to be conducted, and the results as gathered from the context, were pointed out and applied to the followers of Christ of the present day, in the hearing of a crowded congregation. The English service in the evening was conducted by brother Marshall, of the American Mission, Balasore, who, taking for his text Matt. xxvii. 17, showed how there were really but two classes in christendom—those who chose Christ, and those who chose Barabbas, or the party and principles which he represented, with the blessedness of the one and the misery of the other.

Conference commenced at eleven a.m. the following day. Brother Bailey having been elected to the chair, brother Brooks supplicated the divine blessing.

Among other matters, a resolution was passed expressive of the great pleasure afforded by the presence of brother Marshall, and inviting him to share in the deliberations of Conference; also, one expressive of our gratitude to the Bible Translation Society for their grant of £200 for the carrying on of the printing and circulation of New Testament Scripture truth in Orissa; also to the English Tract Society for its grant of one hundred reams of paper; and to the American Tract Society for its grant of 354 rupees 14 an. 8 pice. The latter was much needed, as a debt of 1400 rupees is now due to the Orissa Tract Society. It was decided to appeal to our own Society for help to remove this burden. In addition to the usual supply of tracts printed during the year, some 60,000; three new tracts had passed through the press—one, "The Marks of a True Christian," by brother Makunda Das; another, "Christ the only Saviour," by brother Shem Sahu, of Khoordah; and "The Lighthouse," a small illustrated book, translated from the Bengali by Joseph Das, one of the young men who applied last year for admission into the College. The brethren were gratified to learn that the Oriya and English Dictionary, by brother Brooks, had been completed. That Pictures and Stories of Church History had been printed to the one hundred and thirty-second page, and that the translation of the whole was nearly completed. That another edition of the New Testament in Oriya, demy 8vo., had been printed to first Timothy fifth chapter. It was decided to commence the printing of Scripture Lessons in Oriya as soon as possible. Also to have an edition of 2,000 copies each of Ezra and Nehemiah printed principally for the use of the schools. The importance of having a work on Fulfilled Prophecy in Oriya, and the intention of one of the brethren devoting his leisure time to it during the current year, was also mentioned. Brother Smith referred to an interesting circumstance in connection with tracts, viz., that he had recently sold four rupees worth to a Roman Catholic, sent by a priest who resides at Surada, in the Ganjam district.

The examination of the students took place on the 27th and 28th inst. The Report of the Examiners was, on the whole, favourable—the sermons and essays read displaying a considerable acquaintance with Divine truth, and an ability to rightly divide and make it known. The questions on the various subjects which engaged their study were answered, in the case of the junior students especially, in a manner that exceeded the expectation of the examiners. Benjamin Mahantee and Neeladre Naik, who have both completed a course of three years, were subsequently received as native ministers on the usual conditions, and appointed one to Piplee, the other to Berhampore. There are two applicants for admission into the College, whose cases will be decided after their preaching abilities have been tested.

A few alterations have been made in the location of the native preachers. Tama will remove from Russell Condah to Minchinpatna. Haran Das from Piplee to Bilepada. Makunda Sahu from the latter place to Cuttack. Bonamalipore, near Piplee, is to have a preacher this year, in response to the Christians who reside there.

A letter from the Berhampore church stating they wished, with the concurrence of the missionary, to elect a native pastor, whose salary for three years had been guaranteed, was read. This decision was highly approved, and the success of the movement earnestly desired. It is probable that Anunta Das may be selected as the first pastor.

A paper on Christian Liberty was read by brother Ghanushyam, in which, on the ground of various considerations, this duty was clearly and forcibly stated and illustrated. By some it was not considered sufficiently emphatic and out-spoken in regard to the Scripture rule of giving according to ability as God hath prospered; and in denunciation of the intense niggardliness of some who consider the sixty-fourth portion of their income sufficient to give to the cause of the blessed Saviour—and those who give nothing, and yet bear the name of Him "Who loved us and gave Himself for us."

The Annual Missionary Meeting was held on the Thursday evening. Brother Miller occupied the chair, and addresses on the Superiority of Christ's Religion to every other Religious System—The Obstacles in the way of the Spread of Christ's Religion, and the means of their removal, were delivered by brethren Tama Patra, Makunder Das, and Haran Das.



The Annual Temperance Meeting was held on Friday evening, in the Mission Chapel. Babu Anam Das was chairman, and brethren Smith, Shem Sahu, and Haran Das, urged the claims of the society on all christians, and especially on ministers of the gospel.

It was decided that each church should send a representative to Conference, and a Committee appointed to arrange all matters pertaining to Conference, which the delegates and the ordained ministers can attend to in connection with the missionaries.

A meeting of the subscribers to the Fund for the Preaching of the Gospel and Support of the Poor, and to which each member engages to contribute the thirty-second portion of his income, was held on the Saturday evening. It was a matter of deep regret that all who had engaged had not paid up their subscriptions, and others well able had not united in this effort. A committee was appointed to see these persons, and exhort them to the discharge of their duty, as well as to attend to other matters relating to the fund. A grant was made to the Khoordah Auxiliary Mission.

The Annual Communion Service was held on the the afternoon of the 31st Oct. Brother Bailey spoke in Oriya from 1 Cor. xv. 5, 8. Brother Marshall, who was to have spoken in English, was prevented by indisposition. Brother Pike took his place. In communion with the Lord of the feast, and with one another, in expectation of His second coming and the glory to be revealed, we had a hallowed and profitable season; and constrained by the love which passeth knowledge, a fresh consecration of our all was made to Him whose we are and whom we serve.

The next Conference (D.V.) will be at Cuttack; the time will depend on brother Buckley's arrival, who is appointed to preach the afternoon sermon in Oriya. Brother Thoma Bareek the morning one, and brother Pike in English. Brother Makunda Das was appointed to read a paper on "House to House Visitation both among Christians and Hindoos."

I must not omit referring to the resolution passed—in deep sorrow of heart—pointing out the alarmingly reduced state of the European Mission staff; and once more appealing to the Society and the churches for an immediate reinforcement. God grant that this cry may not be in vain.

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## ANOTHER MISSIONARY FOR ORISSA.

At the Committee Meeting held at Leicester in November an intimation was given that the Rev. H. Wood, of Barton, had for a long time had his mind directed to missionary work; and that, if judged suitable, he would probably place himself at the disposal of the Society. After full consideration of the important business, a resolution was passed to the effect, that from their long acquaintance with brother H. Wood, the Committee had no hesitation in affectionately inviting him to engage in the work of the Mission, subject to the usual medical certificate as to health. To this invitation Mr. Wood, in behalf of himself and his esteemed wife (late Miss Dennis, of Hugglescote,) has heartily responded in the affirmative, and the report as to the health of both being satisfactory, it has been arranged that they should leave this country for Orissa during the next summer. The interval will be usefully employed by Mr. Wood in acquiring as much medical knowledge as possible, and also in the study of Oriya under the tuition of brother I. Stubbins, pronounced to be, next to Charles Lacey, the best English speaker of Oriya that has ever lived. We are thankful that the cry for help has been partially answered, but it is only partially; at least one more missionary should be sent out with Mr. Wood. Is there not one gifted brother among the more experienced ministers of our churches who feels the burden of the Lord laid upon his conscience in reference to this work? Such seem to be the kind of helpers specially needed just now, when we remember how long *three* of our brethren have already laboured in the field. Let us all earnestly pray to the Lord of the harvest that the right man may be given.

## THE BIBLE AND THE PAPACY IN 1553.

It has been for many centuries the boast of Rome that she never changes; and although there are periods in her history which prove that when it has suited her purpose she has not hesitated to deviate from the trodden path of former generations, there is one principle, at least, to which she has adhered with unwavering tenacity, and that is her hostility to the Word of God. The following remarkable statement is verified by reference to printed documents in the British Museum and the Imperial Library of Paris:—

“At Bologna, on the 20th of October, 1553, three Romish Bishops gave the following written answer to Pope Julius III., when desired to furnish their counsel as to the best means of strengthening their Church:—

“Lastly, of all the advice we can give your Beatitude, we have reserved to the end the most important, namely, that as little as possible of the Gospel (especially in the vulgar tongue) be read in all countries subject to your jurisdiction. That little which is usually read at Mass is sufficient, and beyond that no one whatever must be permitted to read. While men were contented with that little, your interests prospered; but when more was read, they began to decay. To sum up all, that book [the BIBLE] is the one which more than any other has raised against us those whirlwinds and tempests whereby we were almost swept away; and, in fact, if any one examines it diligently, and then confronts therewith the practices of our Church, he will perceive the great discordance, and that our doctrine is utterly different from and often even contrary to it; which thing, if the people understand, they will not cease their clamour against till all be divulged, and then we shall become an object of universal scorn and hatred. Wherefore even these few pages [in the mass-book] must be put away, but with considerable wariness and caution, lest so doing should raise greater uproars and tumults’.

“The above document is as important as a testimony against Rome and all Romanizers on the 20th October, 1575, as it was on the 20th October, 1553. It is to be found in the Imperial Library at Paris, folio B, No. 1,038, vol. ii., pp. 641—650; also British Museum, 7, c. 10, 11, Fasciculus Rerum, London, 1690, folio.”—*Bible Society Reporter*.

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## MISSION SERVICES.

August 29th and 30th, services were held at *Wintown Street, Leeds*. The missionary meeting was, I believe, the first in the new chapel. John Barran, jun., Esq., presided, and appropriately introduced the business; after which addresses were delivered by Revs. R. Silby, pastor, — Compston, R. B. Cook, of Nantwich, and the deputation.

Sept. 5th and 6th, services were held at *Wood Gate, Loughborough*. Here I was associated in labour with my dear old friend, Mr. Wilkinson. The missionary meeting was well attended, and the interest appeared to be well sustained. In the absence of the pastor, Mr. Marshall presided. Prayer was offered by Mr. E. Stevenson and Mr. Lemon (Independent). The report was read by Mr. B. Baldwin, and addresses delivered by the deputation. The collections were much larger than usual. No chapel in our Connexion has such hallowed missionary associations as Wood Gate. Here William Yates, the able translator of the Bengalee Bible, was baptized, and afterwards recommended to Bristol College. The ministry of the then eloquent pastor of the church, the late Mr. Stevenson, was in a high degree stimulating and useful to the young man who afterwards made his mark on Bengal. Here William Bampton, our first missionary, was set apart to the work; and the hallowed solemnities of that day, May 15th, 1821, opened a new chapter in our connexional history. “We have heard with our ears, and our fathers have told us,” of the remarkable prayer offered by Robert Smith, that seemed to conduct his fellow-worshippers into the most holy place; of the charge, full of important advice, by William Pickering; and of the earnest address by Ward, of Serampore, in the afternoon,

from 2 Thes. iii. 1. A live missionary in those days was a sight rarely seen. That day was to hundreds one of "the days of heaven upon earth;" and the interest awakened was deepened a few weeks later by an Association sermon in the same pulpit by Mr. Bissill from, "Ask of Me, and I shall give thee the heathen for thine inheritance," etc. Charles Lacey was a member of this church, and was set apart here, May 7th, 1823, to the work in which he was so long and usefully employed; and in reference to his ordination day, it was said, "Never probably did a more solemn service take place in the Baptist denomination. Days like that enjoyed on this occasion will not soon be forgotten. They live in the memory of multitudes who love the Saviour; and when the flood of time passing on shall have buried in oblivion all those multitudes, and when all the deeply affected crowds whose prayers then pierced the skies shall have vanished for ever from every earthly house of prayer, surely in the house above will these solemn scenes be remembered, and even there these days be recollected with pleasure." At Wood Gate I could not but be affected with the changes of twenty years. The inscription on the tablet to the memory of my dear friend, Mr. Goadby, appeared very appropriate. Personally, I was much indebted to him, and cherish his memory very affectionately. He was one of the ablest advocates and warmest friends of the Mission.

Sept. 12th, sermons were preached at *Bradford*, both in Tetley Street and Infirmary Street, by the deputation, J. Buckley and W. Hill; and in the afternoon a united meeting of the schools was held, at which each of the brethren spoke. Meetings were held during the week at *Bradford*, *Denholme*, *Allerton* (*Bethel*), and *Clayton*, and the hearty acknowledgements due to our brethren who assisted at the meetings are cheerfully rendered. Collections and subscriptions at Bradford (Tetley Street), Denholme, and Clayton more than last year. Since the meetings at Bradford, I have heard with much regret of the death of one of our steadiest friends and best collectors there, Miss Susan Jarvis. She was from Barton, and thirty-five years ago was in Mrs. Buckley's Sabbath school class. We met with her at Bradford, and were interested to see that she was usefully engaged in teaching.

Sept. 19th, the writer and Mr. Hill were engaged in *Barton* church; and on the three following evenings, in connection with the pastors of the church, addressed meetings at *Barton*, *Bagworth*, and *Barlestone*. The juvenile missionary meeting of all the schools on Monday afternoon was numerously attended, and as usual excited much interest. Barton is one of many churches that now liberally support the Mission: it is one of the few that have thus supported it for more than half a century; but—and let this be stated to its honour—it stands alone in the offerings it has made of incomparably more value than silver and gold. Millions of money, without faithful men and earnest women to do the work, would be of no use; and Barton has laid Orissa under greater obligations than any of our churches. Elizabeth Kirkman (afterwards Mrs. Stubbins) went out in 1837, and her steady, unostentatious, and useful course for twenty-eight years merits honourable mention. Sarah Derry, in 1841, consecrated her youthful energies to this blessed service, and is permitted under another name to serve it still. John Orissa Goadby, baptized at Barton, was sent out in the terrible mutiny year, and after eleven years of devoted and faithful labour nobly fell in the holy warfare. Thomas Bailey, who followed four years later, has for fourteen years rendered much useful service, and will, I hope, be spared to render much more. Mary Derry (afterwards Mrs. T. Bailey) came to Orissa in the never to be forgotten famine year; but how soon her course, so hopefully and earnestly begun, was ended by death! Yet on that blissful shore which, by the mercy of Christ, she has reached, she does not regret that she devoted her youthful ardour to this holy toil. Nor should it be forgotten in this review that Mr. Hill was one of the pastors at Barton when he decided to come a second time to Orissa; and that another of its pastors, Mr. H. Wood, has just accepted a cordial invitation from the Committee to labour in this important field.

Sept. 26th, sermons were preached by J. Buckley and W. Hill at *Birchcliffe*, *Heptonstall Slack*, *Blakedain*, and *Broadstone*. A missionary address was also delivered in the evening in the school-room at Birchcliffe. The attendance at all these services was very gratifying. Meetings were held on the three following evenings at Slack, Birchcliffe, and Nazebottom. The attendance at

the two former meetings was very pleasing; but at Nazebottom the extremely unfavourable weather diminished the attendance. The help rendered by our brethren Lawton, Gray, and Godfrey is gratefully acknowledged; also the kind services of Mr. King (Wesleyan) and Mr. Josiah Green (pastor of the Baptist church at Hebden Bridge, the church of which Dr. Fawcett was once pastor). Both at Slack and Birchcliffe, Mr. Green gave interesting information respecting our Roman Mission. It was gratifying to observe the indications of increased interest in the Mission at these places. Slack sent, twenty years ago, £30 8s.; and though several wealthy friends who then supported the cause have passed away, it sent last year £42 14s. Birchcliffe sent, in 1855, £17 4s., and last year £50 16s.; and I expect that next year, both here and at Slack, the amount will be still larger.

October 5th, the writer represented Orissa at the Union Missionary Meeting at Plymouth. The collection, which is divided between the two Societies, amounted to £53.

An account has already appeared of the meetings in *Todmorden Vale* (*Observer*, p. 440). To this account I would add one very remarkable fact. When I was in England twenty years ago, *Lineholme* was the only church in the Vale that contributed, and the amount raised was £2 10s. This year these five churches (two of which at that time had no existence) have sent £103 7s. 10½d. J. B.

*Queensbury*.—Dr. Buckley conducted the missionary services here October 24th. In the afternoon he conducted a juvenile service of great interest, and in the evening he preached an excellent missionary sermon. His visit was productive of great good, and he left an increasingly good feeling towards the Foreign Mission.

LIFE OF ERUN. By REV. W. BAILEY. *London: Marlborough & Co. Leicester: Winks & Son.*

WE do not recollect reading a more interesting missionary story than this account of the Conversion and Work of Erun; or, the "Day-Spring" in Southern Orissa. It should be read at our missionary prayer meetings, given to our Juvenile Collectors, and distributed generally. Can we not have more of these annals? J. C.

## FOREIGN LETTERS RECEIVED.

CUTTACK—W. Miller, Nov. 9.

CUTTACK—J. G. Pike, Nov. 9.

## CONTRIBUTIONS

*Received on account of the General Baptist Missionary Society from November 18th to December 18th, 1875.*

	£	s.	d.
Ashby and Packington	28	3	10
Beeston	30	5	1
Birmingham—Legacy by the late Mr. G. Atkin	19	19	0
Coalville—Young Men's Bible Class, for Rome	1	1	0
Crich	9	9	0
Leeds, North Street	20	0	0
Mansfield	15	12	1
"    by Mr. William Green	0	4	1
Old Basford	57	8	8
Poynton	10	2	10
Stalybridge	33	12	0

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

It will oblige if Post Office Orders for the Secretary be made payable at the "KING RICHARD'S ROAD" Office, Leicester.

THE  
GENERAL BAPTIST MAGAZINE.

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FEBRUARY, 1876.

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THE MIRACULOUS ORIGIN OF JESUS.

I.—*As tested by Science.*

NUMEROUS attempts have been made to account for the unique life and all-pervasive work of Jesus of Nazareth, without allowing His super-human origin. Critics willing to confess the unexcelled excellence of His character, the matchless goodness of His heart, the presence of tender human sympathies that never slide into weaknesses, and of burning indignation that never sinks into personal pique and senseless anger,—yet regard Him as merely the ripened outcome of His times, the fragrant and beautiful flower of His age. They lavish their praises on His morality, exhaust the realm of epithet in describing His elevated and noble spirit, and credit him with social revolutions of wonderful character and surprising extent, and yet maintain that He came to this theatre of human activity as men come now—not as the first Adam came, by a special influx of Divine power, but in a way quite ordinary and wholly unexceptional.

As one anxious to hold the truth, the whole truth and nothing else, and to hold that truth intelligently and on a reasoned and reasonable basis, I am compelled to prefer the simple account of the origin of Jesus given by the Evangelist Luke in the thirty-fifth verse of the first chapter of his well-considered gospel; and I am so compelled because that account, and no other, satisfies, as far as I understand them, the just and necessary demands alike of

The REASON,  
The IMAGINATION,  
And the HEART.

I purpose to investigate these demands as accurately and as severely as I can in their relation to the miraculous origin of Jesus: and I begin with the REASON or with the mind of man, as it takes cognizance of all truth, sifts all facts, and weighs all knowledge; because (1.) on the mind acting in this way, and in a measure by it, the Bible itself is built, and as a Revelation is only made out by its exercise; (2.) because whatever is not susceptible of a reasoned basis is not likely to endure the keen analysis and sure judgment of rational men, nor is it desirable that it should; and (3.) because I hold that it is our duty, as Peter reminds us, to be able to give a reason for the faith that is in us, with the meekness of a strong and well-assured spirit, and yet with fear lest we should injure any soul by withholding or misstating any portion of the truth.

VOL. LXXVIII.—NEW SERIES, No. 74.

Still, I ought to say that I do not expect to lift the veil of mystery which enshrouds this central theme of the Christian religion, or to render the miraculous conception of our Lord as clear to the mental comprehension as that two and two make four, and that four and four do not make twelve. Everybody admits the commonplace, that mystery is inevitable and universal to beings of our capacity and limitation. There are as many mysteries out of Christianity as in it. Indeed, we have not a single belief, however simple its statement and obvious its truth, which being followed on its true line does not set us at the door of the wide temple of mystery. Tyndall's last contribution to the *Fortnightly* admits this. He says, "Matter I define as the *mysterious* thing by which all this is accomplished. How it came to have this power, is a question on which I have never ventured an opinion." Indeed, the man who restricts his faith and practice to the truths he can clearly comprehend, will suffer incurable poverty of intellect and shallowness of life. The king of Siam would not believe in ice. He had never seen congealed water. But his unbelief barred his mind to the entrance of knowledge, without melting the glaciers of the Alps or the snow-fields of Greenland.

Moreover, the higher the character and quality of the fact we study, the more dense and impenetrable the mystery. The lovely rose urges questions we never hear from the rusting iron; and the spirit of man starts problems that are never raised by the stalwart oak. The knowledge of Nature in her various kingdoms prepares us to receive larger and larger measures of truths, which on their upward and higher side we cannot clearly and fully explain, and leads us to expect more and still more as we get nearer to heaven and God; and so fits us for endorsing the ancient confession, "Great is the mystery of godliness."

Bishop Janes says, "When Daniel Webster was in his best moral state, and when he was in the prime of his manhood, he was one day dining with a company of literary gentlemen in the city of Boston. The company was composed of clergymen, lawyers, physicians, statesmen, merchants, and almost all classes of literary persons. During the dinner, conversation incidentally turned upon the subject of Christianity. Mr. Webster, as the occasion was in honour of him, was expected to take a leading part in the conversation, and he frankly stated as his religious sentiments his belief in the divinity of Christ, and his dependence upon the atonement of the Saviour. A minister of very considerable literary reputation sat almost opposite him at the table, and he looked at him and said, 'Mr. Webster, can you comprehend how Jesus Christ could be both God and man?' Mr. Webster, with one of those looks which no man can imitate, fixed his eye upon him, and promptly and emphatically said, 'No, sir, I cannot comprehend it; and I would be ashamed to acknowledge Him as my Saviour if I could comprehend it. If I could comprehend Him, He could be no greater than myself; and such is my conviction of accountability to God, such is my sense of sinfulness before Him, and such is my knowledge of my own incapacity to recover myself, that I feel I need a superhuman Saviour.'"

But though all the mist of ignorance may not be lifted from our eyes, yet the consideration of a few facts of science and of history, of

art and of life, may enable us to accept the theory of the miraculous origin of Jesus, and show us that instead of the SOVEREIGNTY OF LAW being dishonoured by the Incarnation, it is positively made honourable and glorious; forasmuch as the introduction of a new and unique life, by a fresh influx of Divine power, is in perfect keeping with every truth that Science itself has established, and what the Scientist ought to expect. A letter I received a short time ago from a young man carries us, by one of its sentences, to the core of the difficulty at once. He says, "I do not believe in the miraculous conception; for this reason. I believe that God made the world, and certain laws to guide its future existence and action; therefore, God being the Maker, and foreseeing all things, could but would not be the breaker." Allowing that God could, if sufficient reason were present, create a wholly original type of life, yet the writer risks his rejection of the superhuman origin of Jesus—His birth of the Virgin Mary by the Holy Ghost—on the seeming unlikeness of that fact to most of those we know.

Let us look at this difficulty. It is not doubted that Jesus is in some respects an exceptional being. All believers in history will admit that He exhibits a TYPE OF CHARACTER, of moral perfection and loveliness, such as had not been seen before amongst men. It was not a commonplace life He lived. It stands before us immeasurably superior to everything we know. It is fresh, beautiful, mighty, tender, and Divine. So much so, that if He had been miraculously originated He could not have been more faultless, more sublime, more self-sacrificing, more complete than He was. So far as we can judge, He was such a man that a birth of the Holy Ghost would not have improved Him.

Again, His "sayings" were singularly fresh and strong. Old, and yet wondrously new; gently uttered, and yet irresistible. Men were struck with astonishment, and yielded homage to the Divine force that flushed his words, as to the utterance of a God. So that we say again, if He had been born of the Holy Ghost, it is not likely, as far as we can judge of Divine workings, that He would have said anything more useful to men, more helpful about God, more consoling about the future. Those three simple elements that go into and make the "stuff" of all our lives—joy, sorrow, and work—gained such light from Jesus of Nazareth that if He had been Jesus of *Heaven* we know not how our wealth of wisdom could have been increased.

His power, too, so far as the record goes, was never once in defect. He did what He pleased. Never once did He fail. There is not a single breakdown in the story. The strain is never too heavy. He works with ease. He speaks, and it is down. The gospels read like another edition of Genesis. Men felt as if they were looking on a new world, and it were not strange if they should think they were near a new man; and therefore they said, in answer to the doubts of Pharisees and Scribes, "When Christ does come, when the heaven-born Messiah does appear, will He do more or other miracles than this man does?"

We have, then, before us a new character, a new teacher, a new worker, a NEW MAN; a new and higher type of life, a unique type of life. Perpetuate Him, and you have a new race of men—a new world of humanity.

"Perpetuate Him," did we say?

It is exactly what was done. After Him, and proceeding out of His loins, we have a new set of men, a new series of humanity; men of passionate self-consuming zeal for righteousness, of ardent love for God and souls, hazarding their peace, their fortunes, their lives, to root up evil and to establish goodness in the earth. Paul is Christ's offspring. John hails Him as Master and Lord. Myriads of martyrs and confessors rejoice in His love, and live ready to fight, suffer, or die at His bidding. Christendom dates from His birthday. His advent starts a new era, and divides the ancient and modern worlds. He is the *second Adam*, the "firstborn among many brethren." Whether He is born of the Holy Ghost or no, it is certain that He inaugurates the dispensation and age, of men filled, ruled, and inspired by a spirit of holiness. The new creation begins in Him. Heaven has come down to earth.

With these admitted facts in the mind, watch the movements of God in Nature as disclosed by Science. How have new forms of existence been introduced? What is the history of changes in that part of the universe under our observation? How runs the genesis of birth and progress in the annals of the globe?

The answer is distinct and emphatic, and ought to be convincing. There has been in every instance what we may call, if we will, "a breaking of laws" previously in operation: but what, in severe truth, is simply, and only, a fresh exertion or evolution of the power of the Creator, mediately or immediately, but in *advance* of all previous acts, and therefore introducing to the notice of observers, new laws.

For example; when this globe was settling out of its liquid and gaseous into the solid state, there were no plants; and therefore no facts showing the laws of plant life. The first plant was an *advance* on mineral existences, and was the first instance to be classed under the laws of that vegetable kingdom, which its birth, life, and death illustrated. To plants succeeded animals. Animals could not have been first; for plants are their necessary food: and with the origination of the animal world, there was the production of facts showing the laws of animal life. Here was a further *advance*. Amongst animals, and last of them, appears man; and the human world begins: but the creation of Adam was not a breaking of laws; it was an additional *advance* upon the old laws, and the bringing in of the new law of the Spirit.

In like manner the birth of Jesus Christ by the Holy Spirit is not a breaking of old laws, but an *ADVANCE* upon the old, and the bringing in of the laws of perfected and completed humanity.

So the question stands thus. We have a succession of new facts—facts mainly and essentially differing from their predecessors. There must have been, the reason insists, a cause for them, and an *adequate* cause for each. Nothing that is known to us warrants the supposition that iron could give birth to plants.\* Rose-trees do not generate

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\* Evolutionism suggests that all things have been developed from "protoplasm" but it gives no answer to the question, "Whence came protoplasm?" Is there not a "gap" sufficiently large between "protoplasm" and the globe in a gaseous state? Have we not, in fact, a succession of gaps? From minerals to plants; plants to animals; animals to man; it is gap—gap—gap! Nor is this all. These gaps are abundant in the animal world to an extent that must be appalling to a conscientious Evolutionist. In Prof. Ray Lankester's course of Lectures on the Development Theory, these unbridged gulfs occurred with perplexing frequency, and were of enormous magnitude. Indeed, nothing is more unscientific than to speak and write as though the Evolution theory were a great inductive law. We hazard nothing in saying that the reasonings of Prof. Max Müller on Language, and the recent work of men of science, have set up insuperable barriers to the final establishment of that theory.



oysters, or lions. Apes are not the parents of men.† Nor is man the sole and only origin of that highest type of character, Christ Jesus. The adequate cause, the only adequate cause, is that self-same Personal Creator, who is wonderful in working, mighty in power, and glorious in holiness.

The Incarnation is thus in perfect accord with the discoveries of Science. It is the grandest instance of the Sovereignty of Law. Of the graduated platforms of existence made known to us by the students of the works of God, this is the topmost. The lowest is matter, mere mineral existence; the next is plant life; then we have animated beings; next man; and next, Head and Lord over all, Christ Jesus, the Founder of the race of Spirit-born and Spirit-led men.

There is not, to my mind, a whit more difficulty in accepting the doctrine of the miraculous conception of Jesus, than there is in believing that man was made by God out of the dust of the earth; or that plant-life was introduced by the Creator into a world where before there was nothing but gases, liquids, and minerals; or that there is any WORLD at all. I believe in the superhuman origin of Jesus for the same reasons that compel me to believe in the superhuman origin of the universe.

But let us proceed a step further. The examination of the facts of Science shows that each new phase of existence is closely related to its predecessor, and is, so to speak, built up out of the old in a measure, though with sufficiently specific and new characteristics to make us feel the presence of a fresh out-put or evolving of the Divine creative force. The order of succession *could not* have been reversed. Animals cannot exist without plants. The plant-life prepares the way for and is the essential condition of the free play and progress of animated beings. Animals are thus "of the plants." God took countless ages to make man's home ready for him; and the prior life of plant and animal, as the most elementary knowledge of geology will prove, was the chief agent in building up and furnishing this globe for man's tenancy. Man is thus of the earth. It is part of him. He is part of it. He lives by it. He is dependent upon it. And yet he is separated from it, in mental, moral, and spiritual faculties, by the breadth of a universe.

How accordant with the ways of God, then, that Jesus, who is born of the Holy Ghost, should also be "made of a woman," made under the law; divine, yet human; the point of origin of a regenerated society, and yet intimately associated with the old and the past; Himself grandly new, yet set fairly on the plane of our human nature, in its experience of feebleness, dependence, and sorrow. Verily if men had been asked to project a scheme for giving corrupted, lost, ruined man a new start in a career of endless progress, one more in harmony with the revelations of Science could not have been discovered.

Another item may be added. Life everywhere gives prophecy of its advance. The history of our planet is one of progress, and hints of the direction of that progress have been freely given beforehand. Reading the history backwards, we can detect the premonitions of the coming man in the ages immediately preceding His appearance. Geology

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† It seems that the supposition that man has descended from the apes is being given up. The science of embryology has yielded results which have led the best informed evolutionists to abandon that line. Now, attention is being directed to the Dog, as our possible ancestor. We are glad of this change; for the dog is certainly a faithful and intelligent creature, and is much more manly than some men! Cf. Dickinson Theo. Quart., II., p. 127.

witnesses to "a succession of æons exhibiting increasingly glorious spheres of life and manifestations of God's power," and the characters of each age were indirectly shadowed forth by its forerunner. So there were saviours before Jesus Christ. Moses was the deliverer of the people of Israel; and Joshua's name signifies Saviour. Hebrew thought was filled with the expectation of a Messiah; and heathendom itself was not left without whisperings of a coming Redeemer. As, starting with the oldest fossil, we track our way up to man, meeting along our journey numberless indications of his possible arrival: so, beginning with man, innocent, but untested and undeveloped, a bundle of possibilities, and studying his history till "the fulness of the times," we catch numerous foregleams of the upspringing of the Light of the World, of the spiritual head of humanity.

Luke's explanation of the origin of Jesus is as scientific as it is simple, as reasonable as it is profound, as sufficient as it is true, as perfectly conformable to law as it is an adequate account of the spirit and work of His life.

The remaining branches of this theme we must reserve to next month.

JOHN CLIFFORD.

## CHRISTIAN WORK IN THE EAST END OF LONDON.

### No. II.—*City Arabs.*

"No destitute boy or girl ever refused admission." This over a Home offering shelter to 140 boys; a Temporary Dormitory will accommodate 100 others; and a Temporary Orphan Home is open to receive 60 more. Aye, and if Dr. Barnardo could "house" thousands instead of hundreds, the provision would be altogether inadequate, so vast is the population of neglected and destitute children in this mighty city. They have been called "anybody's children," "nobody's children," "waifs and strays," the "gutter population," "street pariahs," and here we term them "City Arabs." These Ishmaelites of the city are the *raw material* which Dr. Barnardo works up into useful members of society, and not unfrequently, by the good hand of God upon his work, into genuine Christians. Their history.

I. HOW THEY BECOME WHAT THEY ARE.—How is it that so many boys are found shelterless and destitute? Largely, because there are so many parents not worth the name. Mrs. Craig, in her "Sermons out of Church," says, "The sentiment may be very heretical, but I have often wondered how many out of the thousands of children born annually in England alone, come to parents who at all deserve the blessing? Not half, certainly, even among the mothers. Halve that again, and I believe you will come to the right per centage as regards the fathers." It is no heresy to believe even worse than that about the parentage of our City Arabs. One boy is found who has been away from home for a week because father and mother were always drunk, and would as soon kill as keep him. Another, aged thirteen, accounts for his condition by the brief but bitter statement, "Please, sir, mother's dead, and father drinks." No wonder that home has lost its charm in such cases. These London boys think of it as the Scotch boy thought of heaven. When told of that delightful place, the little fellow asked,

"An' will faather be there?" His instructress answered, "of course, she hoped he would be there;" to which the lad at once replied, "Then I'll no gang." Sometimes matters are reversed, and the mother is responsible for her boy's destitution. A little fellow, aged eleven years, said his father was dead, and his mother "whacked" him so much, and kept him without "grub," that he was forced to run away. Of this class Carrots (so called from the colour of his hair), was a most notable instance. He never knew his father. His mother turned him adrift when he had reached the ripe age of seven years. The only maternal supervision she ever gave him after that was when she chanced to find him by the river-side, when she would pounce upon him, throw him on his back, and holding him to the ground with her knees, would institute a vigorous search with both hands for any odd coins secreted about his clothes. These, if sufficient for the purpose, she would at once spend at the nearest gin-shop. Poor Carrots! at eleven years of age he was taken from an empty sugar hogshead into which, with another boy, he had crept to spend the night; and the jury at the coroner's inquest returned the verdict, "died from exhaustion, the result of frequent exposure and want of food."

II. HOW THEY MANAGE TO LIVE.—One lad who was appealed to on this point frankly answered—"I begs when people gives me anythin', and when they wo'nt I steals." It is not so with all. Some are strictly honest; and many touching stories might be told of how they have struggled against temptation, and felt proud to say, "I never stealed." Some indeed fall into the hands of professional thief-trainers, and graduate like the "Artful Dodger" and "Charley Bates" in the school of old "Fagin," the Jew. For the rest, anything their wits suggest their hands are ready to do. They will sweep a crossing, shout *Evening Echo*, sell lights, carry your bag, sir, shine your boots, hold your horse, hail a vehicle, throw cat'n wheels, etc., etc., and then gamble with each other at pitch-and-toss with the money they have realised. Happily for them they can eat almost anything, or more would share the fate of him who was "found dead." They can make an excellent dinner from a bit of fried fish, or a "ha'porth of bil'd bacon;" and not to go without dessert "they will gather about a muck-heap, and, with the avidity of ducks and pigs, gobble up plums, a sweltering mass of decay, and oranges and apples that have quite lost their original shape and colour." No less an authority than a market beadle has pronounced them "little warmint, made inside something after the orsetretch, and to whom farriers' nails would not come amiss if they could only get 'em down." Most of them try hard to earn their "doss" (bed), but if unsuccessful they seek shelter where they can. Behind the advertising board of a theatre, under a coster's barrow, beneath a railway arch, in the bottom of a barge, and in fact anywhere, likely or unlikely, where they can hide out of sight of the police. 'Tis a hard life; but some who lead it might have read the fable of "The wolf and the dog." Said one who was accosted late at night by an inhabitant of the Home, "Oh! so you's in a reffidge, are ye? Well, you *are* a softy!" Being invited to share the same comforts, he replied, "Not me; I prefers my freedom, I does." So saying he refused further entreaty, and crept back, like a certain philosopher, into his "tub."

III. HOW DR. BARNARDO GETS THEM.—His methods are varied. Sometimes he gets up a large tea-meeting especially for these waifs of the street, summoning them together by means of agents, who, a day or two before the feast, “go out quickly into the streets and lanes of the city . . . and compel them to come in.” At the meeting he selects out of those anxious to be rescued as many as there is room for in the Home. Another method is by a weekly reception of applicants at the Home on Fridays.

But the most original, and by far the most successful, way of rescuing the lads is by taking a dark-lantern and going forth between the hours of twelve at midnight and six a.m., hunting them out of their secret haunts in the darkest and densest parts of the city. He once found as many as seventy-three boys all huddled together on a winter’s night under a tarpaulin, near St. Paul’s Wharf. Our philanthropist was led to adopt this method of filling the Boy’s Home by what happened one night as he was just closing his ragged school. It was about half-past nine on a bitter cold night. One of the boys, apparently about ten years of age, lingered behind as if unwilling to leave. At last he craved permission to lie all night by the fire. His dress may be imagined by those who remember Hood’s description of the “The Lost Heir.” For those who don’t a “scare-crow” may serve to represent the boy’s dress, providing the said scare-crow be not too respectable. In answer to questions it transpired that the boy had no father, no mother, no home. He had slept the previous night in a cart in Whitechapel. He knew more who were homeless like himself, “lots, ’eaps on ’em.” He could take the Dr. to where many of them would sleep that very night out-of-doors. The doctor’s curiosity was aroused. It seemed as if a darker page than he had ever dreamed of was about to be opened to him in the history of poor boys. He took the lad home, regaled him with hot coffee, etc., heard all his tale, and then, at half-an-hour past midnight, followed his leading till they came to Houndsditch. Here Jim (for that was the boy’s name) pointed out a narrow court where, said he, “I slept ’oncet when I wor *green*,” but as he went near being “nabbed” by the “p’lice” he did not try it a second time. By and by they came to another court, opening on the Rag-Exchange, the great mart in this part of the city for the sale of “old clo.” Coming to a certain part of the high blank wall of the building Jim stopped, and with a suppressed “’Sh! we are there now, sir,” began to climb the wall by means of some open spaces between the bricks. The Dr. ascended after him as well and as noiselessly as he could, and on reaching the top found Jim’s tale only too true. There, on the dome-shaped roof of the building, with no other bed than some straw which had accidentally dropped from an adjoining “china-loft,” with their heads on the higher part of the building and their feet in the gutter, lay *eleven* boys asleep, with no clothing but a few scanty rags, and no covering but the cold grey sky.

It was enough. The prayer went up that night for help to open a Home for such poor children, that these outcasts might be gathered in, and brought first to themselves, and then to their Father in heaven.

How that Home is carried on, and with what success, will form the subject of our next paper.

J. FLETCHER.

## ROBINSON ON THE BOOK OF REVELATION.\*

### A REVIEW.

MOST readers of the New Testament find the pages of the Apocalypse its least attractive part. Not even the practical force and spiritual elevation and beauty of the Letters to the Seven Churches of Asia, nor the wide and hearty welcomes to living joys of the concluding chapter, are sufficient to allure many minds into the mysteries of "Sealed Books," "Burning Mountains," "Falling Stars," and "Great Dragons." Even intelligent students of the Word have accepted and endorsed the verdict, "inscrutable and unprofitable"; and nine Christians out of ten have given up all hope of unravelling the tangled skein of John's teaching on this side the "all-revealing world."

But Mr. Robinson's "Expositions" show that this unsatisfactory state is not so much due to the book itself as to the chaos of loose and incoherent talk that is suffered to pass for an interpretation of it. The Apocalypse has been the play-ground of ignorance, incompetence, and folly. More loose reasoning, inexact learning, personal caprice, and incautious and irreverent handling of sacred themes, has been heaped on this book than on all the rest of the Bible. Loud-mouthed men have proclaimed their own whims as inspirations of the Spirit; foretold events with all the effrontery of a Zadkiel; and spoken of Christ's personal reign as though possessed of a completely detailed chart of the whole future. Mistaking shadows for substance; interpreting visions as description of fact; magnifying details into external principles; they sadly miss the meaning of the Divine message themselves, and repel others from seeking its consolation and strength. Having read more than two hundred works on the Apocalypse, Mr. Robinson, with the fullest warrant, says, "It has been my misfortune to meet with none who seem to me to be more loose in statement, more inaccurate in reasoning, more unskilful in interpretation, more rash in assertion, and few more adapted to make thinking men infidels."

It is, therefore, a special gratification to receive a work on the Revelation from a man at once so cautious and cultured, strong and well-balanced, logical and spiritual, untiring in labour and devout in tone, fearless in statement and research, and yet withal so deferential to the authority of Scripture, as the late William Robinson, of Cambridge. In it we have the mature results of years of consecrated labour. It is the flower of his life. Throughout these thirty-two lectures we meet with accumulated proofs of special care, unflagging industry, critical acumen, wide reading, untrammelled independence, and intense earnestness. The style is clear, crisp, compressed, and strong; the thinking thorough and well-reasoned; the exegesis enriched with the last results of modern learning, and a comprehensive acquaintance with history; and the tone is spiritual, devout, and consolatory. Indeed, we shall be greatly surprised if these Expositions, so free from extravagance, and so luminous, do not render the whole Book of Revelation more attractive and helpful to Christians in general than ever it has been since its visions cheered and inspired the Christians of the earlier centuries of our era.

On a few points we state some of Mr. Robinson's conclusions.

(1.) The Revelation was written by the apostle John; and (2.),

\* Exposition of the Book of Revelation. By William Robinson, of Cambridge. Pp. 455. Hodder and Stoughton.

contrary to Stuart and others, but agreeing with Dean Alford, he holds that it was composed at the conclusion of the first century, about A.D. 95; (3.) and with the view of consoling the hearts and reanimating the faith of the much-enduring Christian church. (4.) It is a book of VISIONS: "The things described are not the heavenly things themselves: but as Judaism was a shadow of Christ, so these pictures are shadows—the best shadows which our minds are capable of perceiving, but still shadows only." (5.) The *range* of the visions is from the beginning of the Christian era to the golden age of peace and purity and blessedness. (6.) The visions were given to John when he was in a *trance*, just as "Peter was made to fall into a trance, and his mind, instead of being led to the vagrancy of ordinary dreams, was under Divine control, and he saw the vision in which the needed truth was embodied; so John was in the *spirit*, *i.e.*, in a spiritual, as distinct from the ordinary bodily state."

This last position is illustrated by a remarkable case found in Aberrombie's well-known work on "The Intellectual Powers." "An eminent lawyer had been consulted respecting a case of great importance and much difficulty, and had been studying it with intense anxiety and attention. After several days had been occupied in this manner, he was observed by his wife to rise from his bed in the night, and go to a writing-desk which stood in the bed-room. He then sat down and wrote a long paper, which he put carefully by in the desk, and returned to bed. The following morning he told his wife that he had had a most interesting dream; that he had dreamt of delivering a clear and luminous opinion respecting a case which had exceedingly perplexed him; and that he would give anything to recover the train of thought which had passed before him in his dream. She then directed him to the writing-desk, where he found the opinion clearly and fully written out, and which was afterwards found to be perfectly correct." Other cases are cited in support of this theory of the Divine mode of communicating the visions to the mind of John.

(7.) Supposing it accepted, then, a difficulty is removed in accounting for the ungrammatical style of the Revelation—a feature in which it is at variance with John's Gospel and Epistles. Physiology is stored with instances showing that in certain special and bodily conditions, such as fever, fracture of the skull, the mind goes back to its early experiences, and works by means of habits then formed. A lady was ill, and spoke a language that was not understood; but at length it was found to be Welsh, and it was explained by the fact that her nurse spoke the Breton tongue, a language closely akin to the Welsh. So John, in this trance, used the ruder speech of his fishing days, rather than the more cultivated style of his old age.

But we must cease. Our readers will see in the above ample reason for purchasing the work for themselves.      JOHN CLIFFORD.

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## STUDIES IN PRESENT-DAY BIOGRAPHY.

### I.—JOHN ASHWORTH.\*

“AND the poor have the gospel preached unto them.” With these words Christ closed His description of the distinctive marks of His ministry, and indicated that too little regard had been paid to those who suffered from the plague of poverty. Then, as now, they were too much neglected by religious people, and had no sympathy with the regular and recognized religious teachers. They kept outside the synagogues, and but rarely entered the temple courts. But of Christ it is said, “Great multitudes followed Him;” and again, “The common people heard Him gladly.” Why was this? Mainly because His ministry, which was unofficial and unaffected, was carried on *among* them. “He went *about* doing good,” and adapted Himself to the conditions and surroundings of His hearers; and so never failed to gain their ears and hearts. Far different had been the result had He merely called from platform or pulpit, “Come unto Me.”

The way to solve the problem—How to reach the masses?—is to go among them in the spirit and style of the Master; with a true appreciation of their moral worth, and with a deep yearning to be helpful to them in every possible way.

The industrious and provident and religiously disposed among the working classes, who can afford to “take sittings,” can come with comfort to our sanctuaries. But below these there is the “residuum” of indolent, improvident, unfortunate, drunken, dissolute, and destitute, dwelling in hovel-homes, robed in rags, wandering from place to place without any visible means of support:—all such feel out of their element in our commodious and comfortable places of worship. And so, though the gospel is the special heritage of the poor, and they urgently need its consolations, hopes, and helps, as much if not more than any other class,—yet they fail to find it. Here there is a field of Christian enterprise, ready for the sickle of the reaper, in every town in the kingdom; and here is an inspiring pattern, showing the way in which the work may be done, and a long-standing reproach wiped away from the Christian church.

John, the eighth child of John and Alice Ashworth, was born July 8th, 1813, in the hamlet of Outgate, a couple of miles from Rochdale. From the fact that he was regarded as “one too many,” one naturally infers that his parents were poor. How poor, the following incident will prove:—When called in early from his play one Saturday night, his mother gave her reasons thus—“Your trousers want mending; and I want to wash your shirt; for though we are poor, we ought to be clean. I intended to get you a pair of clogs, but I am not able. I am making you a pinafore out of a wool sheet; it will cover your ragged clothes, and you will then look a little better.” But she hardly thought so next day, when her poor lad trudged off barefooted to Sunday school, with part of the word “WOOL,” which she had striven hard to wash out, indelibly printed in big bold black letters on his pack-sheet pinafore.

Despite all drawbacks, he was noted for punctual attendance and good behaviour; and at the school anniversary in Whit-week—a great occasion in the north—he was awarded the “first prize.” Again his

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\* *Life and Labours of John Ashworth.* By A. L. Calman. *Simpkin, Marshall, and Co.*

mother could not get him any clogs, so he spent an unusually long time in washing his feet. He arrived early at the school, monopolized a quiet corner, and hid his ten toes under the seat. "Then one of the superintendents (the present Sir James Kay Shuttleworth) mounted the platform and made a speech, eulogizing scholars for their good conduct, and holding up to view the various rewards while speaking. When he came to the first prize, he called out my name, and invited me to the platform amidst a loud clapping of hands. O how my heart did beat! I felt then as if I would have given £20, if I had possessed it, for something with which to cover my feet. I arose from my corner, and threading my way through the people as softly as though I were a cat, I walked blushing on to the platform, and received my reward of merit amidst the repeated clappings of the audience. But when I got back to my place I sat down and cried as though my heart would break, because I was such a poor, poor boy, and because I thought some of the other boys sneered at my poverty." The pinching he had to endure in early life was inflicted in great measure by the intemperate habits of his father, from which circumstance he imbibed a deep-set aversion for "drink" and the "traffic," and a strong yearning to help all who suffered as he had done. There can be but little doubt that he was greatly indebted to the influences which surrounded him in childhood and youth for the form his sympathies took in after years.

As he became a young man, "love, courtship, and marriage," followed in due course. "True love never did run smooth;" but his wife was well worth all the pains it cost to win her. Soon after he got "settled," his troubles began to accumulate. He fell out of work, and was tempted to start in a grocery business without capital, and give credit to sponging customers into the bargain; which speedily involved him in heavy liabilities, and led to years of struggling. "Talk about nightmare! Why debt, to the honest man, is both night and day-mare. Take two men of equal height to begin with, I think the man out of debt would be two inches taller than the man in debt."

Four years after marriage he was born again. His tendency to scepticism only increased the importunity of his wife's prayers on his behalf; and at length the day of rejoicing came. Though respectable, moral, free from flagrant faults, somewhat religious indeed, his conviction of sin was keen; and in the course of one day he fell nineteen times upon his knees, while the prayer of the Publican arose from his lips, and the question of the Jailor agitated his soul. Returning home that night, he prayed once more beside an old oak tree that the Lord would speak peace to his soul. That night Christ was revealed to him, and he was created anew. Then his cry was changed to that of the quickened Saul, "Lord, what wilt Thou have me to do?"

The change was noticed by his workmates, who set to work to upset him. They went so far as to hold a mock prayer meeting to pain and annoy him. But he maintained his ground, lived down all opposition, joined the church, taught in the Sunday school, commenced to pray in meetings, and ere long became a local preacher. In this last department he was unwisely ambitious, adopted a grandiloquent style, and quoted as much high-sounding poetry as he could commit to memory. Out as a "supply" in a neighbouring village, an aged brother advised him thus: "Well, my young man, thou hast been flying thy



kite high this afternoon—very high; and if thou does not mind the string will break, and it will come wibble, wabble down; thou hast been walking over the stars on stilts; cloud-capped towers, shouting o'er the rising ball, satellites, Jupiter, and milky way, indeed! It is thin milk in the pulpit! Thou got so high up, thou never saw Calvary, where the Maker of all died for those gospel-hardened sinners that were staring at thee. My dear young friend, do come down before thou tumbles down. Keep at the foot of the cross; it is he, and only he, that humbleth himself that shall be exalted, either in the pulpit or out."

His "ups and downs" in business life, and the afflictions and bereavements in the domestic circle, all prepared him for that *special work* with which his name must for ever be associated—the "Chapel for the Destitute," and the "Strange Tales." When in a fairly prosperous position as a tradesman, he was able to devote his energies to those kinds of Christian work which naturally fall to the lot of such men in our churches, and which are generally considered to afford quite sufficient scope for laymen. Although constantly engaged as teacher, class leader, local preacher, etc., etc., he felt called to let down the gospel net among a class of his fellow-creatures who were being all but totally neglected. He visited London during the ever memorable year of the first Exhibition. Among all the sights in and around the metropolis, he was most deeply interested by what he witnessed at the "Home for the Destitute." There he beheld "hardened villany, misery, wretchedness, and hopeless despair, on every side." He felt that all were his brothers and sisters, and that sin had done it all; but he believed that the gospel of Christ could reclaim such miserable beings. He knew that hundreds of such are to be found in all our towns who never attend our churches and chapels. He thought it might be possible to meet them on their own terms in places specially provided for that purpose, and resolved to make the experiment in Rochdale. He consulted a few friends, all of whom *threw cold water* upon the project; and finding that he would have to stand all alone, and become the subject of suspicion, he abandoned the idea as impracticable in such a place, and so nothing was done for seven years.

But he could no more get away from this purpose than Jonah could escape from Nineveh. Circumstances constantly recalled it to mind, and when recovering from a severe affliction he says, "I remembered my broken vow, and again I resolved that, if the Lord would deliver me, I would do all I could to bring sinners from the highways and hedges. I prayed earnestly that He would give the grace and firmness of purpose to endure any amount of ridicule, abuse, misrepresentation, opposition or imposition; that He would take money matters entirely into His own hands, and send pecuniary help as it might be required." He rented the building originally erected for the Young Men's Christian Association in Baillie Street, and called it "The Chapel for the Destitute." Then, as the self-appointed secretary, treasurer, committee of management, subscriber, minister, and bill-sticker, he set to work. It was proposed, seconded, and carried unanimously, that John Ashworth should get two thousand handbills printed, containing a pressing invitation to the wretched, ragged, homeless, friendless, penniless, creedless loungers in the back slums, to come to the said chapel; that the aforesaid J. A. should paste fifty bills on blue pasteboard, and get them hung up in barbers' shops and lodging-houses; and furthermore,

that he should himself on the Sunday morning distribute five hundred bills, with *viva voce* invitations to the most poverty-stricken looking people he should come across in the worst parts of the town, and in the evening deliver the message of salvation to all who should assemble. One of the quaintest and queerest of congregations was thus called together; and once more the "poor had the gospel preached unto them," and a new movement was inaugurated whereby many "lost" ones were sought and saved.

Particulars of a sad and cheering character were given in the reports issued from time to time, and also in the "*Strange Tales*" and "*Simple Records*," which obtained an immense circulation and deserved popularity on account of the artistic yet artless way in which they set forth the sufferings of the poor, and illustrated the power of Divine truth, and demonstrated that the "way of transgressors is hard." It is presumed that the reader is familiar with these *Tales*—if not, a perusal of them will go far to prove that "truth is stranger than fiction." Their substantial accuracy is vouched for. They have all the thrilling interest and melting pathos, without any of the sickly sentimentality and tedious descriptions of a novel, and can be read through in a few minutes. They show how the most degraded and besotted and brutal of men can be transformed by the grace of God. For sixteen years this good work went on without cessation, increasing year by year, till many thousands of the outcasts of our country had been brought within the beneficial influence which had its centre in Rochdale. The originator of the movement was brought into notice by his works; and then he travelled through and through the United Kingdom to raise funds by special sermons and lectures to assist struggling churches to reduce debts, and to augment his means for helping the destitute who now flocked around him, and looked up to him as a sort of special providence. So engrossing did the work become, and so constant and pressing were the appeals to lecture, preach, and take part in temperance, missionary, and philanthropic movements, that he had to relinquish his business and devote his whole time and energies to such work. But however honoured and fêted he was after he became popular, he never neglected his chosen work, and was ever to be found speaking the word of life and ministering to the necessities of his "poor friends." In 1868 he visited the Holy Land, and afterwards published two volumes, entitled "*Walks in Canaan*," and "*Back from Canaan*;" and in 1873 he visited the United States as a delegate of the United Methodist Free Churches to the Evangelical Alliance. Soon after his return his strength began to fail him. After some months of acute suffering, it was ascertained that cancer had fastened its fatal fangs on his system, and ultimately got such hold of him as to prevent the passage of all food; and so he who had been as eyes to the blind and food to the hungry was literally starved to death. His last thoughts and prayers were for those for whom he had laboured so lovingly and so long—"God bless my poor people at the Destitute."

REFLECTIONS.—Never despise a shoeless boy. Have a care for the poor. Don't ask anybody's permission to do good in unusual ways. Dare to be singular for Christ. Is there not some uncared for soul not far away? God can make use of me. "Lord, what wilt Thou have *me* to do."

ROBERT SILBY.

## PROFESSOR BLACKIE'S PULPIT REFORM BILL.

PROFESSOR BLACKIE has just brought to the front, again, the familiar but not worn-out theme of Pulpit Reform, and has introduced it with all his characteristic freshness and enthusiasm. Like many others who have been occupants of the "pew" all their days, he has the advantage of carrying an ideal of pulpit efficiency about with him which has not been rudely marred by personal effort to convert it into hard and substantial matter of fact: but, unlike many others, he is willing to let us profit by this ideal; and therefore, first in a speech reported in a newspaper, and then in a letter, he gives us the measures of his "Pulpit Reform" Bill.

It is always extremely interesting to us to hear the opinion of the Pew. We wish we heard it oftener, and could more frequently profit by the advice of those who, like Professor Blackie, are well able not only to form ideas on pulpit work, but also to express them clearly and forcibly.

The reform projected is in two directions. The first section of the Bill is based on an indictment thus expressed: "Our sermons were too vague and too weakly. They were like toddy composed of one-tenth of whisky and nine-tenths of water. But what he had said was said out of pure love to the clergy. He knew they laboured and groaned under the multitude of sins; but they did not come down sufficiently, or with sufficient force, on the besetting sins of the people. He sometimes thought he had mistaken his calling in not being a preacher. He would certainly have come thump down on their besetting sins."

Professor Blackie is not alone in thinking that the best method of curing sin is to "come thump down upon it." Nor is he altogether wrong. There are "respectable" sins that need "thumping," and will bear it; but it will not follow that thumping has killed them. Rarely, I believe, proved that "thumping" is not the best way of training a horse. Certainly a little of it is sufficient for most children; and still less for grown men and women. But almost all young preachers agree with the Professor, and generally pass through a fever in which they eagerly avail themselves of every opportunity of coming "thump down on the besetting sins of men." It was a characteristic feature of the sermons made at College in my day; and I have observed the same element abounding since, in the productions of most young preachers of energy and decision. But actual experience soon corrects all that. It is found that the "thumping" process is not always curative; that it tends to drive in self-despair and hopelessness, and fills the soul with a deepening anguish, and covers it with a thickening melancholy. Hollow formalists and treble-dyed hypocrites are not so numerous as men and women who feel the weight and pressure of sin, and tremblingly seek the means by which they may rid themselves first of their fears and apprehensions, and then of their weakness. Life urges in upon men the feeling of personal defect and wrong: sorrow and trial quicken the movements of conscience, and they come and listen, already sore and bruised with the actual "thumping" of life, and need rather to hear some wise Barnabas, some son of consolation, gifted with tenderness and real sympathy, speaking of the ever present help of that brave Victor over all evil—Christ Jesus, our elder Brother and efficient helper.

The voice from the pew, cited in the preface to the fourth volume of Robertson's Sermons, has a truer and more human, and therefore more divine ring. "We come day after day to God's house, and the most careless one of us there, is still one who if he could really hear a word from God to his own soul would listen to it—ay, and be thankful for it. No heart can tell out to another what waves of temptation have been struggled through during the week past—with what doubtful success. How, after the soul has been beaten back and defiled, with what bitter anguish of spirit it has awoke to a knowledge of its backslidings and its bondage to sin—not to this or that sin merely, but to a general sense of sinfulness pervading the whole man, so that Redemption would be indeed a joyful sound." And again, and to this we can add our well-founded witness, "Many a weary and heavy-laden soul has taken his burden to the Saviour because he has found some man of 'like passions with himself,' who has suffered as he has, and found relief. I think a bold, faithful, experimental preaching rarely fails to hit some mark; and oftentimes God's Spirit witnesses to the truth of what is said, by working this and that man to the feeling, 'Why I, too, have been agonizing and falling and crying for just such help as this. Ah, this man has indeed something to say to me.'"

Sympathy has more help and victory in it than "thumping." Warnings, denunciations, and stinging rebukes are needed here and there; but speaking of the pulpit generally, I do not think it has too much hope in it. It is safer, though it may not seem so, to tell Christian men of their vocation than of their shortcomings, and to picture the high and ennobling destiny of the sons of God, and the ever-urging help at hand for its realisation, than to whip with thongs of sarcasm, and cut to the quick with descriptions of immoralities and unbeliefs. This is the Christlike, the Divine way of inciting men to a relentless war with sin.

But the principal item in the Professor's Pulpit Reform Bill, is the silencing of the present staff of preachers by restricting their functions to those of a pastoral and parochial order, such as visiting, marrying, burying, and the like; and the institution of an order of "perambulating apostles or evangelists," who shall be men of special preaching gifts, well equipped and well trained, and shall confirm the churches by preaching say once a month to each community. In criticising this suggestion, we do not wish to be understood as taking much exception to the statement that the sermons of the day "are like toddy composed of one-tenth of whisky and nine-tenths of water"—whatever that may be we do not know,—having a preference for toddy where all the tenths are water; but we admit that many sermons "are weak and vague." We will also allow that by "the present system the brain of the young preacher is wasted in the hebdomadal concoction of a routine of pious generalities, which have a tendency to smother thinking and to strangle study in the performer;" though we cannot forget that the system has been endured by some of the best brains of this generation, and that they are more productive of good, manly, strong, and helpful thinking than ever.

Still, in all conscience, weak and vapid sermons are plentiful enough; and, no doubt, one cause of the weakness is, that so many have to be

made out of the same mind, and from the same unincreasing stock of materials. It is true this was understood in these islands: if repetition were enough to secure the mental acceptance of a statement, surely it would be understood. But will the silencing of all the preachers, and the monthly sermon from the perambulating apostle, be a sovereign cure?

Not necessarily, for it might be that even your gifted perambulating apostle would after all only perambulate with the same wares everywhere, and instead of being a growing, large-souled, responsive-natured man, be an eloquent repeater, hawking about stale goods. Who has not heard of the perambulating apostle, who, meeting a commercial traveller in a railway carriage, and asking him as to the progress of trade, received for answer, "Well I should think I am doing better than you, doctor; for you have been selling two sparrows for a farthing all the week, and have not got rid of them yet:" said perambulating apostle having preached one sermon six times over in one week. Except in rare instances, Professor Blackie's plan would ruin his "perambulating apostle;" for nothing slays men so swiftly and surely as lack of demand, of urgent demand for work.

Far more successful would it be to give a man an audience composed of Professor Blackies all the year round, than to send a gifted apostle perambulating the country, preaching to people concerning whose demands he has no special knowledge, and in whom he takes the vaguest interest. Of course you would kill your preacher to the professors; but that would not matter, the preacher would be no "humdrum homilist or crude theologer," but a man giving real effective stuff.

System for system, we do not doubt, from all that is known of human nature and how it is moved, that the advantages are with the fixed and not with the "perambulating apostle" method. The average of excellence is higher; the stimuli to brain work are more numerous and powerful; the depraving tendencies are fewer and feebler; and the usefulness to the church and the world is much greater.

The cure for the evils of the present system is not in the direction Professor Blackie points. It is this: keep the present system, but diminish the number of sermons at once. Knock out the mid-week *sermon*, and have a service for Christian fellowship instead. Get done with that at once; or if that cannot be done, or is in any place undesirable, relegate it to others, men of business, or men of leisure, who only need exercise to prove that they have gifts.

Carry the same principle into the Sunday services. Increase the number of preaching elders. Why should we restrict this work to one? Is there no "College" for training preachers and expounders of the Word besides the theological? Isn't the world itself a university; and do not men learn in its classes lessons of large human wisdom for the help of their fellows? Why shouldn't Professor Blackie have the opportunity of coming "thump down on men's besetting sins?" Who locks the pulpit door against him? Would that all the churches north and south of the Tweed too, could rid themselves of the miserable fetishism that restricts preaching to self-styled "ordained" men, and that relief to the hard-worked and jaded pastor might come in large measure from the sensible, thinking, and godly men that abound amongst us.

Another point to be urged is the need of more and longer seasons of rest. The demand for real and effective thought is increasing every year; and men who mean to do good work must have quiet to think. We need to go, as Professor Blackie says,—

“ Away from the whirling and whooling,  
And steaming above and below;  
Where the heart has no leisure for feeling,  
And thought has no quiet to grow.”

Besides multiplying preaching elders, we might help ourselves and the people much by introducing a regular and thorough exposition into the service, and shortening the sermon to give it place. This work, if well done, would secure freshness of teaching, width of range, and contact with the purest thought of God; and it would facilitate compression, point, and pungency in the discourse.

JOHN CLIFFORD.

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## CHURCH AND STATE IN ENGLAND.

### No. II.—*Political Establishment, or Christian Church?*

WE know where to find the STATE. Can we say as much concerning the National Church, and assert, without a doubt, “ Here is the Spiritual Church of England ? ” The question, “ Is the Church of England worth preserving ? ” has been raised by one who is the greatest “ *political churchman* ” of the age ; yet it is observable that nothing is said in the inquiry as to the whereabouts of the “ Church,” or “ Ecclesia,” properly so-called. The nominal question is the preserving of the Church ; the *real* question is the preserving of those Acts of Parliament, and common law rights and precedents which govern the conduct of public worship in certain edifices. Surely it is not true that to preserve the Church is identically the same thing as preserving tithes and State-patronage ! To preserve the Church suggests the opposite idea. In what way would the nation act if it were undesirable for it to preserve the Church of England ?

If the Church of England is similar to the churches referred to in the New Testament, it is sustained by the Holy Spirit. Such churches throve when pagan Rome persecuted with fire and sword. Pallas, the powerful Chancellor of the Exchequer to the Emperor Claudius, must have known something of Christianity, he was brother to Felix, before whom Paul was tried. Can the reader fancy this pagan minister of state asking, “ Is the Church in Rome worth preserving ? ” Would Paul have smiled at the idea or trembled in suspense lest Pallas should answer “ *No* ? ” Is it not a fact that hungry lions and leopards were trained to thirst for the blood of Christians ; yet, in spite of the myriad woes heaped upon the church it was still “ preserved,” Pallas and Agrippina notwithstanding ? The way in which this question has been discussed implies that the “ preserving ” depends upon the legislature. Where is the indestructible body similar to that which the Holy Spirit preserved in Rome in spite of principalities and powers ? Where is that dignified element which is spiritual

and separated from all occupying such a low position that a passing politician may pick it up as if it were a musty parchment, and ask, "Is it worth preserving?" Where is the "Ecclesia" of the children of the Great Father who have responded to a "calling out," or *ek-kaleo*.

Who are the members of the Church of England subject to spiritual discipline?

There are the clergy—they sign the Thirty-nine Articles, and are supposed to believe something, at least. They are liable to be disciplined if they get careless. But are these all?

*The communicants.* Yes, there are the communicants, it is true; but are they subject to discipline—can they be excommunicated? Excommunication would prevent a person being able to do any citizen duties, or even to sue for a debt. The Church of England cannot entail these consequences upon communicants, therefore the power of excommunication has lapsed, or been superseded. The communicants have a fixed creed—do they not repeat the Athanasian Creed and the Apostle's Creed? But let us not be too fast; it would never do for mere repetition of a creed to be a test of belief, or our ritualistic parson, with his many-coloured robes, would be in danger of being out done by the still more parti-coloured parrot of the sexton! Communicants believe the creeds, do they? Who is Dean Stanley, of Westminster Abbey, that never goes to church on days when the Athanasian Creed must be read? Can all communicants say that except every one keep their particular faith "he shall perish everlastingly?" But we have the Apostles' Creed, so called, because "the Twelve" never saw it or heard of it. The first declaration is that the Father, or first Person in the Trinity, is "Maker of heaven and earth." The apostle John ascribes creation to Jesus, "by whom all things were made." Can all communicants say, "Never mind what the apostle John says, we believe the creed?" If not, it can never be said that communicants, as such, have a particular creed; and it follows that no discipline can be exercised upon them on account of the creed.

*The Baptized.* Are these the members of the Church of England? A short time since an influential Ritualistic lady gratuitously informed the writer's nurse that the baby was a "little heathen." If this is the division, and if as the Burial Service says—and, be it remembered, that service is part of an Act of Parliament—all who are baptized are "dear brothers" or "sisters," buried in "sure and certain hope," we have at last a definite line. The baptized, even if sprinkled by a nurse woman outside the apostolic succession, are members. But is this the spiritual body composing the Church of England—the Burial Service says so. Then the convicts, the sceptics, the infidels, and all the heterogeneous mass christened in infancy, *whether dissenters or not*, are "members of the Church of England!" Infidels and rogues inside, and only the poor Quakers outside—no wonder they have been called Quakers after such a leaving out in the cold!

If the Church of England does not consist in the priests alone, whom does it consist of, short of the whole nation? Church AND State is, therefore, a misnomer. Just as "Construct State" in Hebrew Grammar signifies a kind of genitive or possessive case, so it would

seem the "Church State" in politics is a peculiar condition or state of being which may be also called "possessive" (perhaps governed by "tithes") in which we find the whole nation.

The law of the Church is that of the Privy Council of the nation, and the same authority—the same men, at the same sitting, frame any special prayers to be used in the Church of England, and give orders to slaughter pigs and cows lest contagious diseases should spread. If the Church of England could do anything it could make a prayer; but no, the Committee of Council must do that after they have finished discussing the rinderpest! If the Church of England has no power to make a prayer it is no more of a Church than the Quaker gentleman who moves his head to and fro at Madame Tussaud's is a member of the Society of Friends.

The English nation received as a spoil of war in the reigns of Henry VIII. and Queen Elizabeth the old accoutrements of the Popish Church in England—which was a church that could pray, and act, and curse for the matter of that, as many poor Baptists discovered. And what did England do? Why, put the king's head into the helmet, and parliament into the body of the armour, and called this a Church! People speak of the antiquity of the Church; we say, "True, true, the accoutrements are old—the armour was made in the dark ages—but the voice is that of no spiritual body—it is the hoarse speaking of a worldly Parliament!"

Let the English people beware lest the old tenant come back from Rome and stealthily reoccupy his position; and, above all, let us not be deceived by calling that a Church which is only a nation. Oh, History, what fantastic freaks thou dost unfold!

*The Manse, Tarporeley.*

R. FOULKES GRIFFITHS.

### NEARER THE SHORES OF THE ANGELS' LAND.

NEARER the shores of the angels' land;  
Nearer the home of the saintly band;  
This is the voice of the year grown old,  
Memories distant and waxing cold;  
This is the call of the year so new,  
Bidding us something attempt and do.

Nearer the shores of the angels' land;  
Nearer the all that the Lord has planned;  
Why should we fear for the coming years?  
Why should we falter with fruitless tears?  
What if we go ere the year be gone?  
Happier far than to linger on!

Nearer the shores of the angels' land;  
Nearer the calm of the peaceful strand;  
O! for the pinions of some fair bird,  
Quickly by us were the ether stirred,  
Then should we fly to the land so blest,  
Bathing our wings in its perfect rest.

Nearer the shores of the angels' land;  
Nearer, and toiling we understand  
There is our summer and here our spring;  
What we are sowing will harvest bring:

*Ripley.*

Suns and the systems will fade and fall,  
What we are doing outlives them all.

Nearer the shores of the angel's land;  
Nearer the halls where the heroes stand—  
Waiting till we shall have crossed the field,  
Each with a war-dinted helm and shield,  
Fight we beleagured, but always strong,  
Armed by the Lord who will lead us on.

Nearer the shores of the angels' land;  
Nearer the greatly and nobly grand;  
Stepping our way with a name-marked brow;  
Cherishing deeply an inward vow;  
Christ with His triumph inspires each soul  
Eager to answer His glory-roll.

Nearer the shores of the angels' land;  
Nearer the splendour at God's right-hand;  
Sweep, then, the dust from our silent strings,  
Thus to our voices their music rings!  
Ransomed immortals, with joy elate,  
Forward we go to the pearly gate!

E. HALL JACKSON.



## CHEERING THOUGHTS FOR THE SICK AND WEARY.

### No. I.—“*Waiting God's leave to die.*”

SUCH was the calm and tranquil answer, cheerfully given again and again, by the weak and suffering Dr. Watts as he anticipated and longed for his entrance into the “world to come.” No sorrow chafed his spirit; no fear disturbed his serenity; no doubt distressed this father of English hymns in his protracted and wearying sickness. He felt the peace of which he had sung. He saw the “land of pure delight, and never withering flowers,” and was cheered by their fragrance and gladdened by its joys. To Lady Abney he said, “I bless God I can lie down with comfort at night, not being solicitous whether I wake in this world or another.” And again, “I should be glad to read more; yet not in order to be confirmed more of the truth of the Christian religion, or in the truth of its promises; for I believe them enough to *venture into eternity upon them!*” Blessed patience! Divine courage! Ready to venture into eternity: willing to wait for God’s leave to die!

Not in a strait betwixt too: but WAITING. “Waiting, not in unintelligent indifference, but with lively appreciation of the solemn realities of the heavenly life; not from a feeling of sheer necessity and of the folly of fretting against the inevitable; but with profound satisfaction and undisturbed mental and moral composure. “Waiting,” not as one who cares not what is next, but with a keen perception of the mystery of the soul’s translation from time to eternity, yet with such unhesitating reliance on the revelation of the future by Christ Jesus that he stood prepared and calmly expectant of the summons to enter into the joy of his Lord. “Waiting God’s leave to die,” as one who *could not* think that His heavenly Father delayed His coming, or had forgotten the need of His child. Holy patience, born of full trust in the perfect wisdom and faultless love of the Lord of our life.

“Our times are in His hands.” Our life is His gift. We are His workmanship; and He does not take the body-temple to pieces to reconstruct it for another state until it has finished its work here. And we do not know when we have done, any more than when we are most usefully and gloriously working. Yes: “working,” for they take part in a divine service who cheerily wait God’s leave to die; bravely hold to His promises, and in patient hopefulness keep their souls steady as they make for the heavenly port, not less than those who haste to meet death in the far-off mission field, or in acts of self-consuming devotion to God and souls.

Waiting here: but ready to venture there! Waiting on this side the door of death; but quite prepared to rise and pass through as soon as our name is called. Who is sufficient for these things? Even this we may do through Christ. For He, our Forerunner, has entered into heaven FOR US. Our place is safe. We may *venture*, and we may *wait*. Why fear to follow Him? Why hesitate to wait till He says, “Come up higher?”

“Christ leads us through no darker rooms  
Than He went through before.”

And we are sure He will at last lead us to the “many mansions” of His Father and our Father.

JOHN CLIFFORD.

## HOW TO MANAGE CHURCH BUSINESS.

### II.—*The Test of Good Business Arrangements.*

BY A "LIVE" DEACON.

PAPIAS, one of the earliest of the Christian fathers, says that the apostle John once told him that our Lord said that in the latter days there would be a vine on the earth having many thousand branches, each branch having many thousand boughs, and each bough many thousands of grapes; and that when any believer put forth his hand to pluck one of the ripened clusters, the neighbouring ones would instantly cry out, "Pluck me, pluck me; I am a better branch; take me wherewith to praise the Lord."

I will not undertake to say that such a day has ever arrived; but it seems clear to me that the principle on which this beautiful similitude of the "competitive" fruitfulness of the many churches of the one Church of Christ is based, is at once sound and true as a principle, and thoroughly satisfactory and sufficient as a test. Sour grapes are not made sweet by the assurance that the vine which bore them is a cutting from the tree planted by Noah; nor is a fruitless church likely to retain its hold of the ground it cumpers merely because it can boast an unparalleled antiquity. Age is good enough in coins long disused, and the like; but the current coin of the realm is better for a man who wants to do business. My gardener would lose his place if he persisted in buying vines according to their labeled names and genealogy, and not according to their fruit-bearing properties. What cares the shipbroker that a vessel is made of the identical wood of Noah's ark, found on the slopes of Ararat, and carefully preserved and put together, if the vessel will not carry his goods to Brisbane or Melbourne? The best business man is he who gets the most of the best things for himself and for the world; for his character as well as his purse; for his culture as well as his "firm;" for the world at large, and in all its various interests, as well as for his particular family and trade. And so, it seems to me, that church has the best "polity," as some call it—*i.e.*, the best machinery for transacting business, and the best force for working the machinery,—which most perfectly and in the highest degree attains all the various ends for which such churches are formed. Therefore, in all discussions about managing church business, this is of capital importance and should not be forgotten, that such business is only an apparatus for realising certain God-given and easily ascertainable ends; and that the measure in which those ends are secured is the best criterion both of the apparatus itself and of the quality of the force by which it is worked.

These "ends" are stated in several different ways; but in pith and substance they are twofold—the maintenance in full health and spiritual vigour of the individual and collective life of the church, and the increase of the number both of personal Christians and of communities of Christians. All the definitions of the mission of churches I have seen are ultimately resolvable into this one. Guthrie says in his Autobiography, "The mission of every church is to maintain itself and propagate its species. This is the mission and function of every living thing." And he learnt that terse way of putting the case from Chevalier de Bunsen, who said in a letter to him, that "God had raised up the Free Church of Scotland and placed it in this country, to try the problem whether a church, without aid or countenance from the State, could, by the resources of its own members and nothing else, fulfil the two grand objects of every living being—sustain and extend itself." Or adapting the phraseology of the political philosophy of Mill, the objects of church business are to increase the sum of all the good qualities of the governed, and so perfectly to organize all those good qualities as to render them effective in the largest measure for the welfare of the church and the progress of the world.

Would it be unfair to pastors and deacons, elders and church members generally, to say that this ideal of church business is not always definitely and consciously present to their minds in arranging for the election of officers, the reception of members, the holding of "church meetings," and the performance of the manifold duties embraced in the activity of a really growing church? As Carlyle would say, are we "men with an eye;" "with an insight into what is what, and into what will come of what?" and therefore framing our methods

of church work with a view to the results we ought to gain, rather than accepting the tools put into our hands, and using them because they happen to be handy. Have we the courage to follow our work into its issues, to look our apparatus in the face, and say to it, "Why are you here?" "What will the best use of you do towards making men purer-hearted, more faithful to conscience and God, more loving to their fellows, more unselfish, more thoroughly in love with all right, and more prepared to sacrifice for its maintenance in all departments of life, and more ardently devoted to the upbuilding and extending of the church of Christ?"

I have read or heard that Governor Bates, of Missouri, being present at one of the meetings of the old students of Yale College, was called upon to make a speech. Various graduates had spoken before him, each one glorifying his *Alma Mater*; and when it came to the Governor's turn, he said, with a wicked twinkle in his eye, I fancy, "Gentlemen, you all have the advantage of me. I have no *Alma Mater*; but this I can say, that I come from a part of the country where they don't ask a man who his mother is, but, *What can you do?*"

And that is the question, I believe, which carries us at once to the sure criterion of the best business system for the churches of Christ. What sort of Christian men will it make? What will they be when made? and what will they be able and zealous to do? How will your machinery deal with them in their earlier, middle, and latest stages? and what measure of church and world help will it draw out of them? Will it facilitate, or hinder, the culture of their manhood? Will it console, inspire, and cheer them in the sorrow and trial of life? Will it drill their powers of speech and deed for beneficent ends? Will it sweeten and purify their lives, and make them ever-flowing fountains of sweetening and purifying water? Will it effectively promote the preaching of the gospel and the planting of churches "in the regions beyond?" If it will do these things, then I will be bold to say you will need no other proof that you are working by a *jus divinum*; but if your machinery fails in these things, then it lacks all claim to your regards, even though it be patented and warranted by government, urged by the witness of all "the fathers," and *mothers* too, and backed by all the authority of immemorial antiquity. It will do very well for a museum, but not for this needy work-a-day life of ours.

That form of political government stands self-condemned, that tends to diminish the good qualities of the governed, minimises their interest in the welfare of their nation, drugs them with the opiates of apathy and indifference; does everything for the people, and nothing *by* the people, and so weakens at once their interest in justice, economy, and progress, and their power to secure them. Such a state is the ready prey of corruption and tyranny; for it violates the cardinal laws of social well-being. And those laws run not with less but with equal force in the realms of spiritual life; and no church can violate them without serious risk to the stability and advance of the church itself, and to the kingdom of Christ in general.

But in judging of any methods of doing church business, it must also be remembered that the best machinery can only be worked well by the best men. No apparatus will yield good results if it be used by a bad and corrupt church. If the members are too ignorant, or too passive, or too careless, or too selfish, to do their part, little benefit will be derived from the best administrative arrangements. No laws can altogether stop bribery in a corrupt people. No "order of faith and practise" can rule out mischief where there is greed of place and power, self-seeking, and all forms of uncharitableness. Doubtless the best "order," *i.e.*, the best under all circumstances, is to be preferred; but the results will depend more on the "moving force," the moral and spiritual qualities of the church members, than on the methods adopted for transacting church business. Therefore those men are partly right, if not wholly, who say, "Get the church right at heart, full of life and love, and all will go merrily as a marriage bell:"—partly, for the best locomotive engine is useless without steam:—but not wholly right; for if your steam be at high pressure, and your boiler rotten, you will have an explosion in the place of safety, and ruin instead of progress.

But on this I need not insist. It is generally recognized; and I merely mention it that it may be taken into account in judging of the suggestions subsequently to be made on "How to Conduct Church Meetings," "Business Councils," "Election of Pastors, Deacons, and Elders," and other items of

church business. My allotted space is filled. I will only add the strong words of one of our masters in Israel, the late Rev. Charles Vince. Speaking of the Congregational Church polity, he said, "This is an ecclesiastical polity, that is made for men and not for babes; it is made for good men and not for bad men; it is made for self-denying men, and not for men of self-assertiveness. I can scarcely imagine an ecclesiastical polity that would be more disastrous in its results than ours, if ours were carried out always by men who had not Christ's spirit of self-forgetting and self-denying love."

### "GOD'S CHURCH AND THE DEVIL'S CHAPEL."\*

THE article on the proverb, "Where God has His church the devil will have his chapel," written by the Rev. Mr. James, of Northmarston, Bucks, and printed in the widely localized Parish Magazine, contains a passage specially affecting Baptists, who, according to this distinguished luminary of our National and State-supported Church, are led by the devil "to put off holy baptism till they are grown up." Mr. James says that his text above cited "is a terribly true proverb to set dissenters thinking, if ever they give much time to that useful occupation;" and assuredly this application of it to New Testament baptism is not one whit less terrible.

His idea of the Church of England is unique. It is the church of God, all others belong to the devil. Its members know they are right; but all Nonconformists are "conscientiously mistaken." Well, if it be so, we are willing to retrace our steps, and correct our mistakes; but to tell us that we belong to Beelzebub's household is one thing, and to prove that we do is quite another. We must have it clearly proved that the Church of England is the only church of God, before we are willing to believe that all others belong to the devil. Perhaps it will startle some of the Established clergy if we tell them that Nonconformity is older than the State Church. If they are ignorant of this fact, they must bear with all meekness the instruction of their elder brethren. Nonconformity does not mean that it objects to a State Church, any more than it means that it objects to a corrupt church. It has antiquity on its side; for it stood by and beheld the Emperor Constantine the Great clothe the church with imperial power. It witnessed the vacillating decrees of that monarch; first, that all sects of religionists should be tolerated; and next, that all who would not conform to his State Church, whether Pagans or Christians, should be put to the sword. There were stout-hearted Nonconformists in those days, who would not identify themselves with the corruptions of the church, nor conform to its decrees when it was protected by the State,—see Mosheim, Eccl. Hist., Cent. III.; compare the principles of Novatian with the doctrine and practice of the apostles.

If the Vicar of Northmarston is prepared to stand by his theory of Baptism, and will persist in telling intelligent Baptists that the devil is the author of "adult" baptism, we beg respectfully to remind him that the man who first put the yoke of the State upon the neck of the Church was one of his earliest converts, for Constantine was not baptized till within a few days of his death; so that if we accept the vicar's argument, it leads us to the natural conclusion that Constantine, who established the church, belonged to the devil's chapel. What a fix Mr. James has got into through his profound ignorance! We might give the names of some scores of church saints who were not baptized until they could "understand all about it." What will he say of these his brethren? Let it be distinctly understood that as Baptists we do not banter with any one about the modern practice of the Church, nor would we if it had been uniform in doctrine and practice in all the fifteen centuries of its existence; we go further, and with feet untrammelled with the traditions of the Fathers, we take our stand in the field of truth, the pure Word of God, and here alone are the weapons of our defence. Now as Mr. James has challenged the Baptists, we return the compliment, and ask in the words of Scripture, "The baptism of John, was it from heaven or of men?" or was it, as Mr. James puts it, from the devil? And as he has mentioned infant baptism, will he please

\* Portion of a Discourse preached in the General Baptist Chapel, West Retford, and printed at length in the *Retford News*.

give us one single instance of infants being baptized prior to the Council of Carthage in A.D. 252, when Cyprian wrote to Fidus, a Bishop in Northern Africa, as follows:—"But if even the chief of sinners, who have been exceedingly guilty before God, receive the forgiveness of sins on coming to the faith, and no one is precluded from baptism and from grace, how much less should the child be kept back, which, as it is but just born, cannot have sinned, but has only brought with it by its descent from Adam the infection of the old death, and which may the more easily obtain the remission of sins, because the sins which are forgiven it are not its own, but another's?"—Labbe and Rossart, I., 742, 744. Cyprian was an apostle of innovations, and often made void the faith to work out his own purposes.

Again, we ask Mr. James, Has "adult" baptism any precedent in the Word of God? Was John the Baptist persuaded by the devil to preach the baptism of repentance; or did "the Word of the Lord" come "unto John, the son of Zacharias, in the wilderness?" Were all his converts deluded by the devil? And with all due deference we ask, Was Christ one of the first whom the devil persuaded to procrastinate baptism until manhood? Christ was once a child, but we hear not a word of His infant baptism; but of His baptism in the Jordan we have a full account. Surely the Founder of Christianity knew what He was doing when He said, "Suffer it to be so now, for thus it becometh us to fulfil all righteousness." The Baptists of modern days are not only insulted, but Christ and all who have dared to follow His example are said to belong to the devil's chapel. Here is an example of wilful ignorance. Mr. James has, in effect, very unwittingly called the master of the house, Beelzebub. We know that is a strong way of putting the matter, and we dare not thus accuse our opponent, if he had not asked for the precedent of our practice from the Word of God. When the Bible is introduced as a witness that our belief in "adult" (or as we prefer to say, BELIEVERS') baptism is of the devil, we are not prepared to excuse such ignorance.

In conclusion, if Mr. James does not know the principles of the Baptists, he may know them, and also their source. They have not changed in every century of their history, and I would ask him kindly to compare our article on baptism with the Word of God, and also compare an article, which we shall give him from a Church of England catechism, with the same standard:—

The Scriptures read—"He that believeth and is baptized shall be saved."

The Article No. VI. of the General Baptists reads—"We believe that it is the indispensable duty of all who repent and believe the gospel to be baptized by immersion in water."

The catechism of the "Church Extension Association" reads—

Q. "What is a Christian?"

A. "One who has been baptized."

Q. "Does baptism make us strong Christians?"

A. "No; confirmation makes us strong and perfect Christians."

Q. "What is baptism?"

A. "Washing away of sin."

J. T. ROBERTS.

## STRONG FAITH.—FOR THE YOUNG.

"TEACHER, it is your turn to open the school this afternoon; will you pray for our Charlie? I have been praying for him, and have asked him to read the Bible and come with me to the Sunday school; and he says he wont. I am going to pray for him, and I want you to pray too."

Lilly was a little girl of only eight summers, and her brother was two years older; her parents never attended a place of worship; but she had found the Saviour and was happy, and was desirous her brother should enjoy the same blessing. The teacher in his prayer made special reference to Lilly's brother, and was surprised when he went to his class to find Lilly had gone out. Very soon she returned full of joy, exclaiming, "Oh teacher, teacher, while you were praying, I went to see if Charlie was reading the Bible; and when I got home I found him with the Bible on his knee, and he was reading it, and he has promised to come to the school with me next Sunday."

The following Sunday Charlie and Lilly went to the Sunday school together. He was put in the class of a pious teacher, and very soon he learned to love the Saviour. And thus Lilly's prayer was answered.

## SCRAPS FROM THE EDITOR'S WASTE BASKET.

### I. WHAT GENERAL BAPTISTS BELIEVE.

—A friend writes, "I am so pleased with your statement of what General Baptists Believe, and Mistakes about General Baptists, that I have circulated the Almanack amongst all the senior scholars of our Sunday school, and should like to suggest, in some way, to others to do the same. I am sure it would do much good." A mother also says, "It is just what I wanted for my boys and girls." We make room for the above suggestion. It is a good one. May many go and do likewise. Our young people ought not to grow up in ignorance of our beliefs.

II. LOVE AND CARE FOR OUR MINISTERS.—Never has the Church Register presented such a cluster of ripened fruit for the refreshing of the pastors of our churches as this month. Look at it. The record is full of the beauty of justice and generosity. The churches are evidently loving their pastors, and proving it in ways approved of God and men. It is in this way that "Pulpit Reform" will be secured. Let our preachers be free from the stress of anxiety about "domesticities," and their work will be more spontaneous, living, and helpful.

III. THE INDEPENDENTS AND GENERAL BAPTISTS.—In a most thoughtful and suggestive address delivered by Mr. W. G. Soper, B.A., Chairman of the Surrey Congregational Union, on the subject of Nonconformity in its Relation to the Future there occurs the following specially interesting passage:—"Furthermore, in view of the future, it is desirable that a coalition be formed between those churches whose faith and order are closely allied. Among all the denominations who, in faith, purpose, and life, are so like ourselves, as the General Baptists? Is an alliance utopian? If you will, call it chimerical, and even prophecy its failure; but, in our opinion, a serious attempt at union should be made: for when the hammer of Disestablishment shall have broken the law-bound Establishment into sections, be assured that the largest and best religious organization will occupy the vantage ground." One of the chief duties of Nonconformists, as Mr. Soper ably shows, is the perfection and consolidation of our organizations—and it is also one of our principal difficulties: but that is no reason why it should not be done. Our church politics are identical. Our views of the Rank and Person of Christ the same. Mr. Dale stated, some time ago, that Calvinism is almost an obsolete theory amongst Independents; and that the doctrine of "general redemption," which is

one of our main distinguishing tenets, is generally accepted and preached. The adjustment of the baptismal question, though delicate and difficult, ought not to be an insuperable task to men who "follow the truth in love." Somebody suggested, some time since, that if four or five leading men were shut up in a room and kept there till they could agree as to a basis of union between the Presbyterian Churches of Scotland, they would be sure to find one. Strongly as we insist on nailing our colours to the mast and sticking to them, yet we should much like to be within sight of a similar experiment tried on Independents and Baptists—stopping short, of course, of the starvation point! We cannot believe that these differences are interminable, and therefore we welcome Mr. Soper's suggestion; and would add that it should bear fruit at once in all attempts to plant new churches in restricted areas such as villages, and towns of limited population.

IV. THAT STAMPED ENVELOPE!—"You have forgotten all about it!" Yes; but ought you? It referred to our COLLEGE. You've had it in your possession about three months. Possibly you have put it into a little hot water and then affixed it to another envelope! No! You could not do that. Then write to brother Evans, of Leicester, our Assistant Secretary, by the very next post, and tell him you have arranged to have a collection for the College before next June, and that your subscriptions will be double what they were last year. To neglect the College in these days of School Boards, newspapers, and of universal conceit—which makes higher demands than universal knowledge—is within an ace of being an unpardonable folly! The College is full of men, has numerous applicants, and *must have* plenty of money. Do write.

V. OUR MAGAZINE FOR JANUARY.—The *Literary World* of Jan. 7 says: "The raciest article in the *General Baptist Magazine* is from the pen of the Rev. R. F. Griffiths of Tarporley, who writes with humour as well as earnestness on 'State Patronage in Rural England.' The Editor deals a lusty blow at Romanism, and the 'Live' Deacon begins a new set of papers, in which he proposes to discuss the question, 'How to Manage Church Business.' This deacon is evidently a well-read, thoughtful, and experienced man—one who says things that are worthy of respectful attention." It is not too late to make another vigorous push for more subscribers. We beg our readers, brothers in the ministry, and officers of the church, to help forward this work.

# Reviews.

ISAAC WATTS: HIS LIFE AND WRITINGS, HIS HOME AND FRIENDS. By E. Paxton Hood. *Religious Tract Society.*

Who has not wished, at some time or other, to know all about "the great Dr. Watts?" His "Moral Songs" were the first hymns many of us lisped. "Watts on the Mind" came to arouse and guide our awakening intelligence, and "Watts' Logic" followed to give it discipline and strength. His "World to Come" we met in the sick-rooms of aged saints, and saw profoundly esteemed by godly grandparents. Watts' Hymns are sung in cathedral and conventicle alike. A new setting of the life of "the founder of English hymnody," from the facile pen of Paxton Hood, is at once a new pleasure and a prolific source of profit. It is no injustice to previous biographers to say that such a fresh portrayal of that calm, equable, suffering, but industrious and gifted man was needed. And Mr. Hood has, on the whole, done the work well. The scant supply of personal incidents is scarcely felt in the richness of historical allusion, and fullness of contemporary details, which characterise the work. Mr. Hood, in a vivid but quiet style, suitable to his theme, gives a well-sustained and aptly illustrated defence of his rank as a poet, makes a vehement, but too violent, repulse of the "slander" that he was a Unitarian; and in a spirit of fairness assesses his work and influence as preacher and poet, theologian and philosopher. Readers of biography will find in this volume a bountiful repast.

CHRISTIAN BAPTISM: ITS MODE, SUBJECTS, AND PERPETUITY. By J. Russell Leonard.

MR. LEONARD is a Baptist, and defends his views of the ordinance of baptism with acuteness, vigour, and fairness. He expounds the proof-passages in favour of believers' baptism, states and answers the views of opponents, and makes great use of the recent admissions and serious contradictions amongst pædobaptists. His statements go to show that the practice of baptizing infants is dying out, except amongst those holding the doctrine of baptismal regeneration. This is, no doubt, the legitimate issue. We shall have, by and bye, Baptists and baptismal regenerationists; and those *practising* if not holding the theory of the "Friends."

The work costs 5/-, and is to be had of the author at Weston-super-Mare.

THE GOSPEL OF THE TABERNACLE. By R. E. Sears. *Stock.*

It is a safe rule in criticism which enjoins "In every work regard the author's end, Since none can compass what they ne'er intend."

We read more than a score pages of this book before we found out the object of the author. It is not to give a critical description of the Tabernacle, only so far as it will enable the reader to understand the "heavenly things" of which it was a shadow," therefore we are not surprised to find it innocent of the results of recent investigations of Scripture. Many paragraphs are pungent, pithy, and practical, but others exhibit irrelevant spiritualizing, and a wild and riotous use of Biblical typology.

BIBLICAL MUSEUM. Old Testament, Vol. I. *Stock.*

WE call the attention of our readers to the continuation of Mr. Comper Gray's work on the Bible. They will remember his commentary on the New Testament. Mr. Stock is now issuing, in monthly parts, the commentary on the Old Testament, beginning with Genesis. It is prepared with much pains, and will form one of the *most useful* expositions of the Scriptures for Sunday school teachers and Bible students in the English language. The writer gathers from every field, and uses his materials wisely. It is a repository of the best things that have been said on the Bible.

THE VOICE OF SONG. By Philip Philipps. *Sunday School Union.*

THIS composer is so well known, and the qualities of his songs are so widely appreciated, that it is only necessary to record the issue of a new compilation from his prolific mind. "The voice of song" contains one hundred and eighty-five hymns and tunes, many of them spirited, vivacious, and musical, and suitable for the fireside, the school, and in some cases for anniversary occasions.

SPIRITUALISM UNVEILED. By Miles Grant. *Kellaway & Co.*

THE physical and intellectual phenomena of spiritualism are admitted, and its cause is said to be found in the "demons" who dwell "in the regions round about

this earth." The gross immoralities of spiritualism are fully exposed, its anti-christian creed discussed, and its cardinal error stated to be its inculcation of the doctrine of the immortality of the soul. The book shows some learning, more logic, and still more bias in favour of the non-immortality of man.

THE UPWARD PATH; OR, HOLINESS TO THE LORD. By A. M. JAMES. *Religious Tract Society.*

This is a book of meditative and emotional piety, but lacking in thorough-going practicalness. Wisely it makes all spiritual progress depend upon the realization of the love of Christ, and urges many spiritual truths with heart-searching power.

HISTORY OF ENGLAND. By J. C. CURTIS, B.A. *Religious Tract Society.*

We made the acquaintance of these "elements" of English History on the occasion of their first appearance, and learnt to appraise them highly. Useful for beginners in a high degree, they are

hardly less so as an abstract, to be filled in by wider reading, to more advanced students. This is a new and revised edition, contains 172 pages, and is published at a cheap rate, and is well adapted for schools.

SUNDAY SCHOOL WORLD. *Stock.*

THE second volume of this practical manual for Sunday school teachers shows proofs of all the good qualities we commended in the first. We have examined it at several points, and find its illustrative lessons suggestive as well as informing; its leading papers strengthening as well as stimulating; and its sermons for children pleasing, pictorial, and persuasive.

THE GARDEN is now adding to its many valuable attractions as a weekly journal, for all interested in horticulture, a coloured plate of some beautiful or rare flower or fruit, drawn by some of the first artists. Those forwarded to us are exquisite illustrations of floral beauty.

## Church Register.

### DERBY AND DERBYSHIRE LOCAL PREACHERS ASSOCIATION.

OUR half-yearly Conference was held at Chellaston, Dec. 27. Business at two p.m. There was a good attendance of preachers and representatives from the various churches supplied by the association. Reports showed that some had enjoyed much prosperity, while all testified their appreciation of the services of the brethren. One brother, who had been on probation, was put on full plan; and three other brethren were put on probation for six months. A vote of condolence was passed to the relatives of the late Mr. Jeffrey's, of Crich, who had kindly drove the preacher to and from the station (three miles) free of expense. A committee was also appointed to take into consideration the propriety of making application to the Association for some further recognition at the annual assembly, somewhat similar to that given to the Sunday schools. Tea at 4.30 was enjoyed by a goodly number. Mr. Richardson presided at 6.30, and addresses were delivered by Mr. Abell, Duffield, on "Heaven;" Mr. H. A. Blount, Derby, on "The best means of promoting a revival of religion." The services were of an interesting character. Next Conference at Milford. H. A. BLOUNT, *Sec.*

### CHURCHES.

ALLERTON, *Central*.—On Jan. 13, lecture was delivered by the Rev. J. Seager, of Thrapston, on "The Life of Livingstone." The lecture was listened to with evident appreciation by a good audience. Walter Robertshaw, Esq., occupied the chair. The proceeds were applied to the reduction of the debt of £540, towards which nearly £300 have been promised.

ASHBY-DE-LA-ZOUCH.—Annual church meeting held, Jan. 12. Large attendance. Financial and spiritual results encouraging. Twenty-four baptized during the year. Mr. Thomas Thirlby, senior deacon, said, "I am an old man, and may not live to meet you often on these occasions; but I should like to live long enough to see every church in the denomination recognising it as a duty to insure the life of its pastor." Forthwith the meeting unanimously resolved to insure Mr. Clarke's life for £300, engaging to pay the premium during his pastorate at Ashby.

BACUP, *South Street*.—On Christmas-day the annual tea and public meeting was held, presided over by Mr. H. Crossley, and addressed by Mr. T. Allen, Mr. T. Sutcliffe, and Mr. W. Shackleton. The whole of the proceeds were devoted towards the extinction of the chapel debt, which, we are thankful to say, was



accomplished. The chapel debt in June, 1873, amounted to £650; since that time there has been given and promised £664 7s. 4d. The money promised amounts to £135. When this money comes to hand, we can pay off the whole of our debt and interest, leaving a balance in hand of £10 7s. 4d.

**BAGWORTH.**—At this prosperous station of the Barton church an interesting meeting took place on Dec. 28th. Tea was served to more than one hundred. Mr. T. Deacon, jun., presided. A report was read by Mr. W. Bridget, one of the teachers of the Young Men's Bible Class, which showed that good work for Christ is being done amongst the young men. Addresses were given by Revs. H. Wood and J. Greenwood, and Messrs. E. Smith, J. Findley, and T. Smith, on "How to save the young, and the best means of bringing them into the church," and subjects of a kindred nature.

**BARTON FABIS.**—A tea-meeting was held, Jan. 10. 160 present. Trays given. After tea a fascinating and vivid lecture, entitled "A Tour Round the World," was delivered by Mr. Thomas Cook, of world-wide fame. The chapel was full. Over £12 are thus added to the Barlestone Minister's House Fund.

**BIRCHCLIFFE CHAPEL RE-OPENING.**—Our chapel has been partially closed for nearly five months. The old roof, which was much decayed, has been taken off, and a new roof put on, with a very handsome ceiling, which is raised about five feet, giving the chapel a very noble appearance. The cost has been about £450. The opening services were quite a success. Rev. J. Alcorn preached, Dec. 19, and Dr. Underwood on the 26th. Collections amounted to £92. Since the summer of 1868, we have spent nearly two thousand pounds in chapel and school improvements. We thank God who has enabled the people "to offer so willingly after this sort."

**COALVILLE.**—The members' annual meeting was held, Jan. 3. Over 160 to tea. The financial report showed a balance in hand of £10 (£5 of which were voted to the pastor for a new year's gift), and a total contributed of £330 during the year. 490 meetings have been held; 64 have joined the church; making a total during the present pastorate of three years and a half of 215. It was unanimously agreed to raise the pastor's salary £30. Reports were given of our Sunday school work, tract distribution, band of hope, foreign mission, and village stations. We partook of the Lord's supper, and went to our homes greatly cheered and encouraged.

**CROWLE, Lincolnshire.**—Our Christmas tree has realized £32. We purpose making our present chapel into school-rooms, enlarging the school-rooms and make them into the chapel. A tea meeting was held, Jan. 5. A pleasing testimonial was made to the pastor of the church (the Rev. J. Stutterd) of a purse containing £7, as a new year's gift. Mr. J. Hind occupied the chair. The presentation was made by Mr. Pickering, one of the deacons. The Rev. W. M. Anderson, of Epworth, T. Staniforth, Chamberlain, and Sinclair, gave addresses.

**DEWSBURY.**—The ladies of the Sewing Society have worked hard during the past year, and after the sale of work on Dec. 28th, handed over to the Treasurer of the fund for altering the church and building an organ, £100 clear of expenses. The annual congregational tea meeting was held, Jan. 3. Attendance good. Mr. Joshua Mitchell presided, and addresses were given by the pastor, Mr. G. Scott, Mr. J. Leaise, and Rev. J. H. Hardy, of Batley. The past year has been the most prosperous we have had, and the speeches were consequently full of congratulations, thankfulness, and hope.

**GAMBLESIDE.**—In the spring of last year very considerable alteration and improvements were made in our chapel, the total cost of which was £142. On Dec. 18, a sale of work and Christmas tree were held in our school-room, Clow Bridge, and with contributions realized £87. On Christmas-day we held our annual tea meeting. 340 friends partook of tea, and the meeting was interesting and profitable throughout.

**HALIFAX.**—On New Year's-day the annual tea meeting. 230 were present. Rev. I. Preston presided, who had just returned from Ilkley, after a three weeks sojourn, owing to an affection of the throat, and who met with a very enthusiastic reception. The report was read by Mr. Jos. Binns, Sec. of the church, announcing the number of members 372. As showing the changes, it was stated that only 197 of these were on the roll when Mr. Preston settled, six years ago; and that he had received a total of 220 into the church in that period. The proportion of male members is 30 per cent., and females 70.

**HITCHIN, Walsworth Road.**—The friends of the Sewing Meeting for furnishing the vestries of our new church had a very successful sale on Dec. 29. Two large Christmas trees were tastefully dressed, and the school-room decorated. About £18 was realised; which, with funds in hand, amount to £30. The New Year's

Meeting, on Jan. 3, was well attended, and many of the brethren took part. The tone of the meeting was one of thankfulness for past mercies, and a looking forward with hope to the future. A purse of ten guineas was presented to our beloved pastor as a small mark of our substantial esteem for him.

LONGTON.—We have received a donation of £50 from our estimable friend, Mrs. Pegg, of Chesham, which, with other gifts, and proceeds of Christmas tree, work table, and tea meeting, have made an addition of £70 to our Building Fund.

HUCKNALL TOWERD.—On Monday, Dec. 27, a tea and concert was held to secure the £50 promised to the New Chapel Fund by Mr. Nall, if the £930, reported in Nov., were made into £1,000. It was more than done: so that the fund now stands at £1,075 10s. It is intended to hold a bazaar in August. Help is earnestly solicited and needed, for the cost of the building will be about £4,000.

MANCHESTER, *Hyde Road*.—We have just put up a wood building, at a cost of £80, to act as school and chapel until we can get means and see our way to put up something more substantial; it was opened, Jan. 2, and the congregations have been very satisfactory. We thankfully acknowledge the following sum, £29 13s. 8d., from friends; Christmas tree, £4 7s. 2d. Will our friends kindly assist us? Any remittance will be thankfully acknowledged by Thos. Worsley, 30, Waterloo Road, Manchester; or H. W. Don, 8, Bertha Street, New Banks Street, Longsight, Manchester.

MANSFIELD.—On Christmas-day 200 friends met for tea and public meeting. The Revs. J. G. Tolley, J. Cuttall, A. Priestley, H. Marsden, the pastor, and others, gave addresses. The report was most encouraging; the chapel debt is about extinguished. 101 have been added to the church during the short pastorate of the Rev. H. Marsden, many of those being men and women of advanced age and previously attending no place of worship. Their great want is a larger chapel. Are there not those in the denomination able and willing to help in a work which God has so greatly blessed?

MILFORD, *Derbyshire*.—Our annual tea meeting was held on Christmas-day. After tea addresses were delivered by J. Smith of Derby (chairman), T. Woolley of Long Eaton, W. Tomlinson of Duffield, F. Harrison and H. Shelley of Milford, and A. Swan of Derby, the last named being about to commence a period of labour here on the Sabbath-day.

MOUNTSORREL.—CHURCHES OLD AND NEW.—The Baptist church at Mountsorrel dates as far back as the middle of the 17th century. The small old chapel, in the centre of the town, and for many years held by the denomination, was pulled down about fourteen years ago; but the small plot of ground where "The rude forefathers of the hamlet sleep," still remains, as in days of yore, and is surrounded by a high wall. In this sacred spot lie the remains of the donor of the old chapel, and her tomb stone bears the date of her decease, 1690. This chapel, or church at that time, was united to Wymeswold and Knipton, and ministered to by one of the ejected ministers of 1688. Upon its site are built some cottages, and rooms used by the present church for their Sunday school. Another place of worship standing on "The Green," originally belonging to the Presbyterians, then the Unitarians, was made over to the Baptists here about thirty years ago. The deeds of this place are signed by that venerable divine, Philip Doddridge. This pulpit, too, was occupied by one of the 2,000; and abundant tradition states that Dr. Watts preached here. The building is of barn like appearance, and has doubtless been used for that purpose in the far off past. The roof is now in a dilapidated state, and considered unsafe. About the latter end of 1873 the members now worshipping here set their hearts upon building a new and more suitable house of prayer, and to this end put in practice the old proverb, "Many littles make a mickle." These littles from teas and public meetings amounted in Nov., 1874, to £100. The members then thought it was high time their little secret should be divulged to friends around, and so set to work with collecting books and cards, and this, with another strong pull at home, brought up the fund at the public meeting, Christmas, 1875, to £230. Mr. E. C. Ellis, of Derby, kindly presided, when addresses were delivered by Mr. Antill, of Nottingham, Mr. Smith, of Hose, and other friends. Some appropriate pieces were sung by the school children, assisted by the choir, and a very pleasant evening was spent. The funds were raised to the above amount, which far surpassed our most sanguine anticipations. We now desire, sir, by the aid of your valuable columns, to broach our little secret still more, viz., to the denomination, and shall be very grateful for any help, however small that may be, given us. We need something like £600 for the building; the ground is already in our hands, and is a very eligible site in the main street; but as the

friends are, for the most part, in humble circumstances, they desire to have most of the funds before commencing the work, and therefore earnestly hope, in making the present appeal, to receive the sympathy and help of your numerous readers. Funds may be remitted to William Harrington, Secretary, or Mr. T. Hunt and B. Proston, members of the Building Committee, Mountsorrel, near Loughborough, Leicestershire.

To all the above the Editor is glad to add his hearty "Amen." As a member of a geological party intent on inspecting the quarries and works of this granite town, we well remember the added pleasures of a thoroughly scientific tea, with new laid eggs by the bason full, and everything else one could wish, provided by our friends in the school-room, in sufficient abundance to convince the most sceptical that the church and science were happily married. Oft, since, have we thought of the spot made sacred by the associations of Christian service and devotion, and wished that a better witness was borne to their continuance than this poor old ricketting building offers now. We assure our friends the need of help is great; and with equal confidence we can tell them a really good use will be made of their assistance.

**NAZEBOTTOM, Hebden Bridge.**—On Dec. 25, our annual tea was provided, and partaken of by 250. On the same day there was a Christmas tree for the sale of useful and fancy articles, which was opened by J. S. Gill, Esq., of Todmorden. In the evening a meeting was held, presided over by the pastor, when addresses were given by Messrs. T. Pickles, T. Gill, W. Speak, J. Peel, and R. Wild. The proceeds, amounting to £40, will be devoted to the reduction of the chapel debt.

**OLD BASFORD.**—Our annual church meeting was held on Jan. 10. The report stated that fifteen friends had been baptized during the year, two had been restored, and others received by dismissal from other churches, etc. One hundred and one members have been received during the past four years and three quarters, a very large proportion of them being from the elder classes in the Sunday school. Aided by gentlemen who are not members of the congregation, £420 have been contributed to reduce the chapel debt. This sum with the amounts raised for expenses of worship, missions, college, etc., brings up the contributions of the year to about £800. The church again resolved to increase the pastor's salary—this being the third increase, of £20 each time, made during the last four years. Six deacons who

had served the church well for three years were re-elected for a similar time, and a seventh was elected in place of an honoured brother who died during his term of service. During the past year three friends in the congregation were triumphantly elected members of the Basford School Board. Seven members were required, and of these the Church party secured two, at the bottom of the poll. This is thought tolerably good, seeing that the inhabitants of Basford were told sufficiently, during the election excitement, that the Old Basford Chapel was "insignificant" and "obscure."

### SCHOOLS.

**EDGESIDE.**—The annual festival was held, December 25. 600 sat down to tea. The evening's programme consisted of speeches, dialogues, music, etc. The interest of the meeting was well sustained for three hours. Sixteen scholars have been added to the church during the year. Finances healthy.

**HALIFAX.**—The annual tea meeting was held, Dec. 25, presided over by Mr. Jos. Holt, senior superintendent; and the report was read by Mr. F. W. Holt. Addresses were afterwards given. The choir discoursed several pieces out of the Cantata, "The Nativity."

**LINCOLN.**—Our annual tea meeting was held, Jan. 1. More than 400 parents and friends took tea together. At the evening meeting the chapel was filled. The scholars gave interesting recitations, and the meeting was addressed by several friends. Rev. W. Sharman presided.

**LEICESTER, Dover Street.**—Rev. E. G. Gange, preached two sermons, Jan. 12, on behalf of our new class-rooms. Collections and tea realized £33.

### MINISTERIAL.

**ALCORN, REV. J.**—On Christmas Eve a few gentlemen belonging to the Woodgate Baptist church and congregation, Loughborough, called at the residence of their minister, the Rev. J. Alcorn, and presented him with the sum of £56, which had been contributed by a number of friends as a token of affectionate esteem and appreciation of his ministry.

**REV. G. HILL.**—A number of friends connected with the Osmaston Road church, Derby, wishing to give expression to the high regard they entertain for the ministry of the Rev. G. Hill, presented him, on new year's day with £50, being a purely voluntary and unsolicited donation.

**REV. W. R. STEVENSON, M.A.,** has resigned the pastorate of the church, Broad

Street, Nottingham, after a ministry extending over nearly a quarter of a century.

REV. H. WOOD resigned his pastorate at Barton at the end of the year in consequence of his acceptance of the invitation of the Foreign Mission Committee. His address for the present is "Connaught Villas, Humberstone Road, Leicester."

#### BAPTISMS, DEC. 16 TO JAN. 17.

BARTON FABIS.—Four, by H. Wood.

BIRCHCLIFFE.—Six, by W. Gray.

BURTON-ON-TRENT.—Three, by A. Underwood, M.A.

COVENTRY.—Five, by H. W. Meadows.

DEWSBURY.—Seven, by N. H. Shaw.

GAMBLESIDE.—Two, by J. A. Andrews.

HUCKNALL TORKARD.—Five, by J. T. Almy.

KIRKBY.—Two, by F. Shacklock.

LONDON, *Commercial Road*.—Four.

MACCLESFIELD.—One, by J. Maden.

MANSFIELD.—Seven, by Mr. Parks.

MEASHAM.—Three, by W. Millington.

MELBOURNE.—Five, by W. Green.

MILFORD.—One, by A. Swan.

NORWICH.—Six, by G. Taylor.

NOTTINGHAM, *Peoples' Hall*.—Five, by W. Robinson, at Mansfield Road Chapel.

OLD BASFORD.—Two, by W. Dyson.

STAPLEFORD.—Three, by G. Barker, at Beeston.

TAUNTON.—Twelve, by J. Tetley.

WALSALL.—Six, by W. Lees.

UNIVERSITY HONOURS.—In the second of the Historical Triposes published at Cambridge last week, the name of Mr. Joseph Wilson, of Christ's College, second son of Mr. Wilson, of Halifax, appears as first-class senior. He was also eighth wrangler in the mathematical tripos of the year.

#### MARRIAGES.

BALDWIN—CAISTER.—Dec. 29, by licence, at the Baptist Chapel, Queen Street, Peterborough, by Rev. T. Barrass, Mr. F. W. B. Baldwin, of Sheffield, to Miss Margaret Caster, of Peterborough.

BUTLER—THOMPSON.—Dec. 27, at the Baptist Chapel, Barton Fabis, by the Rev. J. Greenwood, Mr. Henry Butler, to Miss Alice Leah Thompson, both of Osbaston.

DENNIS—DEACON.—Dec. 15, at the Baptist Chapel, Barton, by the Rev. H. Wood (brother-in-law of the bridegroom), assisted by the Rev. J. Salisbury, M.A., Mr. John Henry Dennis, of Whitehill Cottage, only son of Mr. Henry Dennis, Hugglescote, to Mary, eldest daughter of Mr. Joseph Deacon, Ibstock.

GARRETT—WESTON.—Dec. 6, at the Baptist Chapel, Barlestone, by the Rev. H. Wood, Mr. Joseph Garrett, of Hugglescote, to Miss Annie Weston, of Barlestone.

WALKER—BADCOCK.—January 1, at Ibstock, by the Rev. J. Salisbury, M.A., Mr. Adam Walker, of East Ardsley, near Wakefield, to Henrietta, youngest daughter of the late Mr. C. H. Badcock, schoolmaster, Ibstock, Leicestershire. This being the first marriage solemnized in the Baptist Chapel, the newly married pair were presented with an elegantly bound Bible.

#### OBITUARY.

BROOKHOUSE.—James Brookhouse was born at Carrington in the year 1846, and from childhood attended the General Baptist Sunday school there. When very young he accepted an invitation to become a teacher, in which capacity he was an acceptable worker for many years. At the age of fourteen, after giving ample proof of his conversion, he joined the church, and remained a consistent member until his death, which took place, after a painful illness, on the 13th of Dec. last, when he was but in his 30th year. As a husband, a father, a Christian, and a citizen, he was greatly respected; and on the occasion of his funeral an immense concourse of people assembled to testify their respect. His funeral sermon was preached, Jan. 9, to a large congregation, by Mr. Joseph Burton.

COMPTON.—Dec. 26, at Lyndhurst, the Rev. R. Compton, pastor of the church twenty-eight years, much beloved. A memoir is in preparation.

ELLIS.—Dec. 26, at 41, Lawford Road, Camden Road, N.W., Lucy Elizabeth, the beloved daughter of Henry and Lucy Ellis, aged ten years.

GROSS.—Jan. 9, at her residence, Barton Hill, Ely, in her 69th year, Harriet Gross, late of Leicester, relict of Jacob Gross, Ely, Cambs.

ORGILL, MRS.—Hannah, the beloved wife of Henry Orgill died Oct. 26th, at the advanced age of seventy-one, after a short illness of four days. She had been a member of the Measham church for fifty-four years. Born of Baptist parents, at the age of sixteen they had the happiness of seeing their daughter join the church. It was her constant delight to be engaged in work for the Lord and His people during the long period of her connection with the church. She was a thorough Baptist; and she succeeded, with God's blessing, in bringing her own children to a knowledge of the truth.

THE  
MISSIONARY OBSERVER.

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FEBRUARY, 1876.

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NOTES OF A VOYAGE TO ENGLAND.

BY THE REV. J. BUCKLEY, D.D.

No. VI.—*Suez Canal, Crete, and Malta.*

IN my boyish days I remember to have been much struck by one of Dr. Watts's verses—

"Let all the heathen writers join  
To form one perfect book;  
Great God, if once compared with Thine,  
How mean their writings look."

I have lived to see and know—far more than the poet himself ever knew—how mean and worthless heathen writings are, compared with the Word of God. And, as in my last I referred to Egypt, Sinai, and the Red Sea, I cannot but mention a thought that I hope will confirm my youthful readers in their belief of the truth of the Bible, and which would be much more likely to occur to one like myself who has studied Hindoo mythology than to an ordinary traveller. Suppose there was no Egypt, no Mount Horeb or Sinai, no Red Sea, no Judea, then it would be plain to all that the Bible which speaks of these places as it does could not be true. On the contrary, all the references we find in the Bible to mountains, rivers, countries, and the customs of different countries at different periods, agree with all we know from other sources. The evidence of this is far more varied and abundant than I can give in this paper; and it is continually increasing. Apply this to the outrageously absurd geography of the Hindoo shastres, and you will be struck with the world-wide difference. They describe seas of milk, buttermilk, and fresh as well as salt water. Mount Sumeru, in the centre of the earth, is said to be 600,000 miles high. Ravana, the demon of Ceylon, or rather his brother, is said to have lived in a house 20,000 miles long; and other things which it would be tedious to mention are in the same proportion. How different all this from the teaching of that blessed book which some of us have known from our childhood, and which all of us, I hope, revere as our only guide to immortality.

And now to resume my story. Shall I describe things exactly as they occurred or not? I know that all my young friends will wish me to tell them of the scenes witnessed just as they were; and this is no doubt right: but to do so we must come down from the sublime to the ridiculous. When we went on shore at Suez we saw a number of donkeys, and soon found that the owners were anxious to turn a penny. "Want a donkey, sir?" "No, I don't." "My donkey good donkey, sir; my donkey's name the *Claimant*." Another proclaimed the special excellence of his donkey, and its name was *Sir Roger*. A third gave his donkey's name as *Dr. Kenealy*; while others had the names of *Lord Russell*, *Dr. Johnson*, etc. After the inspiring thoughts awakened by Sinai and the passage of the chosen host through the deep, it was certainly a great contrast to be so forcibly reminded of the reckless advocacy and unblushing perjury that distinguished a recent trial.

And now for the Suez Canal, which we entered at noon on Monday, May 3rd, reaching *Port Said* on the following evening at 7.30. I may here tell my readers that the strip of land which separates the Mediterranean from the Red Sea is only seventy miles in length; but the canal is not carried across the isthmus at its narrowest part, and is said to be ninety-nine miles long. No doubt there were good and sufficient reasons for this, but not being a professional man I cannot give them. The canal is one of the greatest works of man; and let all honour be given—though as a country we cannot claim any share of it—to the patient and persevering application that conquered all difficulties, for they were of no common magnitude. The cost of its construction may be roughly stated at £19,000,000. The engineers at first supposed that the level of the Red Sea was thirty feet higher than the Mediterranean; and this presented a formidable difficulty, as in that case the canal must have been provided with a series of locks; but on a closer examination it was found that the two seas had the same level within a few inches. The canal is now the highway to India; and as the ships of our country pay *four-fifths* of the revenue, it seems just and right that, having such important interests to guard in India, we should be able to speak with a voice of authority on all questions relating to the rate of toll, and the way being kept open for the common benefit of all. This great canal has not the same dimensions throughout its length; but for more than half the distance it is 327 feet wide at the level of the water. As we passed through, a great ship before us got stuck fast, and we had to wait for an hour or two till they could get on.

In passing through the canal, we were repeatedly struck with what appeared in the distance to be a sheet of water; but probably it was the *mirage*, which in the hot sandy deserts often deceives the thirsty traveller. The *mirage* is no doubt referred to in Isaiah xxv. 7, where it is translated “parched ground,” and is finely contrasted with “a pool of water” which revives and refreshes the traveller. The Arabs, it is said, often employed it as an emblem of disappointment; and it is a favourite simile with Hindoo poets. I have often heard my late dear friend, Jagoo Koul, use this figure with good effect in preaching to the heathen. He would describe the deer “panting after the water brooks,” seeing in the distance the deceptive appearance, and supposing it water, comes up to slake its thirst, feeling that it must drink or die; but finding nothing but sand, it faints and dies. Such, he would add, would be their hopes of salvation from their idolatrous observances; in the end they would prove like the deceptive mirage; and unless they found refuge in Christ they would perish like the thirsty deer. I cannot describe *Port Said*, as it was dark during the few hours we stayed there.

Three days after entering the *Mediterranean* (the *great sea*\* of the Scriptures) we were near to *Crete*; but we had by no means a distinct view, as the atmosphere was far from clear, and evening was approaching. Here we were reminded of the references to *Crete* in Acts ii. 11, in the Epistle to Titus, and in the narrative of the shipwreck in Acts xxvii. 7, 9, 13, and 21. “Sailing was now dangerous” when Paul and his fellow-passengers were tossed about in these waters; but it was in the month of October†, while we were “near to *Crete*” early in May. The reader remembers the description of the Cretians by one of their own poets, as given Titus i. 12: “The Cretians are always liars, evil beasts, slow bellies.” And this is said to be their character still, false, cruel, slothful, and sensual. *Crete* is described as a very pretty and fertile island; but it is under Turkish government, and Turkish government, wherever it prevails, is rotten to the core.

May 8th, at noon, we came to anchor off *Malta*. One of the first objects that arrested our attention was the pretty church built by the late Queen Adelaide. We did not go on shore, though most of our fellow passengers did so, and spoke with raptures of what they had seen, especially of St. John’s church; but I can willingly be ignorant of architectural beauty and grandeur, when the services of religion are in an unknown tongue, and the virgin is the object of adoration. Infinitely better to worship the Father in spirit and in truth, and

\* Also called the “utmost sea” and the “hinder sea.”—Joel ii. 20, and Zech. xiv. 8.

† This is evident from the reference, in Acts xxvii. 9, to the fast as being “already past.” It was the great Jewish Fast of Atonement, held on the tenth day of their seventh month.

to feed on the sincere milk of the Word in a barn, than to bow the knee to the queen of heaven, and unite in the superstitious worship of anticrist in the most costly and beautiful cathedral on the face of the earth. Our steamer was at anchor at *Valetta*, some seven miles south-east of *St. Paul's Bay*, which no doubt was the scene of the shipwreck so graphically described in the narrative already referred to; and I much regretted that our stay was too brief to allow of our going to see the Bay. The reader remembers that "the barbarous people" of Malta—or Melita, as it was called in those days—showed Paul and his companions in suffering "no little kindness;" and it may well be supposed that during the three months spent on the island Paul and Luke came to *Valetta*. For the sake of my young friends, I may refer to an apparently very trivial circumstance mentioned in the narrative: "He gathered a bundle of sticks and put them on the fire." A very humble employment certainly, but in their circumstances very necessary; and I have no doubt that, shivering with cold, and suffering as he did from the pitiless rain, he gathered those sticks with feelings of overflowing gratitude and renewed consecration to God, who had so wonderfully preserved them from the perils of the deep. A year or two later he wrote, under the guidance of the Holy Spirit, this weighty verse—a verse worthy of being pondered every day, and in connection with our trivial as well as more important actions—"Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him."

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## SODA SEBO POHORAJA.

To the REV. J. C. PIKE—

MY DEAR BROTHER—Shortly before leaving India I received the following brief story of Soda Sebo's life and conversion. It was written in Oriya, and has been fairly translated by me into English. Though the gospel has been preached in Pooree for more than fifty years, so far as is known, Soda Sebo is the first Pooree brahmin, and the first native of Pooree, that has embraced the christian religion. On account, therefore, of his being "the first fruits" of Pooree unto Christ, a special interest attaches to his conversion. Yes! and when the worship of the hideous idol shall be a thing of the past, and when the inhabitants of the vile city shall have been converted to Christ, may we not suppose that the name of Pooree's first christian convert will be regarded with peculiar pleasure. He is now, as you know, a student for the ministry. May he be faithful unto death!

Yours affectionately,

51, Crompton Street, Derby.

W. HILL.

### STORY OF THE LIFE AND CONVERSION OF SODA SEBO POHORAJA, THE POOREE BRAHMIN.

(WRITTEN BY HIMSELF; TRANSLATED BY W. HILL.)

HIS BIRTH AND EDUCATION.—My name is Soda Sebo Pohoraja. My age (January, 1875) is nineteen years. My birthplace is Pooree, in the Kalikadabe Street. My father's name is Ganesh Pohoraja. His business is to bring pilgrims and disciples to show to them Juggernath; also to perform various works appertaining to brahmins. In this way he obtains his livelihood. My father has two sons, of whom I am the elder. At the age of nine I entered the Government school at Pooree, where for three years I read Oriya and Sanscrit. After this I read in the Sanscrit department two or three years. Here I obtained a certificate for proficiency; also a government scholarship, tenable for four years, to enable me to acquire the English language. But to learn Sanscrit was my chief desire; therefore I left the Government school and went to Roghunath Raja Gooroo, a celebrated pundit, who was staying at Pooree. The residence of this pundit was at Juggernathpore, in the kingdom of Athagada, in the district of Ganjam. Leaving Pooree, I went to reside with my teacher, and for two or three years read the Sanscrit language. I also accompanied him to various places; and in the kingdoms of Calicote and Chikiti I held disputations with different pundits. At length I came to Berhampore, and as the situation of Sanscrit teacher in the Government school was vacant, I was desirous of obtaining it.

**HIS ANXIETY ABOUT RELIGION.**—At the age of thirteen I became very anxious concerning religion. On this account, and being a Hindoo, I worshipped with an earnest mind various gods and goddesses. My chosen deity was Kalika. I searched through nearly all the Hindoo shastres; but concerning the true religion I found no satisfaction. I also searched the vedas, which the Hindoos call the books of deliverance or salvation. These reading, and their essence understanding, I was convinced that in no way were they the God-given or deliverance books. On the contrary, I was satisfied that they were written by pundits, for worldly disputations. Moreover, I found them full of hard Sanscrit terms, and difficult to understand. And though they contain here and there a little about God, it is only like the feeble light emitted by the fire-fly. On this account I was satisfied that by these books there was no deliverance or salvation. Still I thought it possible that they might have a meaning which I had not been able to apprehend, and I therefore conversed and discussed with many celebrated pundits. In the end, however, I came to the conclusion that even these men did not well understand their own religion; and that though some might understand the meaning of their sacred books, their conduct was opposed thereto. The pundits, however, who do understand their own system are very few. Moreover, if any do know the shastres, their sole desire is to obtain wealth, and not salvation. Being satisfied that by these books deliverance was not to be obtained, I determined to seek out some other religion.

**HE HEARS ABOUT CHRISTIANITY.**—Many christians came to Pooree and preached concerning Christ; but as I was a Hindoo, I disputed with them. On one occasion I thought, why do these christians come here and toil in preaching? for, up to this very day, not one person from this district has become a christian. Then I thought that they had come to destroy our caste. I also argued with many padri sahibs, and obtained from them tracts and gospels; which to a certain extent I understood. But my mind not being satisfied, I tore them up. On another occasion I saw padri William Bailey sahib, and with him I had conversation upon religious subjects; but from him I was not able to obtain the full conviction that Christ's religion was altogether true. Therefore, abandoning a further test of this religion or sect, I thought I would try the brahmo system. With this view I held disputations with many brahmos, whereupon I came to the conclusion that their religion was the perfection of argument—strength of argument and triumph in dispute being my idea of religion. In my mind therefore I thought it would be well if I embraced the brahmo sect. But, owing to my parents, I was unable to do so, though I would at some future time. Moreover, about this time I left Pooree with the above-named pundit for Ganjam, so could not fulfil my desire. Coming afterwards to Berhampore, I remained several months, and acted as pundit to some of the principal people. One day I was in the bazaar, at which time padri Hill sahib and two native brethren were together, having come to preach. Their preaching to hear I went near. In the first instance the two brethren preached; but as the people did not listen attentively, padri Hill sahib, by many illustrations, gave instruction to the people concerning Christ. Hearing these illustrations, the people remained silent and were greatly delighted. In my mind I thought I would have conversation with the sahib; but as I was satisfied with what I heard, I came away without carrying out my purpose. Still, I made up my mind to converse with him about religion on some future occasion.

**HE VISITS THE NATIVE CHRISTIAN VILLAGE.**—Some time after the above circumstance occurred, I went with a friend to the christian street. We went to the house of the sheristadah,\* babu Daniel Mahanty. With him there were several of the brethren, and with them all I had conversation concerning religion. The sheristadah brought out a book in Oriya and Sanscrit, viz., “The Psalms of David,” and said, “This book you read, and great wisdom you will obtain.” He also said, “Come occasionally to see me, and I will read Sanscrit with you.” Promising to read the Holy Book,† I came away. After this I again visited the

\* The official name by which Daniel Mahanty is known.

† In a conversation I had with him with reference to the impression made upon his mind by perusing the Scriptures, he said he was particularly struck with their pure and holy teaching. The first psalm, and the fourth verse of the fourth psalm, especially arrested his attention. This instruction he thought very different from the Hindoo shastres. From the latter passage —“Stand in awe, and sin not”—he preached his first sermon. W. H.



sheristadah's house, and observing the love of the brethren for one another, I thought, how excellent is such conduct! Moreover, I considered that if such were the conduct of those who were the disciples of Christ, it would be a good thing for me to become a christian, and learn similar conduct. To see Hill sahib and have conversation with him was my great wish. Accordingly I went several times to his house, but as he was having his food I came away without seeing him. At another time I went, but the sahib was from home. But the memsahib was at home, and I saw her. Offering me a chair, she said, "Where is your home? What is your name? For what purpose have you come?" After this kind of conversation was ended, she said, "You confess Jesus Christ; then it will be well with you." In this way giving me a little instruction about religion, she said, "You sit there a short time, and I will send and call the sahib." Then, seeing the sahib coming, I was somewhat afraid; but by the love he manifested I was greatly amazed. Instead, however, of speaking upon religion, I spoke about worldly affairs. After this the sahib gave me instruction about religion by means of two illustrations. Hearing these, I was greatly delighted, and without giving any reply I came away. In going along the road I thought, how kind the sahib and memsahib are! If this religion is false, why do they in love try to give me instruction? Most certainly this religion must be true; and to receive it I became inclined.

**HE VISITS THE MISSION CHAPEL.**—I resolved one day to go to the chapel to see how worship was conducted. Peter Mahanty also invited me to go. As the day of rest was near I replied I will come on that day, so went accordingly in the forenoon. Not entering the chapel, but standing some cubits distant, I could not hear well. In the afternoon I went again and stood in the chapel verandah. Peter Mahanty then invited me to go into the chapel and sit down. Hill sahib stood up on the throne (*i.e.*, pulpit), and read a hymn, in the singing of which all joined. After this he read a little from the Holy Book. With attentive minds the people opened their books and accompanied him in the reading. He then prayed, and all the people bowed down and silently prayed with him. This form of worship, thought I, is better than all, and is very proper. After this another hymn was sung. Then the sahib selected a portion from the Holy Book, which he caused the people to understand. Hearing this instruction, joy unspeakable was produced in my mind, and I resolved that I would take refuge in Christ and be baptized; for through what was said faith in Christ was produced in my heart. This kind of instruction I had nowhere heard before. The text I do not remember; but the meaning I well understood. He spoke particularly about the mind turning to Christ. After worship was over, and the sahib had given salutation to the brethren, he said to me, "Did you understand?" to which I replied, "Yes." He then added, "Worship Christ, and you will be happy." To this I answered, "I will take refuge in Him." As he was going away he returned and said, "If you wish to obtain salvation, trust in Christ: come to my house, and I will give you further instruction."

**HIS BAPTISM.**—After this I had much conversation with the brethren, particularly with Daniel Mahanty, concerning Christ. They said we will meet together, consider your case, and settle about your baptism. On the following Tuesday the brethren assembled, and my case was considered. They called me and asked me various questions. They also said, "It will, perhaps, be best for your baptism to be deferred a short time." Hearing this, I replied, "To-morrow, if you do not give me baptism, I may not have another opportunity, as the people here may cause many obstacles to arise, owing to my being a brahmin; therefore, early to-morrow morning, give me baptism." Hearing this all agreed to give me baptism. That night I remained at the sheristadah's house. The next morning we went to the Bijapore tank. There the brethren, sisters and children, assembled; and many heathen were also present. One of the brethren then offered prayer. Hill sahib then asked for my poita.\* He said, "Do you joyfully give it up?" I replied, "Yes!" and taking it off I put it into his hand. After prayer we went down into the water, and in the name of the Father, Son, and Holy Ghost, the sahib gave me baptism. Then I became exceedingly joyful, and felt as if a great load had been

\* The brahminical sacred thread.

removed. That great gain which I have obtained through trusting in the beloved Saviour and Deliverer I now wish to make known to all my fellow-countrymen. And that in this religion I may remain steadfast till the end of life—this is my wish and prayer.

SODA SEBO POHORAJA.

### MISS PACKER'S ARRIVAL AT CUTTACK.

THE readers of the *Observer* will be glad to hear of the safe arrival of Miss Packer at Cuttack. The comfort and rapidity with which she has reached her destination, is in striking contrast to the length of time and inconvenience experienced twenty-five years ago. A voyage of a hundred days round the Cape was *very monotonous and wearisome*; and then the detention in Calcutta, and the endless annoyance connected with a long land journey, made every missionary devoutly thankful when he had reached his destination. The voyage now to India, if taken at the right season, is a pleasure trip for a moderate sailor; and there are so many objects of historic interest by the way, that it is almost impossible to be weary. Miss Packer left Gravesend on the evening of Oct. 16th, and reached Cuttack on the 8th of December. Very interesting and descriptive letters have been received from her from Malta, Port Said, Suez, Colombo, Madras, and Calcutta. Instead of waiting, as we should have had to have done a quarter of a century ago, six months for a letter announcing her arrival, we have had letters almost every week. Before this can be put in type, Miss Packer will have fully entered upon her work, and before the Magazine can be in the hands of the readers, the "Eldorado" will be back again in the London Docks ready for another freight for India. Missionaries and missionary societies ought not to be the last to thank M. Lesseps for his great engineering skill in converting Africa into an island, and for opening so easy and safe a pathway to the East. The story of the voyage is another illustration that one of these large outward bound steamers is, for the time being, a world of itself; for here you find almost every variety of character, ability, condition, and circumstance; and it still holds good that there is no place where character is sooner developed, and more tested, than on board ship. Amid theatricals, balls, and varied scenes of gaiety and amusement, there were a goodly number that found opportunity for Bible readings, prayer, and spiritual communion. The missionary party mustered strong, both English and American, Church and Nonconformist. There were some for Madras, others for the Telegoo country, on the Coromandel coast, others for Assam, Bengal, Central India, and the North-west Provinces. They are all scattered now, and may never meet again till they meet to tell the story of their conflicts, toils, and success and joys in heaven.

Miss Packer met with some kind christian friends at Colombo, members of the Baptist church there. On the arrival of the steamer in Calcutta she was met by Mr. G. Sykes, son-in-law of our brother Stubbins, whose services are very often called into requisition by missionaries arriving and leaving the country. Her temporary home in the "City of Palaces" was with very dear friends, Mr. and Mrs. Kerry. The house they occupy, which is the property of the Baptist Mission, has a history peculiarly its own, and it would be difficult to say how many missionaries have found shelter there during the last forty years.

Our dear brother Brooks met Miss Packer at False Point; and through the kindness of Mr. Macmillan, who has often rendered good service to our Mission, she obtained a passage in one of the river steamers to Cuttack. A very warm greeting awaited her arrival there, and all seemed to vie with each other in manifestations of affection and kindness. Dear Mrs. Lacey, who was in Orissa before many of us were born, sat waiting and watching for the arrival of the carriage, that she might be amongst the first to greet our loved sister on her return. A more hearty and loving welcome no missionary need ever wish to receive. Warm, however, as was the European welcome, it would not be less on the part of the native christians.

Will the dear friends of the Mission unite with us in grateful thanksgiving to God for all His rich mercy to one whose life is so valuable, and also in earnest prayer that it may be long spared to the good work in Orissa.

W. BAILLY.

## MISSION SERVICES.

OCTOBER 17th, Mission sermons were preached, and on the three following evenings meetings held at *Tarporley*, *Wheelock Heath*, and *Audlem*. Deputation, J. Buckley and W. Hill. Efficient help was rendered by the pastors and other earnest friends of the cause. It was very gratifying to see Mr. Kenney, now one of the oldest friends of the Society, in the chair at *Wheelock Heath*. At *Audlem* the attendance was considerably affected by extremely unfavourable weather; but at the other two places the congregation was very gratifying, though the weather was far from favourable. It was affecting to mark the changes of twenty years at *Tarporley* and *Wheelock Heath*. The fathers under whose hospitable roof I then sojourned are sleeping in Jesus; but worthy sons are treading in the footsteps of honoured sires, and I cherish the confident hope that the Mission has as many friends in *Cheshire* as ever it had; nor can I for a moment doubt, in reference to those who are with Christ, that the cause which warmly interested them when in the body is as dear to them as ever. Saints in heaven are perfectly like their Lord; and He is "expecting" the final and universal enlargement of that kingdom whose interests we seek to promote.

Oct. 24th the same deputation was again in *Yorkshire*, and meetings were held on the four following evenings. The interesting services at *Queensbury* have already been reported.\* It was very gratifying to me to meet again my old friend and fellow-student, Mr. Hardy, for we could remember together the way in which the Lord our God had led us for more than forty years in the wilderness. It was also pleasing to observe the interest felt in the Mission. Collections and subscriptions £27—a larger sum than had been raised in any former year.

At *Halifax* the Sabbath services were encouraging; and on the two following evenings well attended and interesting meetings were held at *Lee Mount*, which is a branch of the church, and at *Halifax*. Mr. Preston presided on each occasion; and at the latter meeting Mr. Michael offered prayer. It was a pleasing feature of these two meetings that the local secretary read a brief but very lucid and carefully prepared report of the operations of the Society in *Orissa* and *Rome*. *Halifax* sent to our exchequer in 1855 £5 16s. 6d., though this was somewhat below the average; the sum sent last year was £64 18s. 1d.; and the collections at the meetings here reported were larger than in any former year. Our visit to the *Crossley Orphan Institution* cannot be reported in this paper, but was very interesting to us.

On the Wednesday evening there was a meeting at *West Vale*—the first held in the new chapel. My esteemed friend, Mr. Jarrom, was on the eve of departure to another sphere of labour, and the meeting was held under somewhat disadvantages circumstances; but it is trusted that good was done, and interest excited in the blessed cause. Collections, etc., £4. Mr. Jarrom presided. Speakers, Mr. Preston, Mr. Wilde (Independent), and the deputation. Meeting on Thursday evening at *Dewsbury*. Mr. Mitchell presided. Speakers, Mr. Shaw (the pastor), who returned from his father's funeral in time for the service,† the deputation, and another brother. Attendance encouraging. It was very gratifying to see so beautiful a chapel. May God give His people here great prosperity.

Oct. 31st found me serving the cause at *Melbourne*; and on the two following evenings meetings were held at *Melbourne* and *Ticknall*. At the *Melbourne* meeting Mr. Green, the pastor, presided, and it was pleasing to find that we had met each other twenty-one years ago at a rather remarkable meeting at *Mansfield Road*, *Nottingham*. The report was read by Mr. H. W. Earp; other speakers, Mr. Bannister (Independent), Mr. Eyre (Wesleyan), Dr. Underwood, the deputation, and Mr. John Earp, one of the few old friends of the Society still spared to us.

At the *Ticknall* meeting Mr. H. W. Earp presided, and besides the deputation, addresses were delivered by Mr. Beresford and Mr. Green. Prayer was offered by one of the friends. The attendance at both places very good.

\* See *Observer* for January, p. 40.

† See *General Baptist Magazine* for last December, p. 455.

Amount of collection not known to the writer. Two who have laboured in Orissa—W. Brooks and W. Hill—are natives of Ticknall; and the former, after serving the Society for more than thirty-four years, is still permitted to labour in the good work.

Melbourne is the *second* of our Midland churches, and was formed in 1760. I may claim some sort of connection with Melbourne, as Packington, from which Measham and Ashby sprang, was one of its branches; and a great uncle of mine was a member for forty years. His name appears on the roll as far back as 1788. I found references to preaching in my native village more than a century ago; but the orthography of the good old scribe was at fault, as it was spelt "Measam." The self-denial and holy consecration of the ministers of Christ in those days are not half understood by most of us. My old pastor, in the early years of his ministry, received only £20 a year, and obtained half this sum from Melbourne for five or six years. I saw in the financial records sundry items of "Paid brother Goadby £2 10s.," for Michaelmas, or Lady-day, or Christmas, as the case might be; and there was one special payment, no doubt on account of some special service rendered, or special necessity felt, but the amount was not large—"Paid Thomas Orton and Joseph Goadby five shillings each." Melbourne and Ticknall, I should add, have steadily supported the Mission for fifty-six years.

THE YOUNG MEN'S MISSIONARY ADVOCATE for January contains a stirring appeal by C. H. Spurgeon, a wise paper on the qualifications of missionaries by G. H. Rouse, and other valuable contributions fitted to stimulate and increase the interest of young men in the work of God abroad. Our Young Men's Auxiliaries to the Mission would find this a valuable help. J. C.

## FOREIGN LETTER RECEIVED.

PIPLEE—T. Bailey, Dec. 7.

## CONTRIBUTIONS

*Received on account of the General Baptist Missionary Society from  
December 18th 1875, to January 18th, 1876.*

	£	s.	d.		£	s.	d.
C. W. In memory of a Providential				Edgeside .. .. .	0	18	6
Deliverance .. .. .	2	2	0	Heptonstall Slack .. .. .	1	1	0
A Thankoffering .. .. .	0	10	0	Hinckley .. .. .	0	14	0
Bradford, Infirmary Street .. .. .	7	0	0	Hitchin .. .. .	1	1	0
Fleckney .. .. .	0	11	8	Ilkeston .. .. .	0	10	0
Gambleside .. .. .	1	4	3	Isleham .. .. .	0	12	0
Halifax .. .. .	3	17	3	Kirton Lindsey .. .. .	0	5	0
Heanor .. .. .	4	11	10	Leeds, Wintoun Street .. .. .	0	15	0
Ilkeston .. .. .	12	10	0	Leicester, Dover Street .. .. .	2	0	0
Kirton Lindsey .. .. .	6	8	9	London, New Church Street .. .. .	5	1	6
Leeds, Wintoun Street .. .. .	3	3	0	Long Sutton .. .. .	1	11	0
London—by Misses E. & F. Johnson .. .. .	8	1	0	Loughborough, Baxter Gate .. .. .	2	0	0
Newthorpe .. .. .	12	1	6	Lydgate .. .. .	1	0	0
Queniborough—Mrs. Needham's box .. .. .	0	12	10	Macclesfield .. .. .	0	11	6
Wheelock Heath .. .. .	22	6	2	Mansfield .. .. .	0	10	0
Wirksworth and Shottle .. .. .	8	17	7	Morcott and Barrowfen .. .. .	1	0	0
				Nazebottom .. .. .	0	10	0
				New Lenton .. .. .	1	5	6
				Northallerton .. .. .	0	5	0
				Old Basford .. .. .	1	13	0
				Pinchbeck .. .. .	0	5	0
				Ramsgate .. .. .	0	8	0
				Sheffield .. .. .	3	0	0
				Stalybridge .. .. .	0	10	0
				Wendover .. .. .	1	0	0
				Wheelock Heath .. .. .	1	3	10
				Wisbech .. .. .	1	10	0

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

THE  
GENERAL BAPTIST MAGAZINE.

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MARCH, 1876.

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THE LATE DR. JABEZ BURNS.

It is with unfeigned regret we record the decease of our friend and fellow-worker, Dr. Jabez Burns; for whilst he belonged to the "Holy Catholic Church throughout" Great Britain and America, and gave himself enthusiastically to the promotion of every good cause, yet he belonged by personal choice, prolonged service, and sincere love to General Baptists. Mourned and lamented by all who knew him, none will mourn so deeply as the ministers and members of the General Baptist churches, in association with whom he spent the dawning manhood and ripened maturity of his valuable life.

Jabez Burns was born at Oldham in 1805. Lancashire grows men. This is its boast; and Dr. Burns is one of many who have justified it. But he owed more to his mother than he did to Lancashire hills and valleys, or to the spirit and impulses of Lancashire life. She was a godly and earnest-minded woman, devotedly Wesleyan, and full of admiration and hospitality for Wesleyan ministers. In answer to her prayers, and owing to his ministerial surroundings, the preaching passion seized him whilst yet a lad, and signs of his real "ordination" to that work were early apparent. Converted to God at fifteen, he was not long before he began, though in fear and trembling, to preach the gospel. This whetted his appetite for knowledge; and for the next dozen years, and more, he appears as a fine example of the cheerful and courageous pursuit of knowledge of all sorts under difficulties.\*

Like not a few General Baptists, he began his work amongst the Wesleyans; but a weaver of Queensbury, who was a General Baptist, and an Aquila, undertook to show this Apollos the way of God more perfectly than the Wesleyans knew it; and being successful, the young preacher was baptized in our church at Suffolk Street (now Borough Road), London. For the next few years he was engaged in work connected with the Christian Union Mission in Scotland. In 1835 he accepted the pastorate of the church, Church Street, Marylebone, and from that time to his death, on the 31st of January, zealously and successfully discharged its manifold duties.

Other pens will deal with some of the more prominent aspects of Dr. Burns' many-sided life. I have reserved for myself space for a few words of appreciative description of

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\* See G. B. Mag., 1870, for four articles of Retrospective Gossip, by Dr. Burns; also his Autobiography.

## I.—HIS DENOMINATIONAL WORK.

FEW men have served the General Baptists for so long a period; fewer still have served it better, or more abundantly. Only half-a-dozen ministers are with us to-day who held the position of pastors amongst us at the date of Dr. Burns' advent. He came to our doors more than forty years ago—came from conviction; and though he might have gone out from us again and again, yet he remained to the end of his distinguished career. He believed "what General Baptists believe" with all his heart and soul and strength; and ably defended and assiduously propagated his creed. But as he says of Robert Newton, so we may say of him, "he was singularly free from sectarian littleness and religious bigotry." He loved all Christians; worked with all in a spirit of the largest catholicity; and whilst definitely teaching believers' baptism, still held that the only condition to be imposed for church-membership is the possession of spiritual life.

His practical talent was seen in our meetings for business. His readiness of speech, despatch, tact, keen judgment, and kind spirit, were all put to the service of the Association. We shall not soon forget the eager and decisive way in which, when the business qualities of ministers had been impugned on a recent occasion, he declared that he would find half-a-dozen ministers of business capacity equal to any half-dozen laymen in the Connexion. And no one who knew him would have hesitated to name him as one of the elect half-dozen.

Twice he occupied the presidential chair. Four times he preached the Association sermon. Twice he was chosen to write the Annual Letter to the Churches. For some time he was one of the Editors of this Magazine. On two occasions he acted as our representative to the Free-will Baptists of America. Orissa Missions had in him a warm friend. Few men amongst us, not missionary officials, have made more speeches for the evangelization of the Oriyas. Again and again he obtained associational votes in favour of the repression of Intemperance, though not without encountering warm opposition. In preaching special sermons he was a great favourite. The opening of new chapels, the extinction of debts, the anniversaries of schools, and such like occasions, often took him from home. Indeed he was ready for every good work in any part of the Connexion, and rejoiced to give his ability for its promotion. In our denominational annals, the name of Dr. Burns has secured an abiding place, as that of a brave brother-comrade, an energetic man of business, a kind and willing helper, and a true-hearted leader.

We had hoped not yet to say, "Farewell." We trusted he would have lived to fill his place amongst us another decade. His marvellous stores of energy, his freshness of spirit, seemed till lately undiminished. But he "has gone over to the majority." His work is done. The Master has called him up higher, and he has joined those who since the Wisbeach Association have passed into the rest of God. Our hearts are sad as we review the denominational year. Our fathers and brethren—where are they? And the prophets—do they live for ever? Do they? Yes; not with us in person, but in their words and worthy influence; and the Lord of the prophets—this, also, is our consolation—is the same yesterday, to-day, and for ever.

JOHN CLIFFORD.

## II.—HIS SOCIAL RELATIONS AND ADAPTATIONS.

WHOEVER knew Dr. Burns knew him to possess a genial, sympathetic, social nature. Society was life to him; and from the social element he drew an inspiring influence which he as quickly distributed afresh. If he ever sighed for some lone hermitage, the sigh was short and was happily ungratified. As a recluse he would have rusted, never attaining the old age of monks like St. Antony, or even the threescore years and ten which were his own earthly portion. The luscious and oily manner in which some people show their fondness was distasteful to his disposition and manly sense; but he was equally free from the taciturn reserve which not unfrequently conceals a heart warm with generous desires.

While his surviving children were young, he was spending laborious days in his study and public work; but they were ever delighted when he relaxed from sterner tasks to share in their amusements; and their joy was great when any little presents, meant as a surprise, were rewarded with a paternal smile. He was a practical believer in the apostolic dictum, that he who provides not for his own household is worse than an infidel. This provision was mental and moral as well as physical; and in selecting employments for his sons he was careful to note the special inclination each displayed, and to shape his arrangements for them accordingly. In matters of domestic economy he was rigidly exact, as a means of living honestly in the sight of all men. He abhorred debt, and looked upon a minister who lived above his income, and laid himself under pecuniary obligations to others, as one who preached in fetters, and was ill-fitted to maintain his proper dignity and independence.

It must have been a wretchedly composed company wherein Dr. Burns found himself solitary for many hours. Any kindred spirit would be intuitively detected; and where any one, not altogether kindred, had points of attachment, his sympathetic magnetism would quickly operate to elicit them. He had, in a high degree, all the emotional and moral qualities which make up the patriot and philanthropist. Liberty he loved, injustice he hated; and in the joy of others he delighted. He was never more himself than when laying a lash of fiery words on the tyrant and oppressor; never, unless when pleading, with flashing eye and pathetic tone, the cause of the poor and needy. His tenderness seemed to increase with age; and in recent years his public allusions to troubles and loss of friends were seldom made without ineffective efforts to repress the signs of a swelling and bleeding heart.

The happy art was his of winning friends and of retaining them. He never violated confidences, or deserted those who trusted in him. Being without envy of other persons' prosperity, he could rejoice with them sincerely; and if they sought him in trouble they could rely on his best counsel and assistance. He had, too, a hopefulness and buoyancy that was better than medicine to the sorrowful and dispirited. In a letter received since his death from a minister of another denomination, it is said, "Often have I, or my wife, or both of us, gone to him with heart or hearts overwhelmed with sorrow, and come away cheered and refreshed." Many could bear a testimony like this. His sympathy made him realize the wants of poorer ministers in regard to theological

works; and his endeavours to meet such wants were lately repeated by the despatch of many free grants from the shelves of his own well-stocked library.

Dr. Burns was no croaker, or echoist of mournful platitudes. Preferring warmth and brightness for himself, he imparted as large a measure of them as he could to the chilled and beclouded subjects of misfortune. Some of his sermons were vivid with the terrors of the Lord; but he chiefly loved to exercise a sunny ministry, radiant with the enlivening beams of the Sun of Righteousness reflected from the pastor and preacher's soul. He was not one of "Job's comforters," ironically so-called; and could he have visited the patriarch of Uz when sitting in sackcloth, that much-enduring and friend-fretted man would have enjoyed some relief from his well-meaning tormentors.

Dr. Burns's social nature had an earnestness and realism in it that made itself understood and prized. Being fond of children, he gave them caresses—and "sweeties:" no wonder the fondness was reciprocal! In striving to gratify children of a larger growth he also studied their peculiarities. His "enthusiasm of humanity" was of the same practical character; not vague, frothy, and dreamy, but solid, active, and well-defined. He had no fellowship with the topsy-turvy philanthropists who are so bent on regenerating the species that they overlook the individual. He loathed a spurious sentimentality, and drove as straight as he could at the causes of social evils. Hence he was a cordial advocate of all measures for removing the sources of intemperance, whether consisting in the use of strong drinks, or in social and legalized inducements to indulgence in them. Whatever his hand and his eye found him to do he did with all his might; while his social temperament impelled him to press others to join him in doing good by adding their might to his.

He was, from constitutional tendencies, sensitive to injury, insult, and neglect; he was easily grieved and angered, but he could as easily forgive. Bitterness was not congenial to him, and his life was undisturbed and unsoured by the harbouring of rancorous and resentful feelings. Far be it from me to claim for him a faultlessness of temper he never pretended to have acquired; but sure I am that it is not filial bias which exonerates him from any spirit of meanness, narrowness, and detraction. He was generous and magnanimous in no common measure; and well had he learnt and practised the gracious lesson, that he who loves his God should love his brother also. DAWSON BURNS.

### III.—AS PREACHER AND AUTHOR.

AS is manifest from his career Dr. Burns was a born preacher. No where was he more "at home" than in the pulpit and on the platform. The matter of his sermons was strongly evangelical. There was about them a savour of "the doctrines of grace" without either the narrowness of Calvinism, or the mawkish sentimentalism of another class of speakers and writers too popular in the present day. He delighted to expatiate on the universal love of God, and at the same time pressed strongly home upon his hearers their own personal responsibility. To one or two phrases in common use, such as the necessity of "making one's peace with God," he had a very strong objection. He was of



opinion that they suggested wrong thoughts of the Divine character. His view was that Christ has made peace by the blood of His cross, and that all which the sinner has to do is to turn from his sins and accept of the full forgiveness freely offered.

The duties of daily-life Dr. Burns was faithful in enforcing. The writer well remembers still, though it is now nearly thirty years ago, a very telling passage in one of his sermons which may be referred to in illustration of this statement. The text was that well-known passage, "If any man be in Christ he is a new creature," etc., and the preacher was dwelling more particularly upon the latter portion of the text, "Behold, all things are become new." "Some people," he remarked, "suppose that when they become Christians all things are to become new *except temper*. The great change, they think, was never intended to influence *that*;" and then he pictured, in vivid burning words, the passionate professor with his hasty, ungoverned temper, describing him as a "walking volcano," as one whose bosom was like "a magazine of combustibles" which might explode with a spark at any instant; and, before closing, made us feel that, whilst there are, no doubt, great differences of physical constitution, temper was a thing which even in the naturally irritable ought to be influenced by religion, and brought under the control of reason and conscience.

Dr. Burns did not cultivate in his sermons the graces of classic or poetic diction. His style was simple, plain, vigorous; his thoughts being expressed in short sentences partaking far more of the manly force of Demosthenes than of the silvery flow and elaborate ornamentation of the Ciceronian school of eloquence. He spoke like a man in earnest, and was animated and impressive without being vehement; you felt, when hearing him, that he believed both in his message and in himself,—that he had a consciousness of power and of mastery of his subject, at the same time that he had not the least shadow of doubt as to the truth or importance of the sentiments he was uttering. Such being the matter, and such the manner of our brother's preaching, need we wonder that it was at once eminently popular and eminently useful?

Considering Dr. Burns as an *Author* we are struck with the number of his productions. Several of his works have been long out of print; but the mere announcement of the titles and prices of such of them as are still on sale fills nearly a column of the *Baptist* newspaper. He appears to have marked out for himself two lines in authorship, both of which he pursued alike with honour to himself and benefit to the church. One of these was the instruction and edification, not so much of the higher and more cultivated class of minds, as of ordinary everyday Christians. Well fitted for *their* perusal is our brother's "Christian Philosophy; or, materials for thought." Again, as a book for help in private devotion many would be profited by taking as their companion for twelve months the "Christian's Daily Portion; or, Golden Pot of Manna," containing three hundred and sixty-five exercises on the Person, work, and glory of the Redeemer. And not a few of our older, as well as younger, church members would be the wiser and better for a prayerful reading of Dr. Burns' little tractate entitled, "Hints to Church Members on the duties of Christian Fellowship." His "Light for the Sick Room," and "Light for the House of Mourning," are also both

well fitted for the end designed, viz., to impart hope and comfort to the afflicted and bereaved.

But we believe that it will be upon his works of another order that Dr. Burns's fame as an author will rest the longest. We refer to his famous "Sketches and Skeletons of Sermons," and his "Pulpit Cyclopædia." No less than eleven volumes of the former, and four of the latter, are announced as for sale, and some of these have already gone through many editions. Now with regard to the usefulness of books of this class opinions differ. Some persons having regard to the temptation to indolence which they present to idle ministers, speak disparagingly of them. Our own conviction is that, like the old law, they are "good" to a certain class "if a man use" them "lawfully." Hard worked local, or occasional preachers, who have but little time for study and few books, must often find them very helpful and suggestive. Far better must it be to take into the pulpit one of Dr. Burns's Skeletons and clothe it with the flesh of Scripture illustration and Christian experience, than give forth to even the most unlettered village congregation mere undigested thoughts about some passage in the Bible, selected, it may be almost at random, amid the haste and pressure of other engagements. The writer has heard our departed brother, more than once, speak with pleasure of the warm and hearty thanks he has received from worthy men of this class whom he has met in his manifold preaching and lecturing excursions in various parts of Britain.

It is, then, with pleasure and thankfulness that we reflect upon the work which Dr. Burns, through his ingenuity, industry, and indomitable energy, accomplished as an author. If his writings display no special profundity of thought or grace of sentiment or style, they are at least fitted to make men more godly and Christlike; they have already done good service in the world, and we believe, as it respects most of them, that their course of usefulness will not end for many years to come.

W. R. STEVENSON.

#### IV.—AS A TEMPERANCE REFORMER.

DR. BURNS early identified himself with the Temperance, Band of Hope, and Alliance movements. He did not wait, as many did, and as many are still doing, until it became popular. He was faithful to his convictions, and cheerfully signed the pledge in the year 1836. From that time his ready pen and eloquent voice were ever at the service of the great cause. Few men toiled more ardently and bravely than he did; and his own account of his labours, in his "Retrospect of Forty-five Years' Christian Ministry," is full of interest:—"My personal experience has been that though I was extremely moderate in the use of wines and beer, yet that which I took was pernicious to health, unfavourable to extended toil, and alike debilitating to body and mind. The usual one glass of wine on Sunday evening excited and produced heat and restlessness, interposing and preventing refreshing sleep, and also creating the Monday weariness of which ministers so constantly complain. All these bad results I lost when I ceased to use wine, etc., even in such small quantities, and now I am as fit for Monday duties as those of any other day of the week. It was of considerable importance it should be so, for my labours were very greatly increased in visiting various parts of the kingdom to speak, and preach, and lecture for

temperance societies. My own four services a week had to be observed and prepared for. I was publishing a volume every four or five months, and other institutions made some calls on my time and labour, so that I think I can truly say from 1836 to 1866 I did the average work of three active men." This was not a vain boast. He was busy all day long, and travelled far and wide to plead for temperance. In obscure halls in London, away in Scotland, over the Channel in Ireland, down in Cornwall, in Wales, in the *Adriatic* steamer in the midst of the Atlantic, and in the cities of Canada and the United States, he unfurled the fair banner of Total Abstinence. The Band of Hope movement he welcomed with a joyful heart; and, when invited to deliver the inauguration sermon of the United Kingdom Alliance he did so in a most fearless and apostolic spirit, and never shrank from its platform in the dark and cloudy days which followed. Very different was Dr. Burns from those fluctuating brethren who follow tides and winds, who are sometimes with us and sometimes against us; who are professed abstainers one day, and "very moderate" drinkers another; and who weary us with perpetual alternations of adherence and departure. He had his reward in good health. He said in his Retrospect, "to my constant regard to a strictly temperate course of life, rigid adherence to dietetic and hydro-pathic principles and practice, under the blessing of God, I attribute my unconscious realization of failure in any department of public work." He was one of the first to introduce the use of unfermented wine at the Lord's Table. He edited the *London Temperance Journal* with great vigour. He wrote, lectured, and preached with vehement earnestness that the curse of strong drink might be swept away. When Father Mathew visited London he found his home under the roof-tree of Dr. Burns. When temperance sermons were thought an obnoxious novelty he began his course of annual sermons in 1839, and continued them until the end. Honour to his memory as a true, brave, Christian advocate of Temperance and Prohibition!

G. W. MCCREE.

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### HOPE.

*Translated from the German of Herder by EDWARD HALL JACKSON.*

THOU mayest be threatened by wind and by star,  
 Still fear not though tempest thy pinions should mar;  
 But cherish the hope that in spite of thy fate  
 Thou wilt finish one day at the beautiful gate.

We'll stand when the stormiest evil may shower,  
 For heaven-born hope in the heart is a power;  
 O'er the shadows of night is fair morning the queen,  
 And after the tempest comes weather serene.

All nature is active, yet free from distress;  
 Consulting the seasons she changes her dress;  
 The wise in his way to her law will conform,  
 And fearless will bend to the force of the storm.

The snow has been falling abundant indeed,  
 And seems like soft cotton protecting the seed;  
 For all is reposing until from above  
 The sun shall break forth cheering all with his love.

And thus there is rest while we hope in the right;  
 The gift is from heaven, a proof of its might;  
 I honour it, saying, each morning and night,  
 "That love is the sweetest, and hope the most bright."

## THE MIRACULOUS ORIGIN OF JESUS.

### II.—As tested by Art.

In the *February Magazine* I briefly investigated the life of Christ in its relation to the broad facts of Nature and Human Nature, as they are disclosed in Science and History. I now proceed to the first of the two remaining branches of this theme.

Carlyle says, "Wouldst thou plant for eternity, then plant in the deep infinite faculties of man—his fantasy and heart: wouldst thou plant for year and day, then plant in his shallow superficial faculties—his self-love and arithmetical understanding." Christ Jesus planted *Himself* in the "fantasy and heart" of men during His brief sojourn on earth; and He has maintained an ever-increasing sway over men's lives, through eighteen centuries, by the unequalled completeness with which He has satisfied the deepest cravings of men's hearts, and the thoroughness with which His life and person have met all the just demands of the *Imagination*.

It is not a little singular that "the face of Jesus" should have found a local habitation in myriad minds, and His person become the most regenerative and impressive personality men have ever known. For not one of the Evangelists has delineated His features. No artist has painted His portrait with brush or pen. No sculptor has chiselled His statue; nay, more—not a solitary verifiable whisper has reached us of the principal characteristics of His bodily appearance. We can frame a picture of "Paul the Aged" in the prison-house at Rome, dictating his letters; we can even get some idea of the weak physique of Timothy, his son in the faith: but the materials are wholly lacking for any picture of Christ; and yet the gospel account is so consistent in itself, and the work of Christ so present and real, that He has held unquestioned dominion over millions of souls, and ruled right royally in the imaginations of hosts of men, as the brightest and fairest ideal of purest love and perfectest life—of winning grace and unselfish service—of righteousness of character and beauty of spirit. History has few more surprising things to show us than the Godlike dominion of Christ in the province of the *Imagination*.

What is the character of this tenure, and by what right does He hold it? Has His miraculous origin anything whatever to do with it? If it has, is it as an absolutely essential element to the organic unity and homogeneity of the life itself, and of the results attributed to it; or simply as a fictitious invention that may be dispensed with as easily as a second coat in the heat of summer, or a gilt frame from a superb painting; or—for there is another alternative—is it a myth that ought to be trodden underfoot by all reasoning men as an offence to truth and an insult to the human mind? Is the superhuman birth of Jesus part of the *substance* of the gospel garment, woven into and throughout the whole piece, and necessary to its being a garment at all; or is it a shred of brilliant fringe, stitched on by gipsy fingers, and removable without fraying so much as a single thread of the original robe itself?

The botanist takes a flower to pieces, and examines its separate parts, corolla, petals, stamens, and the like; and thereby settles the

relations of the plant that produced it to the tenants of the vegetable world in general. But the artist, looking with the constructive eye of fancy rather than with the analyzing eye of the understanding, sees the flower *as a whole*—as forming a unity of beauty and loveliness, where all the parts are harmoniously and symmetrically arranged, colour blending with colour, each heightening the effectiveness of its neighbour and of the whole, and the form, pendant or erect, graceful or stiff, is in exact keeping with stem and branch, and leaf and hue, and all unite to produce “a thing of beauty and a joy for ever.” So now we look at the “Rose of Sharon,” and the “Plant of Renown;” not as theological botanists bent on fixing its relations to all other things, but as artists seeking the completest and loveliest, and therefore the truest sight we can obtain of this Perfect Flower of all the ages.

We get our view of Christ from four brief tracts, and a supplement, called by us the “*Acts of the Apostles*,” but described by Luke as a continuation of the story he had commenced in his gospel. These five papers are so short that they might be compressed into a page of the *Times* newspaper; and the men who write them are so lacking in literary genius, that the record has not a trace of dramatic skill or artistic effect. They write to record facts: facts they have duly looked into and sifted, and by the reality of which they are prepared to stand, witnessing not only with the easy argument of speech, but the more difficult and forcible testimony of life. They write to make men “certain” about a series of events which cluster round Christ; and they have no merit as *writers*, save a love of truth and a simple and self-forgetful way of telling it. Readers and critics of all ages have felt that the gospels owe all their power over the imagination and heart of man to their unique *subject*; and to that only, and not in the slightest measure to any artistic skill employed in the literary setting. It is Christ Himself who is the supreme wonder and irresistible fascination, and not His biographers!

An additional aid in forming our *idea* of the Christ is offered in the letters of the New Testament. Paul, Peter, and James assume as known and true, the facts narrated by the Evangelists, and forthwith proceed to work them up into a practical rule of life, and a reliable guide to the knowledge of God and His righteousness. The epistles add little or nothing to the slender stock of our Saviour’s “sayings;” give no additional facts; never supply any omissions; never fill in any outlines: indeed they add nothing to the fourfold picture, they only interpret and apply it to the exigencies of human life. But they do this in such a manner, with such a thorough endorsement of the facts, and absorption of the spirit of Christ’s life, that if the fourfold photograph were lost to-morrow, it would be possible from those letters alone to construct a mental image of Jesus—of His character and work, mission and influence—of surprising fulness and beauty.

Shut, then, within this little New Testament library, what do we see? Whose eyes peer upon us from these pages? Is it one face *always*, though the light of various moods and different scenes shines through it? Do its features blend and harmonize so fully that we *must* say the Word of John is the Saviour of Matthew, the World-Redeemer of Luke is the Healer of Mark, the Preacher of Galilee is the Contro-

versialist of Jerusalem, the Sufferer in Gethsemane is the Victor of Joseph's garden-grave? Is there such intense unity as compels admiring interest; or are we pained with a discord that breeds irreverence and disloyalty, and makes the thought of worship an utter absurdity?

Judged by all known canons of art, the story is supremely self-consistent. At no point in the whole course does the spiritual unity break down and become an offence to the imagination. The strange and mysterious beginning has an equally strange and mysterious end: and every stage between carries us to the verge and neighbourhood of the divine. We are amongst "heavenly things" all the way. Observant men are compelled to adopt the name given by the angel—Emmanuel; for they say, no man can do the miracles that Thou doest except God be with him. The Incarnation encloses the Resurrection as a bud its flower. The Resurrection and Ascension are only the orderly out-working of the Incarnation. The life of wondrous beauty and exhaustless power, of subduing tenderness and spotless righteousness, begins in wonder, and ends in it too. Believable or not, fact or fiction, it is unquestionably a sublime unity, without spot or blemish, or any such thing.

The more the details of the picture are examined, the more apparent is the unity, the more do we feel that they all point to the divinity of His parentage, and necessitate the admission that He is at once born "of our sister," and yet also of the Holy Ghost. The wonder of which angels sing recurs again in the surprising sagacity and other-world wisdom of His youth; and when the silence of eighteen years is broken by the words of His observant mother, who having seen His home life in all its minute details, has gained such confidence in His power that she says to the servants at the marriage feast, **WHATSOEVER HE SAITH TO YOU, DO IT**—we have a most significant witness to the elevation and impressive grandeur of His Nazareth life. The Transfiguration scene anticipates the Ascension, and recalls the visit of the worshipping magi. The power displayed at the grave of Lazarus reminds us of the moral strength that thrice vanquished the tempter in the wilderness, and of the intellectual ease, due to the exuberance of force, with which He drove back His accusers in the temple and in the streets of Jerusalem. His tender and all-helping love for sinning and suffering men, His pity for the lowest and most despairing, His yearning sympathy and genuine tenderness, all prepare us to expect that as He lived as man never had, and left the world as man never had, so He must have come into it as man never before did.

The same witness to the oneness of the record is found in His words. His "sayings" centre in Himself. His teachings bear in upon men with the divine authority of His personal nature. He asks men to come to Him; not to talk with Him merely, but to rest in Him, for in Him is rest for souls. He says, I am the *truth*—not, I teach it; I am the *way*, not a guide-post on it; I am *life*, not a discourse about it. He witnesses to "heavenly things" as to things He has seen and really knows; and assures men that if they will leave houses and land, and wife and child, "*for His sake*," they shall have an overflowing reward in this life, and in the world to come life everlasting. He claims to hold

the eternities in His hands, and declares Himself the one goal and supreme reason of all human activity. Who but one born of the Holy Ghost ever spake thus ?

The thoroughness of His human experiences only serves to reveal more vividly the unity of the story. He hungers and thirsts, is wearied and worn, over-pressed with work, and goes in search of quiet ; is faint and agonized, weeps and laments, and is in all points tempted like as we are ; for He is made of a woman, bone of our bone, and flesh of our flesh, is Son of Adam as well as Son of God. But notwithstanding, the Incarnation never misses its witness. It is always at hand when wanted. It cannot be hid. Tired and jaded though He be, "Samaria's daughter" heard from His lips of the water of everlasting life. Overwhelmed with anguish and nigh unto death, legions of angels are at hand, waiting only His prayer, and holding back their divine succours because He wills not to command. Weary and worn, and suffering in Himself, yet *for us men and our salvation* He is always invincible in power, peerless in thought and speech, and Godlike in deed. His foes cannot conquer Him, save by His permission. He is flooded with exhaustless energies, works with the infinite ease of Omnipotence, and without the besetting vanities of men. Never trained in the schools, His words are wiser than all the Rabbis. Never apprenticed to the physician's art, He heals and renews as they never could. Not a "Master in Israel," yet the people felt strongly that God was nigh at hand, and said, as "they were sore amazed in themselves beyond measure," "It was never so seen in all Israel."

Judged by the laws of the Imagination, the argument is complete. The Christ of the New Testament is an unbroken unity. There is not a single flaw from beginning to end. At no point can we detect inconsistency. Symmetry is supreme. The canons of Art are satisfied.

But on one theory only. Deny the miraculous birth, and you have chaos at once. Contradict Him when He speaks of His divine descent, and you "convict Him of the sins" of conscious imposture and wholesale deception. He is from heaven—Son of God, in a special sense ; or a puzzling fanatic, an incredible egotist. Disbelieve the super-human origin of Christ, and you ought to surrender the matchless wisdom, the unerring judgment, the sublime purity, the full-orbed perfection of His character. Stigmatize the opening chapters of the gospel as a fable, and you must fling the rest into the fire. Accept Luke's explanation of the life of Jesus, and forthwith the New Testament shines as a bright unclouded sun in the heaven of literature ; and guileless souls, as they receive its healing beams, exclaim, "Rabbi, Thou art the Son of God, Thou art the King of Israel."

Another aspect of this subject must be briefly noticed. The Acts of the Apostles supply materials for our idea of Christ, and are necessary for its completeness. In like manner the Christian life, sacrifice, and service of the ages since the days of the apostles, add to our stock, and require to be estimated in their relation to the original facts given by the Evangelists. One stage of Christ's life ends appropriately, as we have seen, with the ascension to heaven ; but as with everything else, so with this, that ending is also a beginning—a beginning of what we may call the universal historical Incarnation, by which the church fills

up that which is behind of the sufferings of Christ, and works and dies for the regeneration of the world. For there is a gospel story, of which Christ Jesus is the substance and glory, which is being written by unseen fingers in each age; and it is fair to incorporate and compare the revelations of these numberless gospels with the picture we have in the first documents of Christianity.

“By their fruits ye shall know them,” is one of the sayings of the Son of man. Grapes are not gathered from thistles. A tree of heavenly origin, planted by the heavenly Husbandman, must bear heavenly fruit.

It is exactly so. If we deny the Resurrection of Christ, we cannot question the resurrection of Europe. Howsoever we may quarrel with the accounts of Luke and Matthew, we must recognize the influx of purifying and beneficent forces throughout the world in the first three centuries. No one can deny the presence of regenerative energies in the Roman Empire in the days of Nero and his successors; and every schoolboy is familiar with the commonplace that the Roman life of that period seethed with putrescent corruption, unbridled licence, unchastity, and cruelty. Human life was in fact played out on its moral sides when Christ came. It had destroyed itself. The Grecian worship of beauty had produced sculptured forms of exquisite loveliness; but marble statues, even if wrought by a Phidias, are not bread. The Roman idolatry of power had created jurisprudence and law; but the dead care not for jurisprudence: they are not raised out of their sleep by law-makers, but by life-givers. Christ Jesus led men to worship God; God revealed in Himself; blended humanity and deity; and life was forthwith filled with divineness, and human nature with a larger, richer interest. He, incarnate in His church, suffering pains and persecutions, but tender-hearted, forgiving, strong to endure and sacrifice for others, but weak and wearied and hunted to death, yet spake healing words, wrought life-giving deeds for Europe, as in the days of His flesh He had done for Judæa.

The following facts are as verifiable as that Victoria is Queen of Great Britain. Christ Jesus vitalized a decaying faith in God; clothed the abstract conception of the Lord of righteousness and strength with breathing life and love; enlarged, deepened, and intensified the interest of man in his fellow; created a spirit of truthfulness, and of purity, and of love; stigmatized cruelty, and glorified gentleness; raised morality to a higher level; set man's ethical nature to work with wondrous power and enthusiasm; in a word, raised humanity from the dead.

Indeed, if we eliminate, as in all justice we are bound, the effects of ecclesiasticism and priestism and paganism (with which Christ has always been at war, and is still) from those of Christianity as they are mixed up in the records of these eighteen centuries, we are brought face to face with the Christ of the gospels. A true philosophy of history carries us to Christ Jesus, as God *with* us—not merely above us and around us, but with us—fighting our battles, suffering for righteousness, filling the world's life-veins with new creative energy, and securing the succession of a race of men who feel the power of the world to come, love and help men for whom Christ died, and seek the salvation of the



world. God has raised up His Son Jesus from the dead, and has sent Him AGAIN—the same Saviour—to do the same work, even to bless us in turning us away from our iniquities. The good news for our race in these eighteen centuries come from the lips of the same Jesus. The King of the *true* Christendom, the really governing goodness and truth, is Christ, even the Christ of the New Testament. Again, therefore, the canons of Art are satisfied, and Luke's explanation of the origin of Jesus is as sufficient for the imagination as it is for the reason; as historical as it is scientific; as conformable to the laws of the human mind as it is to those of nature.

The test of Experience will be given next month.

JOHN CLIFFORD.

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### OUR MINISTER'S WIFE.

THERE had been a pastoral change in our congregation. Old Mr. Wharton and his wife had retired, and the Rev. Mr. Newton and his wife took their places—I say “Mr. Newton and his wife,” for our people think that when they “hire a minister” they hire his wife also, and regard her duties among them in quite as high a light as they do the duties of her husband.

I happened to be away at the time this change was made, and did not return until after Mr. Newton and his wife had been doing duty for something over three months.

“How do you like the new minister?” was among the first of my inquiries.

“He's a charming preacher,” was the reply I received on every hand. Yet I saw by the manner of my friends that some drawback existed.

“How do you like his wife?”

Ah! The little mystery was explained. Mr. Newton was well enough. But his wife!

“What kind of a woman is she?” I asked.

“Don't know. Can't make her out,” was the vague answer received.

“Is she anything like Mrs. Wharton?”

“Oh dear, no. I only wish she was. Why she doesn't take a particle of interest in the chapel. Hasn't been to one of the monthly prayer meetings; nor to the weekly sewing circle; nor even to the Sabbath school. We calculated on her taking the senior girls' class, which Mrs. Wharton taught for so many years; and a committee of ladies waited on her with an invitation to do so; but she actually declined. Now what do you think of that for a minister's wife? Did you ever hear of such a thing before?”

I saw at a glance that there was trouble ahead; for Mrs. Lane, who made me this communication, was an active “circulating medium” in the congregation. She knew everybody's business, talked to everybody, and acted as opinion-maker to a large majority of ladies who had too much to do in their families to have time for independent thinking in chapel matters.

I went to chapel with no ordinary feeling of interest on the Sabbath following my return. Five minutes before the time for service to begin, a lady, just above the medium height, with a step of blended grace and dignity, passed along the aisle, leading a child by the hand, and took her seat in the minister's pew.

At the close of the service she turned her face to the congregation, and I had a view of every feature. It was a face once seen to be remembered. You saw at a glance that she was a woman of thought as well as of feeling.

A few ladies gathered around her as she stepped from the pew, and I noted that her countenance lighted up very pleasantly as she spoke to them; but there was nothing obsequious, no undue familiarity, no wordy affability. A certain air of dignity and self-respect marked every attitude of her person and every expression of her countenance. All vulgar familiarity towards her was out of the question. I saw that at a glance.

"How do you like our new minister's wife?" was almost the first question on coming out.

"Can't say; must know more about her first," I answered.

"She'll not do for *us*," said my friend warmly. "She's not the woman to suit our congregation."

"What's the defect?" I inquired.

"It's all defect!" was the sweeping reply. "Just look at her! A pretty thing for a minister's wife indeed! Why, she carries herself with the air of a queen."

"Mr. Newton," said I, "is a charming speaker. I never heard a more beautiful sermon."

"Oh, Mr. Newton is splendid!" replied my acquaintance, warmly. "But his wife! oh dear! it's dreadful! What could have possessed him to marry such a woman? She'll never suit us in the world—never—never! We fully expected her to take a class in the Sunday school; but no! We invited her to be present at our sewing circle; but no, she couldn't leave her children! A mere excuse, of course! Then we elected her lady-president of our Missionary Society; but she declined the honour, saying that she had no time for such public duties; that with her, charity, for the present, must begin at home. Now, isn't that a Christian spirit for you? Our minister's wife to talk of charity beginning at home! Why, she's a heathen."

My chapel-acquaintance waxed warm.

"Some of our people were eager enough to get rid of dear, good Mrs. Wharton," she added. "She wasn't bright and fashionable enough for them; but I rather think they've got their dose now."

I met here and there a lady of our congregation, who belonged to the home-duty-mind-your-own-business class, who did not join in this hue and cry against Mrs. Newton. They knew she had three little children, to whom she gave all a mother's care; and as the slender income which her husband derived from his ministry would warrant her to keep only a little maid-of-all-work, a large part of her time had necessarily to be given to her household duties.

"Nobody can say," remarked one of these ladies in my hearing, "that she neglects her children, or wastes her husband's income. Mrs. Wharton was not tidy, as we all know, and things around her were generally at sixes and sevens. As for her children, they were always neglected. Many times have I seen them playing in the dirt, while their mother was at the sewing circle, or somewhere else that she had no business to be."

Without "variableness or shadow of turning," did Mrs. Newton keep on her way. Home was her parish, and she was content to do her duty there. Occasionally she accepted an invitation to take tea, and spend an evening abroad; but in most cases declined these pleasant entertainments, and though over three months had passed there had yet been no tea-drinkings at the minister's house.

Mr. Newton, on the other hand, mingled very freely with his congregation—sat with them at their tables, and joined them in their social gatherings. Of course, the absence of Mrs. Newton on these occasions always formed a subject of remark, and it was generally voted that her failure to accompany her husband seriously marred the pleasures of the evening.

"Ah! if his wife were only like him!"

This was invariably the sighing ejaculation of Mrs. Lane or some one of her party.

At last the matter assumed so serious a shape in the minds of certain leading ladies of the congregation, that it was determined to wait upon Mrs. Newton, and remonstrate with her on the course of conduct she was pursuing—"a course of conduct," urged Mrs. Lane, "that is working untold injury in our chapel. Ever since she came here, a change for the worse has been going on in the congregation. Members are growing cold or indifferent; our sewing circles are losing their interest; and the Sabbath school is dwindling away. The social sphere, always so warm and attractive under the genial influence of good Mrs. Wharton, is fast losing its power, and all from this strange conduct on the part of our minister's wife. She must be talked to on the subject. If she doesn't know her duty, she must be taught it. If she won't hear her husband, she must hear the congregation."

A committee of ladies, Mrs. Lane at the head of them, and voluntary spokeswoman, finally undertook to see Mrs. Newton. I was one.

We found her sitting in her orderly arranged little parlour, her person as neat as everything around her, and her three children as sweet and pure as May blossoms. Two were playing on the floor, and the babe slept in the cradle that was drawn so close to the mother's chair that she could touch the rocker if needed with her foot. She was busily engaged with her needle. Four ladies made up the committee, a formidable number. Mr. Newton was away attending the funeral of a poor labourer's child, so the coast was clear, and the culprit in their power.

With easy grace the minister's wife received us, and after we were all seated, she stepped to the door and spoke to her girl, who was in the kitchen. A smart, tidy-looking domestic came forward, and Mrs. Newton said to her, with a kindness of manner that I could not help noticing,

"Take Aggy and George into the garden, Jane, and keep them there till I call you."

"Yes, ma'am."

A grave silence followed. The committee was embarrassed, but the minister's wife was entirely at her ease.

"We have come," said Mrs. Lane, after sundry preliminary throat clearings and bridling motions of the head peculiar to herself, "to have a little conversation with you about chapel matters."

"Hadn't you better talk on that subject with my husband?" was answered with the utmost self-composure. "It is his particular province."

"No, ma'am," Mrs. Lane went on, her voice gaining emphasis; "we have no fault to find with Mr. Newton. He does his part entirely to our satisfaction."

"Oh! I understand." Mrs. Newton spoke as if light was breaking into her mind.

"Yes, ma'am," Mrs. Lane went on, "it is *your* duty in the chapel that we have come to talk about, not your husband's; and I hope you will not take it ill of us if we speak out plainly."

"Not by any means," replied Mrs. Newton. I noticed a slight quiver in her voice, a slight flush of her cheeks, and a brightening of her soft hazel eyes; but it was plain that she was fully self-possessed, and in no way intimidated by this unexpected citation to answer for delinquencies.

"Not by any means," she repeated. "Speak out plainly."

"Plain speaking is always the best," said our mouth-piece, oracularly. "So we will speak plainly. The fact is, Mrs. Newton, you have failed almost entirely to meet the expectations of our people."

"Indeed! I am grieved to learn this." Mrs. Newton spoke seriously, but with no sign of disturbance. "I was not before aware that the people had any special claims upon me."

"No special claims upon you!" Mrs. Lane uttered the words in undisguised astonishment. "No special claims!" she repeated; "and you the wife of our minister."

"What do you expect of me?" calmly inquired Mrs. Newton.

"We have already intimated our expectations in various ways. There is the girl's senior class in the Sunday school; that, of course, we expected you to take. Then you are wanted on the Visiting Committee, and in our Missionary Society."

"This is all new to me, ladies," said the minister's wife; "I was not aware before that anyone in the congregation regarded me as having failed in duty."

"Everyone so regards you." Our spokeswoman was a person who used great plainness of speech.

"This should have been stated in the beginning," said Mrs. Newton. "How was I to know your views in the matter? I saw all my husband's correspondence, but not a word was said about his wife, or the congregation's requirements in her case. I ought to have known this before I came here, ladies; and I really think the complaint of failure in duty

is against you instead of me. Let me ask, so as to reach a clear understanding of this matter, what salary you pay your minister's wife?"

"Salary!" gasped Mrs. Lane, her under-jaw falling, and her eyes projecting at least a quarter of an inch beyond their ordinary position.

"Salary!" she repeated, in a bewildered, half-confounded way.

"Yes," quietly replied Mrs. Newton. "The salary. You do not of course require the services of your minister's wife in the extensive and engrossing way you propose, without compensation."

"Preposterous!" Mrs. Lane had recovered herself, and gained a little blind indignation with her partial self-possession. "Did any one ever hear of a thing so absurd? In hiring your husband for our minister——"

"You did not hire me," interrupted Mrs. Newton, with calm dignity. "Bear that in mind, if you please."

"Thank you for the remark, Mrs. Newton," said I, coming almost involuntarily to her aid. "You have thrown a flood of light upon the whole subject. True it is that we did not hire you, and have no claim upon an hour of your time. All that the congregation has a right to ask of you is that you do your duty as a wife and a mother."

Mrs. Newton turned to me with a grateful look, and grasping my hand, said—

"Thank *you*, in return."

A little while she paused; but no one spoke, and there was deep silence.

"My husband's duties are clear," at length resumed Mrs. Newton, speaking very kindly yet firmly. "He is come to you as a spiritual guide and instructor. His office is to point to heaven, and lead the way. It is a high and holy office. I honour him in it, and second him to the best of my ability. My duties are also clear. I am simply a wife and mother; and, God being my helper, I will faithfully discharge a wife and mother's sacred obligations. *At present* these duties take up ALL my time, and conscience will not permit me to neglect real duties for the performance of imaginary ones: In doing such duties I best serve the church."

"And are we to expect nothing of our minister's wife?" said Mrs. Lane, in a very subdued voice. She was evidently conscious of having made a great mistake in her estimate of Mrs. Newton's character.

"Nothing more than her duty as a woman. If she have qualities that will give her a leading social influence, and have time to spare from home duties—which are always first—she ought to let those qualities become active for good. But no more can, with justice, be required of her than from any other woman in the congregation. Your contract for service is with her husband, and not with her; and you have no more just claim upon her time, nor right to control her freedom, than you have over the wife of your lawyer, doctor, or schoolmaster. It is this mistaken idea of the people in regard to minister's wives that is producing so much trouble in societies, and making wretched the lives of hundreds of poor women, who hardly dare say that their souls are their own. It is not enough that the minister's wife is expected to keep her house and clothe her children upon the lowest range of income, that

will not allow her competent help, but she must spend half her time in gossiping around among the idle or well-to-do ladies of the congregation, take part in their sewing circles, and attend all their various meetings for good or doubtful purposes. Now all this is wrong; and if you are not satisfied with my husband because I will not imitate so bad an example, you must give him notice accordingly; or, if you think my services absolutely essential to the prosperity of the chapel, just state the amount of salary you can afford to give, and if for the sum I can procure a person in every way as competent as myself to assume the charge of my children and household, I will take into serious consideration your proposition. Beyond this, ladies, I can promise nothing."

"Thank you again, my dear madam," said I, with a warmth that expressed my real feelings, "for giving this matter its right solution. You have spoken out like a true, independent woman, as you are, and I will see that your views are correctly reported. Consider me your friend."

"She turned upon me a grateful look, and as she did so I could see that my earnest words had brought a dimming moisture to her eyes.

"I could wish," she answered in a lower voice, "to number you all as my friends. I have come among you as a stranger, seeking no pre-eminence, but only desiring to do my duty as a woman side by side with other women. Let my private life be as sacred from intrusion as that of any other woman. This I have a right to demand; and I will be satisfied with nothing less."

Silenced, if not convinced, was Mrs. Lane, and she retired in due time with her Committee of Remonstrance and Accusation, their colours trailing upon the ground. I lost no time in giving my history of the interview, repeating almost word for word the clear, strong language of Mrs. Newton, that she might have the full benefit of her own statement of the case; and I am happy to say that there was common sense enough and right feeling enough amidst the congregation generally to do her ample justice.

Her husband is still our minister, active, useful, and beloved; but as no salary has yet been set apart for his wife, she has not assumed any duties in the congregation, and from present appearances I think has no intention of doing so. But as a wife and mother her life is beautiful, and her example of far more benefit to the people under her husband's pastorate, than all her more public acts could be had she entered upon every duty that was so generously assigned to her. J. P. O. ROWE.

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#### JUVENILE SMOKING.

WE earnestly draw attention to the offer of a prize of £50 made by Mr. H. Pease, of Darlington, for the best essay on the evils of juvenile smoking, and we do not doubt that the subject will exercise some able pens. Even "old" smokers see with regret the way in which their long-established habit is imitated by the young, and will wish this effort to prevent the lighting of pipes to succeed, if they will not set the example of putting their own out. A celebrated minister who had smoked for a quarter of a century said to us a year after he had given up the practice, that he "was never so conscious of a virtue." That consciousness is worth something; but it is better not to have to pay so much to get it.

## CHRISTIAN WORK IN THE EAST END OF LONDON.

### No. III.—*Home for Working and Destitute Lads.*

THE young medical student, now the widely-known Dr. Barnardo, began his labours among the poor boys of East London some nine years ago. His first work was to gather the wild young urchins together in a hired room, for evening classes and religious services. For some time order and discipline were altogether out of the question. The lads shouted and yelled as if they had been let out of Bedlam. Occasionally they indulged in a free fight, the whole school joining in the *melée*. For a diversion, they sometimes made a target of the teacher, and aimed at him all sorts of filthy missiles which they had brought for the purpose. In fact, so great was the ruffianism, that one room after another had to be vacated, the people letting them getting tired of such noisy and destructive evening visitors. The work went on nevertheless. Order at length came out of chaos, and before long a few of the boys were not only civilized but converted to God. Then arose a new difficulty. Many of the boys were either without parents, or were no better for having any. Consequently they had left home, and were found under influences by no means favourable to the cultivation of a religious life. To pay for board and lodgings swallowed up nearly the whole of their earnings. For want of proper training, their surplus money was spent instead of saved. When clothes were wanted, they could not buy them; and when sickness overtook them, their case was deplorable in the extreme. Take one instance. Dr. Barnardo had occasion to visit one of the boys who had been taken ill. He found him in a room shared by three other boys, and he was paying for board and lodging a weekly sum of 7s. out of the 8s. which he earned. It was seen at once that unless the boy was removed to a better place he must die; but when his removal was suggested, the landlady seized, not the hint, but every portion of the lad's clothing (in lieu of rent, which since his illness he had been unable to pay) and walked out of the room. The Doctor then pulled off his great coat, wrapped it round the fever-stricken boy, and conveyed him at once to the hospital.

This incident, together with a midnight visit to the roof of the rag-exchange (mentioned in my last), determined the nature of the institution of which I write—a Home for *Working and Destitute Lads*.

In the first place, it is intended to shelter lads already in employment, but who from various causes have no proper home. These are clothed, fed, lodged, and educated in the evening school; the boys paying for all this a fitting proportion of their wages, the balance being deposited in the savings' bank to meet future contingencies. Then, secondly, the Home is established for the reception of boys who are altogether homeless and destitute, the genuine children of the gutter. Two-thirds of the sleeping accommodation is set apart for these, and they are fed, clothed, educated, christianized, taught a trade, and in every way fitted to become useful members of society. The Home consists of three or four cottages thrown into one, and is situated in Stepney Causeway, on the river side of Commercial Road. The place is anything but inviting. The street, which has been described as "a cross between a street and a lane," is narrow, dingy, and dirty. It

is just one of those streets which a respectable person would never think of turning down unless business called him thither. But none the worse for the Home on that account. We should feel inclined to say, all the better. It is precisely the kind of street which Dr. Barnardo's boys would naturally seek, without being overawed by the dignity and respectability of the place. The site, therefore, is admirably chosen, inasmuch as by the gentlest of all steps it lifts the dirty and ragged outcasts up from the gutter, and places them on the path of decency, industry, and righteousness.

So much for the outside. Inside the place is a real Home. There is no Mr. Bumble to terrify the boys, and treat them as if they were scarcely human. There are no officials, bearing such dignified and frigid names as "Master" and "Matron." On the contrary, the Home contains a "mother;" and we were delighted to find that the manager—a quiet, genial, benevolent-looking, middle-aged man—was the "father," all the boys recognizing him by that name. This is as it should be. Such a fact gives to the establishment the warmth, the glow, and the reality of Home. On the occasion of our visit we were shown by the "father," first of all, into the dormitories. The top room of the building is surrounded with hammocks made of pieces of strong canvas stretched on irons. There is no bedding of any kind except the canvas itself; but wrapped in a warm horse-cloth kind of blanket, the poor waifs and strays, accustomed to sleep in a barge, a barrel, or a barrow, find such a bed a real luxury. The floor below was filled with strong iron bedsteads, furnished with mattresses, sheets, pillows, and blankets. These, the "father" told us, were for the working boys, who paid something for their support, and for the destitute ones who by industry and good conduct had merited promotion. Each boy has a separate bed; he has also a bracket on which to place his Bible, an iron basket in which to put his working clothes, and a cupboard for his Sunday ones. A central bed on each side of the dormitory is occupied by a monitor, who looks after his division, and is responsible for its conduct. In another part of the premises were lavatories, and a large bath, which every candidate must enter when he first enters the Home. In one room several boys were engaged in shoe-making; in another several more were taught brush-making; still another room was occupied by several youthful tailors; and a joiners' shop has just been added. Each of these departments is under the management of an efficient foreman. In the tailoring department, most of the work is to make garments for the boys. The sales from the boot-making department are between £200 and £300 per year. But the brush-making department seems most prosperous. It turns over nearly £1000 a year, and realises a handsome profit. The school-room was the most interesting place of all, for there were the Home boys all busy at their respective tasks. A motley group they were. Looking upon that array of faces in the spacious room, a single glance told that as in some vast reservoir there are pent up forces which if uncontrolled would carry desolation far and wide, so in that school-room—or else physiognomy goes for nothing—there were under those heads of hair, only to be described as fields of stubble, and in those scowling looks and massive jaws, the making of sufficient criminals of the Bill Sykes type to stock a moderate sized town. Others of them had nice intelligent faces, and all seemed happy



as they lustily sang one of their school hymns. If we may judge from the writing of some, the school will not fail to send out a fair percentage of decent scholars. The boys are called in the morning at six; at half-past they breakfast on bread, with dripping or treacle, and coffee. The bread is cut into slices with an immense knife, which is fastened at the end to something in the table, much after the fashion of the knife cloggers use to cut clog soles with. Prayer follows breakfast, and half-an-hour's play follows prayers. Then comes school or work, with dinner at twelve and tea at six; then another half-hour's play, followed by school till nine, when the somewhat considerable family retires to bed. It costs about £16 a year to feed, clothe, educate, and teach a trade to one boy. The following list will show the results of a single year's work:—

Sent to situations ... ..	17
Restored to relatives ... ..	18
Enlisted as a soldier ... ..	1
Left for Canada ... ..	2
Gone to sea ... ..	2
Ran away ... ..	5
Remained in the Home... ..	77

Total number entered during the year ... 122

To these must be added a still greater number who, although not in the Home, were in the same year, by means of the Wood-chopping Brigade and the City Messenger Brigade, etc., more or less helped to earn their own livelihood. The work grows, and it deserves to grow. Dr. Barnardo is a moral physician, doing what he can, by the help of God, to heal one of the open sores of this metropolis. The chances are that nine out of ten of the boys under his care, if they were not so trained, would become a curse to the State; and when "it is calculated that each habitual criminal on the books of Scotland Yard, in what he steals, destroys, wastes in police-rate, in prosecutions, and gaols, costs society £200 a year, we cannot but believe that it is money well spent which for £16 pounds a year converts a would be criminal into a respectable and industrious citizen. But Dr. Barnardo does more than this. The reformation effected in these boys is not merely a saving to society; in many cases it is the saving of a soul from death; and looked at in that light, the work exceeds all price. We rejoice to learn that the work is increasing in magnitude year by year. An infirmary has just been attached to the boys' Home; a Cottage Hospital is anxiously looked for; a Village Home, consisting of fifteen cottages, is fast being completed, and is intended for destitute girls; and last, but not least, £4,000 have been obtained towards the £5,000 necessary to start a Training Ship for boys. We hope that the Doctor will have health and strength to mature all his benevolent schemes, and pray that the Divine blessing may ever attend his labours of love. J. FLETCHER.

SCRAPS OF CHEER.—A minister of the Particular Baptist body says, "I take in the 'G. B. Magazine.' *Think it the best going.* I wish to aid its circulation: hence my order." The italics are his. The *Nonconformist* of Feb. 9, says, "The 'General Baptist' is always edited with spirit. We have articles on the 'Miraculous Origin of Jesus,' 'Dr. Barnardo among the City Arabs,' 'Political Establishment and the Christian Church,' and several other subjects of the day, as well as of all days." A church officer says, "It ought to be read, marked, learnt, and inwardly digested by every member amongst us."

## CHURCH AND STATE IN ENGLAND.

### No. III.—*The State Church and Conversion.*

THE NEW Testament is full of admonition concerning the necessity of a change of nature—a putting off of the old man, a new livingness of purpose—“Ye must be born again.” The bulk of English Christians earnestly seek to engage themselves in prayer and such Christian effort as will conduce to the conversion of sinners. We are not all agreed as to the evidences of conversion, or the mode in which it should be manifested. Some earnest souls are satisfied that they “found peace” in religion at a certain definite moment, and they may be pardoned for expecting a similar experience to be realised by others, who may otherwise have found that the seed of truth very gradually germinated and took root in their hearts. In this, however, all are agreed who call themselves Evangelical Christians—that a change of heart is necessary. What would such people say of a church which, as such, had nothing to do with conversion? We have our Missionary Societies, our Home and City Missions, all seeking the conversion of souls; strange indeed would it be if the Church of England as by law established had nothing to do with conversion! Good people of “quiet digestion” will perhaps think the very suggestion monstrous; let us leave the suggestion then, and simply inquire whether the *fact* is monstrous. What reply does the style of architecture adopted in our parishes give to the question, whether the Church Establishment urges the importance of conversion? The apostle asks, “How shall they believe in him whom they have not heard, and how shall they hear without a preacher?” (Rom. x. 14.) Church architecture settles this question at once, for the parish churches are invariably built on the principle “how not to hear.” The pulpit never occupies the place of honour; it is “cornered,” so that the “altar” may be dignified by position, if not by “*baldachinno*.” The parish churches are intended for public worship, and not for preaching. The parishioners are supposed to be already converted (in baptism perhaps), and the parish church is built for the convenience of those who come to worship. Of course, conversion must precede true worship. A rebel must swear fealty before he can loyally come to the throne. Church architecture is intended for singing and liturgical response, processions, and acts which are subsequent to conversion; not for services aiming at conversion.

What does the church service say about conversion? It proceeds upon the assumption that all are converted; and all therefore are invited on common ground to join in prayer and confession. Here again the work of preaching to the unconverted is shelved, and the sermon is not necessarily part of the service at all. What provision is there here for the unconverted?

Are the church officers converted? Are churchwardens and parish clerks always pious? or are the former more associated with long tobacco pipes than with prayer and devotion? In this parish their meetings are usually held in a tavern; and a neighbour lately disturbed at one in the morning was reminded by the stammering and groping farmer lying at his doorstep that it was Easter vestry day!

What guarantee does the church require that the priests are converted? They sign the thirty-nine articles, they conform to the prayer-book, they pass a literary and theological examination; but are any inquiries made as to whether they are converted characters or not? I reply

without hesitation, that there are none imposed by the Church Establishment. Many earnest dignitaries and priests in the church would doubtless think it their duty to confer most prayerfully with a neighbour who intended entering "holy orders;" but this is a private friendly act, and is not part of church work at all.

What does the church teach instead of conversion? Let the prayer-book answer.

"We yield Thee hearty thanks most merciful Father, that it hath pleased Thee to regenerate this infant with Thy Holy Spirit."

It would not be consistent in the prayer-book, after giving thanks for regeneration during infancy, to patronize further effort for that conversion to be gained, while it was already obtained. The "Church" disdains the cumbrous mode of benefiting sinners by using the penitent form; it ignores the work of preaching to sinners, and appealing to the unconverted, and with the graceful platitudes of the parliamentary prayer-book, thanks God that the work was done without preaching or hearing, "through the sprinkling of water!" Glorious expedition!

This view is strengthened by reference to the preface to the prayer-book, where, after adverting to the "licentiousness of the late times," on account of the increasing number of Baptists, it is said that the form of baptismal service for those of "riper years" may be "useful for the baptizing of natives in our plantations, and others converted to the faith." Does not this imply that all who are confirmed without this form of baptism are *not* "converted to the faith," and really do not need conversion?

This argument is not in any way met by the fact that many individual priests and laymen preach the necessity of conversion; there are at least as many who do not. We are inquiring as to what the Church Establishment authoritatively sets forth; and the candid reader should find at least one prayer or paragraph in the prayer-book which maintains the necessity of conversion—for all sinners, whether natives of a colonial plantation or born in an English palace—before gainsaying the position here taken.

One of the Jubilee Melodies declares—

"If you want your souls converted,  
You had better be a praying."

It is to be feared that if you have that want, the Church Establishment, supported at a cost of several millions for the sake of religion, is just the place where you will *not* find it supplied. Thank God that there are dissenters then.

The Church of England has official cognizance of a great many things. Her ministers are bound under severe penalties to marry all who require marriage, to bury all who may die in the parish (if they have been christened, which is the Anglican converting). The Church of England has with careful policy retained a monument of the successful strategy of priests who lived in the days of pious ancestors, by having charge of the probate courts where wills are proved. Filthy lucre is *so* offensive, money is *so* heavy a burden, that the priests have always until this day cleverly had a hand in the matter of will-making, helping to bear the burden of the rich man's money, and *so* fulfilling the law of Christ. A strange shop this is to have the sign "Church" written over it. If you want to get a will proved, a wedding settled, or a corpse interred, the Church of England as by law established can oblige you.

If you want *conversion*—"Well, sir, that article is not in the prayer-book, except a small quantity for negroes in the plantations; you had better call at the little Bethel lower down the lane!" I say again, what a grand thing that there is a "little Bethel down the lane!"

*The Manse, Tarporley.*

R. FOULKES GRIFFITHS.

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### REV. R. H. HAWEIS ON BAPTISM.

A FEW Sundays ago it was my unutterable privilege to hear three sermons; and I only regretted that I could not hear thirteen. I had a holiday in *London*, and enjoyed the rare luxury of being in the pew instead of the pulpit; a luxury only fully appreciated by those who are locked in the pulpit nearly all the year round. Still it is not often I regret that I am a preacher; but I do sometimes; occasionally when from an intolerable sluggishness of brain, or an over pressure of work, or some defect of preparation, or failure to become *en rapport* with my audience, I preach a miserably poor sermon: and again, when I have the joy of listening to men who compel one's whole nature into sympathy with theirs, and for the time, accomplish the feat of making their hearers self-oblivious.

There are such men—men whose intense life is contagious, who make your brains think with theirs, fire you with their zeal, cheer you with their overflowing joy, force into you their convictions, and brighten your life with their hopes. Sometimes it is whispered that the power of preachers is on the wane, and there are misplaced men enough in the pulpit, as elsewhere, to justify the unwelcome suspicion; but I believe that some of the finest men this English nation has in it are preachers of the word; and that the perfection and crowning of pulpit effectiveness is in the dawning future, and not in the richly storied past.

One of the men I heard on my holiday Sunday was the Rev. R. H. Haweis, a unique preacher, of energetic intellect, singular daring, glowing fervour, and impassioned eloquence. He is one of the broadest clergymen of the "Broad" section of our church by law established; and strange to say, on the occasion of my visit was discoursing on *baptism* and sudden conversions.

His idea of the rareness of "sudden conversion" I have long held and taught: and anything more definite, distinct, and emphatic in the way of thorough endorsement and vigorous vindication of our "views" as Baptists, it has never been my lot to hear; not even from that strange creature the Baptist bigot thumping his Bible in the gloomy conventicle of the village back street. He began with an indignant repudiation of the dogma of "baptismal regeneration," urged with such terrible energy of insistence by the High Church sect just now. Christ, he maintained, taught Nicodemus the necessity of baptism; and the New Testament represented the inward change as preceding the outward and visible sign. The merit of Baptists was this, that they demanded reality, and would have it, the *thing* before the *sign* of the thing, the "conversion" before the public witness to it. And the necessity for the Baptist, said the preacher, with incisive rebuke, "is in your formality, and hollowness, and hypocrisy. You are unreal. You are for the sign, and forget the thing, and therefore the Baptist, in his zeal for reality, will not suffer a practice which seems to feed formalism and insincerity. True," continued Mr. Haweis, "the Baptist is a little blind," but he speedily followed the stinging accusation with Mark Antony's words, "so are we all." Hence I do not care to protest against the soft impeachment, on the principle of the farmer who declared it was a very different thing to join everybody at church in saying "We are miserable sinners," and to permit a neighbour to call out to you before you've passed the church gate, "You're a miserable sinner." One blind man excites our pity; but if all were blind, no doubt we should rejoice in our blindness as in a universal law.

And was there nothing in favour of infant baptism? Only an appeal, *ad misericordiam*, to the effect that no father likes to think of his child being outside the visible church, and therefore takes him to the priest for baptism. Probably Mr. Haweis has other arguments for this practice. It is not fair to say he has not: but the only reason assigned then, for departing from New Testament teaching, is the need of yielding to this weak and unintelligent parental desire by which that very unreality Mr. Haweis condemned is more abundantly strengthened than by anything else.

JOHN CLIFFORD.

## HOW TO MANAGE CHURCH BUSINESS.

### III.—*Those "dreadful" Church Meetings.*

BY A "LIVE" DEACON.

"WE'VE not had a church meeting for more than a twelve-month, and for my part I dont care if we never have another. There is so much bother and annoyance, that I'm fairly sick of them."

Such was the lugubrious lament of a despondent but intelligent brother deacon the other day, as we freely chatted together about the difficulty of church life in the last quarter of this nineteenth century. He knew very well—nobody better—that real business is never managed without a good deal of "bother" at times, and that the more business a man seeks to do, the more he is likely to be "bothered" by the stupidity, or ignorance, or incapacity, or competition, or wickedness of others; and yet he seemed to think that the management of church business should proceed by some patent method in which friction should be reduced to nothing, and difficulty be annihilated. Feeling sure that some unfortunate experience had given his judgment a twist, and driven his better sense out of him, on this one thing, I said, "Why, you seem to look upon a church meeting with as much pious horror as Charles the First, of "blessed memory," looked upon the assembling of his parliament. I hope it is not from a similar reason; for if it is, you may depend upon it, the sooner horror gives place to common sense the better for you, your minister, and the whole church."

"Well, no; I hope my aversion does not spring from any love of despotism; but I do feel it a severe tax upon me, after the strain and worry of city work, to have to leave the quiet and repose of the family circle to attend a meeting which is sure to be either as dry as a ledger, and as dull as a funeral, or else as unmanageable as a scolding wife, and as annoying as a smoky chimney. If one did any good, it would not be so painful."

I admitted the hardship of the case, and tried to show him that many of the evils of church meetings were unnecessary, and that the battle with the inevitable evils would be sure to bring a victory of a higher character far than all the fights we had in our everyday business would ever secure for us.

Still my friend expressed a common feeling based on general facts when he spoke of church meetings as "dreadful." They have fallen into universal contempt. Few go to them; and those who do attend are glad when they are over. A pastor told me not long since that he never expects to see more than a thirtieth of the members present, unless there is to be an election of officers, or some topic of engrossing interest is to be discussed. Another assured me that besides the officers, he had only a few well-known church gossips, and a dozen or so of those received into fellowship within the last twelve months, whose minds are not yet sated with dry formalities and uninteresting details. Quiet and earnest souls, who have any real work to do, are conspicuous by their absence. Men and women of much fervour and devotion shun church meetings as they would a viper.

Nobody doubts there is plenty of reason for this. Christian people will not neglect the real work of the church of the Lord Jesus, when they understand what it is for, what it is intended to, and how they can help it. But nothing in connection with the church has been so grossly mismanaged as the transaction of the ordinary and necessary business of the society of Christians. It has often been undertaken in a wrong spirit, brought forward in a crude and ill-digested condition, and clothed in as repulsive a garb as could possibly be produced by all the wit of a conclave of evil spirits. A hundred people have been invited to discuss with grave solemnity the necessity of purchasing a yard of wash-leather or a pound of soap. Details that ought to be left with responsible officers, have been suffered to fritter away the time of the whole church; whilst work of heart-stirring interest, such as the training of the young, the clothing of the poor, the instruction of the ignorant, has been cast out of the church, and assigned to separate detachments of the society, until

the church meeting has been left to the grave task of reading the minutes of the last meeting, at which nothing was done, and then proceeding to the graver task of attempting to do nothing a second time. If anything could have killed Christianity, church meetings would have done it long since.

But to censure "church meetings" is only a disguised way of blaming ourselves, and writing in legible characters the story of our incapacity and folly. Like other machinery of the church and the world, church meetings are what we make them; and with the use of good sense, a true knowledge of the end of church business, and the exercise of a good spirit, might become as fruitful and enjoyable as they have lately been dull and dead and useless. Fruitful of good assuredly they ought to be on the largest scale. The meetings of the church for the increase and extension of its life and power, for maintaining its vigour, and developing its energies, and adding to its territory, should be the most hallowed and hallowing of any, not excepting even those for Sabbath worship and the preaching of the Word. The fellowship ought to be most cordial and sympathetic; the speech frank and courteous; the tone spiritual and manly; the atmosphere one of faith and purity and brotherly love. Such I imagine were the church meetings at Jerusalem and Antioch in the first centuries; and though they had "bother" and difficulty enough, yet it is on record that they transacted some glorious business in a glorious way.

I hear that some churches have striven to improve the church meetings by cutting short the reign of red-tape, and totally altering the character of the proceedings. One metropolitan church—finding no little discontent with the bare feast of "*Reading the Minutes*," "*Reception of Members*," "*Accounts*," on the monthly *agenda* paper—has introduced the healthy and refreshing practise of observing the Lord's Supper, listening to an address, and joining in prayer and song. The change was cordially welcomed at first, and its effect has been so beneficial that the sound of "church meeting" is one of the most musical the members of that church hear now, whereas a while ago it was of all others the least stimulating and sweet. Another church has, I hear, made its meetings for business *social*, by the cheap and attractive expedient of introducing a cup of coffee and biscuits, and twenty or thirty minutes of pleasant and friendly gossip into the middle of the meeting. This is fruitful in many ways. It promotes personal acquaintance, develops fraternal feeling, broadens sympathy, and makes the common life of the church felt and manifest. This half-hour's fraternization is followed by brief papers or addresses, and conferences on topics of practical interest, and referring to church work in some of its various aspects.

Such steps as these are in the right direction. They tend to secure what is the chief want of the existing church meeting, viz., the feeling of a common life, a common interest, and a common work; they serve to consolidate the differing and manifold activities of the church, and to make the workers in one department acquainted with and interested in those of another, and by so much diminish the difficulties in the way of the peaceful, efficient, and profitable transaction of the whole business of the church. The "troubler in Israel" is calmed, soothed, and chastened in spirit by the observance of the Lord's Supper. The man who, working alone, thinks he is doing everything, is educated in meekness as he listens to the account of other work being done by other hands. Personal knowledge reveals excellencies and develops kindnesses hitherto undreamt of, and so there is less risk of misjudgment and of opposition.

But advantageous as these measures will be, they are not all that is necessary. If only such things are done, the "dreadful" church meeting will still, as I happen to know, be possible. Misunderstandings will spring out of muddled business. Ill-devised schemes, defended or explained in a bungling way, will create unpleasantness. Good things will be done with unnecessary harshness. Alexander the coppersmith will do Paul much evil. Diotrophes will prate with malicious words against John, and forbid the church to act as a fellow-helper to the truth. George Eliot says, "prayer heightens yearning but not instruction;" and so the methods above described will create social feeling and intensify devotion, but they will not compensate for stupid business arrangements and an unmanly and senseless fear of healthy criticism.

But I must stop. Next month I will pursue this subject further.

## SUSAN JARVIS, A ZEALOUS CHRISTIAN WORKER.

It is always affecting to lose our friends, but especially when they have become endeared to us by their amiable disposition, purity of character, well-informed minds, and usefulness of life. And all this and much more is true of our late sister Jarvis. She possessed many excellencies, and made numerous friends. She so lived as to leave many footprints upon the sands of time.

Susan Jarvis was born in the year 1830, in the small village of Nailstone, one mile from Barton, and fourteen from Leicester. She was therefore a Leicestershire woman. Her parents were of the working class, and comparatively poor. She was early sent to the village school, where she obtained a tolerably good education; but this might be owing to the quickness of her mind, strong determination to learn, and untiring zeal in efforts to overcome difficulties. To show her great power, and the bent of her mind, at the early age of nine she composed very beautiful poetry. When fifteen, she left home to live in the town of Derby; here for a short time she worked at the occupation of weaving, but soon took up with that of dress and bonnet making. In this business she attained considerable proficiency.

Soon after coming to Derby she was hopefully converted to God, under the ministry of the Rev. J. G. Pike, by whom she was baptized and added to the church. In Mr. Pike's church she was very useful as a member of the choir, a S. S. teacher, and a labourer in many other ways, such as inviting people to God's house, and personally preaching Christ to them. At this time she was intensely anxious for the salvation of souls. As the result of over-exertion, she was obliged to remove to her native place, her health having given way. Whilst there she carried on dress-making, and made herself generally useful.

About fourteen years ago she removed to Golcar, near Huddersfield, to become governess; and afterwards to Cleckheaton, in the same capacity. At these two places she spent about six years of her valuable life, diffusing light, joy, and comfort around. The Baptist church at Golcar will never forget her. The people there received her almost as an angel of light; her great talents all being placed at their service.

Eight years ago she came to reside in Bradford. At first she taught a school of her own, which succeeded very well; but her acquirements and usefulness becoming known to Mr. Briggs Priestly, he engaged her as matron of one of the orphanage schools instituted and supported by him. In this last position she lived, laboured, and died.

Such is the brief history of one of the noblest, best, and most useful women of modern times. Does anyone doubt this? Then think of her history, talents, and usefulness. She has left behind a blameless life; for she was "an Israelite indeed in whom there was no guile." Her talents were very great. She was thoroughly domesticated, could do any kind of work, play an instrument, sing, teach, lecture, and write poetry and prose, and in useful labours she never spared herself or seemed to tire. She was a good templar and social reformer, also a Christian from principle; and to work in the interest of these societies was her great concern, purest joy, and highest glory. But her sun went down while it was yet day, for she died of typhoid fever, October 7th, 1875, aged forty-five. Nevertheless it went down most gloriously. Her last words were, "Learn a lesson from my case; think less of this world; live higher Christian lives. 'O death, where is thy sting? O grave, where is thy victory?'" She could say no more. What a blessed finish!

To show what the people of Bradford thought of her, three funeral sermons were preached to very crowded and deeply affected congregations. In works of faith and labours of love may we all imitate her noble example!

B. Wood.

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### SALVATION FOR ALL.

"JOHN uses a very broad expression. 'Jesus Christ,' he says, '. . . is the propitiation for our sins, and not for ours only, but also for the sins of the whole world.' The whole world! 'Ah!' some would say, 'that is dangerous language.' It is God's language. John speaking as he was moved by the Holy Ghost. It throws a zone of mercy around the world. Perish the hand that would narrow it by a hair's breadth."—DR. GUTHRIE.

## “KEEP TO THE RIGHT, SIR.”

In returning home one evening, just for the sake of a temporary convenience, I took the left-hand side of the causeway, instead of holding on to the right-hand side, which according to established custom I ought to have done. I had not, however, taken many steps before I was brought into face to face contact with a tall and powerfully-built north-man, who, pausing in his progress, thoroughly checkmated and brought me to a stand-still. For a moment we stood looking at each other, with a sort of silent inquiry, “Well, which of us is to give way?” This suspense, however, my friend quickly disposed of, for with a hearty ringing laugh, and a roguish look in his eyes, he said, in tones loud enough for the passers by to hear, “Keep in the right, sir—that shall be right, sir.” Of course I at once gave way, and joined in his merriment, although at my own expense. The rebuke was so good-naturedly given, and so deservedly administered, that for very shame I could not manifest any resentment. Well, as I wandered on I could not but reflect on what the good man had said, and came to the very sage conclusion that it was good advice all round; that it was as seasonable a bit of street preaching as I had listened to for many a day. It was no apple of Sodom thrown to me by this passer by, ready to crumble if I touched it; but good sound fruit, with the bloom of heaven upon it, as though it had been gathered from the tree of life. So I have laid it by for present and future use.

Now do you not think, good reader, that this proverb-like expression will make a first-class motto to hang up everywhere in our houses, so that it may ever be before our eyes? Better still if it fastens itself in the memory, and is allowed to have a voice in the deliberations of conscience, and so become the guiding star, the guardian angel of our way through the world.

All will admit it is of the first moment that we get into the right; but it is not of less moment that we keep there. Salvation comes to those only who endure to the end. It matters not that we start well, if we do not go on and on to the end. Faithfulness is required not at the start merely, but all the way through. Fear not this, for it reads, “My grace is sufficient for thee.” True, trouble, loss, and pain will be involved in treading this “narrow way;” but then it is better to suffer in the right than prosper in the wrong. But what if it costs us something in the service of God. Is it not better to suffer than sin? The sorrows of our way are the seeds of joy to be gathered in another world. For the right ever leads to the right. Holding on our faithful way, we reach at last the crown of life.

“Courage, brother, do not stumble,  
Though thy path be dark as night;  
There’s a star to guide the humble—  
Trust in God and do the right.

Let the road be rough and dreary,  
And its end far out of sight;  
Foot it bravely! strong or weary—  
Trust in God and do the right.”

*Todmorden.*

W. SHARMAN.

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## “STRIKE THE KNOT.”—FOR THE YOUNG.

“STRIKE the knot!” said a gentleman one day to his son, who, tired and weary, was leaning on his axe over a log which he had in vain been trying to cleave. Then, looking at the log, the gentleman saw how the boy had hacked and chipped all around the knot without hitting it. Taking the axe, he struck a few sharp blows on the knot, and split the log without difficulty. Smiling, he returned the axe to his son, saying, “Always strike the knot!”

That was good advice. It is good for you, my children, as it was for the boy to whom it was first given. It is a capital maxim to follow when you are in trouble. Have you a hard sum to do at school? Have you got to face a difficulty? Are you leaving home to live for the first time among strangers? Strike the knot! Look your trouble in the eye, as the bold lion-hunter looks in the face of a lion. Never shrink from a painful duty, but step right up to it and do it. Yes, strike the knot! Strike the knot, boys and girls, and you will always conquer your difficulties.



## SCRAPS FROM THE EDITOR'S WASTE BASKET.

I. THE PROPORTION OF MALE AND FEMALE CHURCH MEMBERS.—Brother Barrass, of Peterborough, writes:—"In our Magazine for this month, p. 69, there is a notice of a meeting of the church in Halifax under the pastoral care of my esteemed friend, the Rev. I. Preston, in which it is stated—"The proportion of male members is 30 per cent., and females 70.' I hope this is a mistake. It scarcely seems credible that the preponderance of females can be so large. If it is so in that church, and in anything like the same proportion in other churches, it is a matter that should engage our serious attention, and lead to special prayer and earnest effort, that more of the men in our congregations may be brought to Christ, and into the fellowship of His people. In looking over the list of members in the church at Queen Street, I find the total number at the present time is 367, consisting of 145 males, and 222 females. I should not have thought our disproportion had been so great." Right glad are we that our friend has raised this grave question; and we hope that now it is started we shall not let it rest till we fully understand it. We have long thought about it, and wished for the means of forming a reliable opinion; but the prime requisite is a collection, as large as we can make it, of the facts of the case. May we have a COMMISSION on the subject forthwith? Will our officers—ministers, or deacons, or secretaries—send us by the 14th inst., the figures as to each church, with any suggestions they can offer on them; not that the details of place, etc., may be published, but that the broad results may be known? And if they can add any approximate statement as to the number of *Christians* in the congregation who are not in the church, and the proportion of *males* and females amongst them, we shall have light on the whole field. A letter received from a brother minister this morning states that in the churches he knows there are as many Christians outside the church as in it; and my observation goes to show that of the Christians out of the church, three-fourths are *males*. *Facts*. Give us facts, brethren. Light is in them. Send them along.

II. "REVEREND" A. B., "WESLEYAN MINISTER."—Rejoice and be exceeding

glad, O ye successors of Wesley! Poor old Lincoln is defeated, and your "dignity" is saved. Expand the area of your white ties, and increase the quantity of starch. The title of "Reverend" is yours, provided only that you affix "Wesleyan Minister" thereunto, so as to make clear that you do not claim to be "in holy orders;" for that august body, the Privy Council, has decided that you may use the invaluable title on a tombstone without being treated as a law-breaker. A great and iniquitous monopoly is for ever abolished. Really we are beginning to have hope of the world. When we read of dissenters lecturing in Westminster Abbey, dissenters allowed to use the title of "Reverend," and of the distant possibility of a "live" dissenter reading the gloomy Church of England service on consecrated ground, we fear Dr. Cumming is right after all, and that the world is coming to an end! Verily there is nothing like "clothes!" "Clothes" save the world!

III. THE "MORNING STAR."—The weekly organ of our Freewill Baptist brethren in America has issued its semi-centennial number. We warmly congratulate our friends on the splendid success of this "bright particular star." Like the stars of the heavens, so it is a SUN, full of light and healing in all its rays. It has shone into our minds and on our path, and we welcome its continued beams with increasing delight. It is superior to many of our English papers, and compares well with the best. We are sure we only feebly express the feeling of our English brethren generally when we present our heartiest congratulations to Editor, writers, and supporters, and our wish that its course may be one of increasing brightness and usefulness, even to the perfect day.

IV. ROMANISM JUDGED AND CONDEMNED BY CHRIST.—We have received a number of letters asking us to print this article as a tract for general distribution. It is now done, and may be had at the rate of six shillings a hundred, or price one penny, either of our Leicester or London publishers; or for gratuitous circulation, and by order obtained through the Author, at four shillings per hundred.—See *Adv.*

# Reviews.

PRINCIPLES OF NEW TESTAMENT QUOTATION ESTABLISHED AND APPLIED TO BIBLICAL SCIENCE. By Rev. J. Scott, B.D. *Edinburgh: T. and T. Clark.*

THIS work is intended for biblical students, and it claims their attention on solid and sufficient grounds. The forms of New Testament quotation are sharply separated from mere allusions, and classified on a sound basis and in a neat and lucid manner. The principles on which the New Testament writers proceeded in their treatment of the Hebrew Scriptures are educed with masterly ability, illustrated in a clear and able way from the writings of the fathers, modern works, and every variety of literature; and hermeneutically applied so as to make the meaning of the citations patent, and "to chase away many of the inconsiderate assumptions of an uncritical past, which had clogged the study of the subject, and set in motion the hostile pens of sceptics." It is a work of great ability, erudition, and labour; sound in its teaching, and in the best sense of the word, rational. Its exegesis avoids the extreme literalism of Grotius, and the equally extreme mysticism of Cocceius; and exemplifies the best use of the fundamental principles of biblical interpretation. Its apologetic value ranks high. It shows the unity and continuity of revelation, defends the New Testament on the principles of reason; and furnishes the keys for the solution of many of its difficult passages. A second edition ought to be improved by a list of the chief texts thus expounded.

MEMORIALS OF AN OXFORD MINISTRY.

Selections from the Sermons and Lectures of the late Rev. W. Allen. Edited by Rev. G. Hill. *Hodder & Stoughton.*

NOT only the members of the congregation to whom these memorials are dedicated, but many of our readers in the midland counties and elsewhere will welcome these souvenirs of one whose teachings they have received, and whose character they esteemed. But whilst specially attractive to those who knew the author, they have merits of such a solid and practical character that they deserve a far wider audience. The themes selected are broad and various; and the treatment in each case reveals careful thinking, thorough labour, keen insight, living sympathy, practical purpose, and a devout spirit. Young men and mature Christians alike will find this volume a word in season. It is neatly printed, well

bound, and has been carefully put through the press by the pastor of Osmaston Road church, Derby.

THE FIRST THREE KINGS OF ISRAEL.

By Robert Tuck, B.A. *S. S. Union.*

THIS is a brief and pithy recital of the principal incidents in the reign of Saul, and of David up to the restoration of the ark, together with a discussion of the chief topics they suggest, illuminated by the results of recent study and research. It is prepared for Sabbath school teachers who use the International Lessons, and to them it will be a real as well as a timely help.

END IT OR MEND IT! viz., the Present Union between State and Church. By Rev. H. J. Alcock, M.A. *J. Clarke & Co., Fleet Street.*

ONE of the best pamphlets on the subject of disestablishment we have read. It is courteous, cogent, and convincing. We wish every member of our congregations could read it. It is from a Churchman, and carries all the authority of full knowledge and clear conviction.

SANCTIFICATION AS EXHIBITED IN THE WORD OF GOD. *Rel. Tract Society.*

THIS is one of the most scriptural and sensible expositions of this contested subject recently issued. It is short and cheap—its cost is eightpence. Those who are perplexed on this subject will find valuable guidance.

BIBLE WATERS. By J. Hiles Hitchens. *Stock.*

A VOL. of Sabbath evening lectures on the spiritual truths and events associated with the Nile, Red Sea, Jordan, &c. They convey much geographical and historical information in a pleasant way, and set the teachings of the scenes connected with them in a living and helpful style.

UNVEILED: A VISION. *Tweedie & Co.*

SETS forth the evils of intemperance in pleasing and effective verse, and summons all to the beneficent task of breaking the drunkard-captive's chain. It would meet with welcome if read at our temperance meetings in whole or part. The cost is threepence.

GOD'S SIGHT AND THE SEEING EYE. By W. T. Rosevear. *J. Clarke & Co., Fleet Street.*

"A GEM of purest ray sereno," worthy of being set in the centre of every preachers' loving thoughtfulness.

# Church Register.

\* \* \* Information for the Register should be posted on or before the 15th of the month, or it is likely not to appear.

## CONFERENCES.

The next Conference of Churches in the MIDLAND DISTRICT will be held at St. Mary's Gate Chapel, Derby, on Tuesday, March 7th. In the morning the Rev. George Hill will read a paper on "Our Present Political Duties." In the afternoon the Conference will assemble for business, when reports will be presented of the work of the churches since last Association. WATSON DYSON, *Sec.*

EASTERN CONFERENCE.—The next Conference will be held at Northgate, Louth, on Thursday, April 6. In the morning a paper will be read by Rev. J. C. Jones, M.A., on "Church Discipline;" a meeting for business will be held in the afternoon, and a Home Missionary meeting in the evening. WM. ORTON, *Sec.*

## CHURCHES.

BACUP.—A thanksgiving tea and service was held, Feb. 5, on the occasion of clearing off the chapel debt. Several local preachers, and Mr. Thos. Sutcliffe, gave addresses.

BOURN.—An interesting series of services has been held here in connection with recent improvements in the chapel. An organ has been introduced, an additional gallery has been erected, and a lecture-room and vestries have been built, at a cost of between five and six hundred pounds. The organ was contributed by one of the members of the church, G. Bettinson, Esq., and is by Nicholson, of Lincoln. On Thursday, Feb. 10, an organ recital was given of selections from Handel and Beethoven; and on the 9th and 13th divine service was conducted by the Rev. G. Hester. The collection, etc., amounted to £33 4s., and the Treasurer announced that he had already upwards of £248 in hand. The changes are very important, as they add to the beauty of the sanctuary, provide for greater efficiency in the service of song, and especially as they give needed accommodation for an increasing congregation.

CLAYTON.—Rev. J. Brown was welcomed at a social tea as President of our Mutual Improvement Society, and delivered an able and timely address.

KIRKBY FOLLY.—Anniversary sermons were preached, June 20, by Mr. J. Smith, of Dorby. Collections as usual.

MORCOTT AND BARROWDEN.—Our annual members meeting was held, Feb. 7th. Tea was provided at five o'clock, succeeded by a public meeting. Mr. W. Billson presided, and the deacons and Messrs. Jackson and Andrews took part in the meeting, and a short address was given by the chairman. The Treasurer's accounts showed a balance in hand, two-thirds of which will be required for the repair of chapel and house at Morcott. Having been long without a pastor, it was decided that the chairman write to Chilwell College for a student to supply once a month; and that he take any other means that he may deem desirable to obtain a suitable minister for the church.

SPALDING.—On Sunday, Feb. 6, two sermons were preached on behalf of our Benevolent Society by Mr. F. Jones, of the College. On the following Monday a public tea and service of song, entitled, "Immanuel." Connective readings by the pastor. Trays were gratuitously given, and the collections were in advance of last year.

STAPLEFORD.—In aid of the New Chapel Fund the Sunday school teachers and senior classes gave an entertainment, Jan. 31. Mr. Repton presided. The room was crowded, and £2 4s. 6d. were collected.

SWADLINCOTE.—A public tea, Feb. 15, entirely given by Mr. George Dean, of Dorby, in response to our challenge in a recent number of the Magazine. Nearly one hundred and twenty sat down to a first class tea, the whole proceeds, one shilling each, being placed to the new chapel building fund. Mr. Dean presided at the meeting afterwards, and addresses were given by Messrs. Fred Thompson, J. Cholerton, H. Cooper, and T. Crofts. Our next public appeal will be on Good Friday, when we hold our anniversary in the Market Hall, the Rev. H. B. Robinson giving us one of his popular lectures. We trust some kind friend will enable us to make this an entire success towards our great undertaking.

WHITWICK.—Our annual tea meeting was held, Jan. 11th, when the church presented a unanimous and pressing invitation to Mr. Lacey to accept the pastorate. Mr. Lacey came amongst us only for six months; but from the evidences of usefulness attending his work he has accepted our invitation. £161 has been raised to pay off the debt, and £63 for current expenses.

**WALSALL.**—Our annual social tea and public meeting was held, Feb. 14. The room was crowded. Our pastor presided, and said that he began his ministry amongst us sixteen years ago. The church was then small. £3,200 had been spent in chapel enlargement, new schools, organ, etc. The debt now was only £500. Six hundred and twenty-nine members had been received into the church—an average of thirty-nine per year, but during the past year sixty-six have been added. The number of members, Dec. 31, was 352, being a clear increase of forty-eight for the year. The amount of money raised for all purposes is £584 18s. 10d. The church has increased the pastor's salary £30 more per year. The past year had been one of great blessing, and all the agencies of the church are well sustained. The meeting was addressed by the Revs. J. Jarman, D. E. Evans, C. Pates, T. Williams, Messrs. Brocksop, Marshall, Bull, and Mason.

#### SCHOOLS.

**STALYBRIDGE.**—During the past year renovations and improvements have been effected in our school-rooms, consisting of panel-work, reversible seats, beautifying, etc., at a cost of about £90, the whole of which has been raised by the efforts of the teachers. An excellent congratulatory tea party, given by one of our deacons, Mr. Thomas Hardy, was held early in the year, to rejoice over work accomplished, and to be the means of stimulating each other to more and yet higher service for Christ. We would recommend our well-to-do deacons in other places thus to encourage the Sabbath school teachers.

#### MINISTERIAL.

**THE DECEASE OF DR. BURNS.**—We have received information that memorial sermons have been preached on the life and work of Dr. Burns by Rev. W. Lees, at Walsall; W. H. Payne, at Bugbrook; G. W. McCree, at Borough Road, London; J. H. Blake, at Bow, and others.

**EVERETT, REV. E. K.**—“We learn, with extreme regret, that the Rev. E. K. Everett has intimated his resignation of the pastoral charge of Wakefield Road Baptist Chapel, Stalybridge. A letter containing his resignation was read at a meeting on Wednesday night, and which will take effect in three months. Mr. Everett has laboured hard and zealously during his residence in the town, not

only on behalf of his own congregation, but for the spread of Christianity amongst the inhabitants generally, and his place is one that will not be easily filled.”—*Stalybridge Reporter*, Feb. 5.

The above resignation has been received by a vote of unanimous regret by the church, after urgent requests that the pastor would re-consider the matter. He retires from the pastorate at a time when there is a general harmony in the church, and with abounding expressions of goodwill in the congregation and town.

#### BAPTISMS, JAN. 18 TO FEB. 16.

**BOSTON.**—Five, by J. Jolly.

**KIRKBY FOLLY.**—Six.

**LONDON, Commercial Road.**—Five.

” *Praed Street.*—Seven.

**LONGFORD.**—Ten, by E. W. Cantrell.

**MEASHAM.**—One, by W. Millington.

**NEW LENTON.**—Four, by J. Parkinson.

**NOTTINGHAM, Stoney Street.**—Ten, by W. R. Stevenson.

**PETERBOROUGH.**—Six, by T. Barrass.

**SPALDING.**—Six, by J. C. Jones.

**STALYBRIDGE.**—Two, by E. K. Everett.

**WALSALL.**—Three, by W. Lees.

#### MARRIAGES.

**HUNT—SCOTHERN.**—Dec. 28, in the G. B. chapel, Kirkby, by Rev. R. Jackson, of Sutton, Mr. Henry Hunt, to Miss Fanny Scothern, both of Kirkby.

**ASTLEY—BATES.**—Jan. 20, at the G. B. chapel, Queensbury, by the Rev. R. Hardy, Mr. David Astley, to Miss Elizabeth Bates, both of Queensbury.

**COOPER—FOULDS.**—Recently, by licence, in the Baptist chapel, Kegworth, by Rev. T. Yates, W. Cooper, gent., Disedworth, to Martha, second daughter of Mr. Robert Foulds, corn merchant, Kegworth.

**HOLLOWAY—HARROP.**—Jan. 19, at the Baptist chapel, Macclesfield, by the Rev. J. Maden, Mr. H. Holloway, to Miss E. Harrop, both of Macclesfield.

#### OBITUARY.

**GODSMARK.**—It is with great regret we record the death of Mary, the beloved wife of Alfred Godsmark, of Latimer Villa, Spalding, who died after a very short illness, Jan. 17, in the thirty-fifth year of her age. She was greatly beloved by all who knew her; and leaves three children to mourn her loss. Great sympathy has been evinced to her sorrowing husband at this sudden stroke. Very many friends and fellow members attended the funeral. “Not lost, but gone before.”

THE  
MISSIONARY OBSERVER.

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MARCH, 1876.

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INTERESTING NEWS FROM ROME.

LETTER FROM MR. T. COOK.

*London, Feb. 20, 1876.*

DEAR MR. PIKE,—I regret exceedingly that I cannot be at the Leicester meetings on Monday, as I have matters of special interest to communicate to the friends of the Mission.

After twelve days of confinement to my room in Rome, I have managed to work my way back to London by short stages, and rests by the way. My bronchial trouble, which had culminated so fearfully on my arrival in Rome has now left me without articulative power, so that I cannot even dictate the words of a letter, and my only way of communication is to write a few notes, and get them copied by a plainer hand.

I can imagine the surprise of the "English Baptists," on reading a long telegram in the *Times*, "from our own correspondent" in Rome, on Tuesday last. Even our own Committee and friends, with the exception of Mr. Harrison, and any to whom he may have communicated the fact, would be somewhat puzzled by the description of the new site, and the designs of the intended buildings, as having but little similarity to the site I was empowered to purchase, and my first business is to explain the why and the wherefore of the change, and then to ask for a vote of exoneration from blame, or justification of my proceedings.

On my arrival in Rome, I soon found that we were to be the victims of Jesuitical trickery or of ordinary Italian duplicity. The property for which we had engaged to pay, with legal expenses added, about £1,000 sterling, I was told we could not have unless we would take an adjoining café and other property amounting to nearly £4,000 sterling. I would not for one moment entertain this proposal, but placed the matter in the hands of a lawyer to secure for us the one thousand francs fine, which was agreed to be paid by either side that should fail to complete the transaction. Hearing of other properties in the locality that were on sale, Mr. Wall, Grassi, self, and an estate agent, started on a tour of inspection; several properties were examined, and on the following day we got an offer of a choice of three lots, which were in liquidation, the bankrupt stock of a society which had speculated in land and houses. I had seen the property the day previous, and as I could not again leave my room to make further inspection, Mr. Wall took a practical builder to examine the buildings, and to see how far the foundations would sustain, and the walls could be made available for chapel and other necessary buildings. The report was

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In consequence of this important letter from Mr. Cook we are reluctantly compelled to postpone the insertion of Dr. Buckley's "Notes of a Voyage" until next month.—ED. M. O.

highly satisfactory. The foundations and walls were represented to be worth £500, and the walls provided for a chapel fifty feet by twenty-four feet within, walls of eighteen inches in thickness, rising from fifteen to twenty feet. Here was a chapel three-fourths built, with a front line of twenty-six feet on the street, a large shop also in the same line, with a passage between chapel and shop, room for the erection of a house for the minister, and any amount of vestry and school accommodation on the side and at the back, with three wells supplying abundance of water. Three or four houses to be taken down are expected to supply all necessary material for out buildings, the foundations of all being laid. There must, of course, be a new front to the chapel, as well as roof and floor. I expect, in a few days, to receive architect's designs and ground plans, which will be forwarded to Mr. Harrison. The terms were submitted on Tuesday, and I at once accepted them; on Wednesday the deed of transfer was prepared, and the title was examined by our lawyer, and pronounced good. On Thursday morning, around a table in my bed-room, sat a Government Receiver under the deed of liquidation, a public notary, an estate agent, and two lawyers, with our friend Mr. Wall. The documents were all carefully examined, the names of myself as purchaser, and six brethren appointed by the committee as Trustees. I signed the deed, paid for the property, for the legal claims, to the contracting agent, in all £1,009 5s. 2d. The Receiver, contrary to usual custom, gave me a receipt for the amount. I signed a power of attorney for Mr. Wall to act for us; and the purchase was settled, and our freehold secured before the Jesuits had time to open their eyes or rub their spectacles. I was afterwards assured that the property was worth double. This was the bright spot amidst the gloom of ten days of physical suffering and darkness. I wish that I could send you a photograph of the group that encircled that "round table" of the Hotel d' Allemagne, as I suspect it might be looked at in coming days as an historical picture.

A word as to the locality. The via San Pudenziana, with its very old and grotesque little church, and a large convent, take their names from the generally believed site of the house or palace of Pudens, a Roman senator of the time of Paul's residence in Rome. History or tradition tells us that Pudens was a friend of Paul. He is said to have visited Britain in the time of her many kings; that he married a daughter of Caractacus, who became a christian, and afterwards was known by the name of Claudia, and at last one of whose daughters, of the name of Pudenziana, suffered martyrdom and was afterwards canonized, and gave the name to street, convent, and church. I do not vouch for the correctness of this historical note, but believe that we are right in the fact that Pudens lived and was on terms of friendship with Paul on or adjacent to the spot which has been selected for the residence and labours of our esteemed Paul Grassi. This history, of course, goes back two to three hundred years before Constantine and the establishment of the Papacy. The site selected is a little nearer to San Maria Maggiore than that which we had first fixed our hopes upon.

I would like to connect with this detail of purchase, etc., something about the present work of our Evangelist; but already this letter is too long. I will, however, just say, that during the time I was in Rome, a parish priest, who had been instructed by Grassi and baptized by Mr. Wall, had been sent out as an Evangelist; another, a Franciscan monk, was baptized whilst I was in Rome, and is engaged as teacher of the school which was founded by Grassi's visit to Leicester. There is great confidence in both these ex-ecclesiastics of the Roman church. Grassi's congregations are well sustained, and largely contribute to the increase of the church over which Mr. Wall is chief minister. I close by sending you a copy of the beautiful little New Testament, 50,000 copies of which have been given to the Roman Mission by a noble christian friend at Manchester. This beautiful little book, with its copious and valuable indices, is sold for six centimes—a little over a halfpenny; and 1,000 copies have been sold in a few weeks from the depôt in the Piazza San Lorenzo in Lucina.

# THE FIRST TOUR IN THE NEW BOAT, THE "HERALD."

BY THE REV. J. G. PIKE.

*Cuttack, December 28th, 1875.*

MR. MILLER and I started in our new boat, the "*Herald*," for the tour up the Brahmini, on Monday, Nov. 22nd. I will not stop to describe our boat now, for I hope shortly we shall be able to send a photograph of it. I will only say it answers all our expectation—a vast improvement on the one we had last year. We were obliged to start with it in an unfinished state; even the doors were not fixed when we left Cuttack, and we took a carpenter with us as for as Jenapore. Now, since we returned, she is being painted, and when that is completed we shall try to get a picture of her for the Magazine.

There are not many villages of any size near to the canal, so that the chief work lies beyond Jenapore. Occasionally there was an opportunity of speaking to groups of people that we either met or overtook on the banks of the canal; and there were a few small villages. One afternoon we called at a kind of monastery or house for the entertainment of pilgrims. The brahmin in charge of the place was exceedingly polite; insisted upon us taking a pinka, or country made cigar (being tobacco rolled up in a green leaf of some kind). I made a pretence to smoke mine, but a little of it went a very long way, and I was glad of an opportunity, when not observed, to throw it away. He listened very attentively to the message of the gospel; and though there were one or two present who got angry and said we only came to destroy their caste, this chief man declared that message to be all true and very good.

As we did not reach Jenapore until Friday afternoon, we decided to stay there over the Sunday, and preach at the villages in the neighbourhood. We had services in both Oriya and English at Jenapore, the congregation at the latter service was increased by the presence of the civil surgeon of Cuttack, with his wife and sister. We spent a part of Saturday and Sunday with our good friends, Mr. and Mrs. Fouracres. Early on Monday morning we started on the Brahmini, and visited several villages that day, at night stopping near a village named Punkapal (I suppose "the place of mud"). We were in this village till near sunset, and when we started in our little jolly-boat (a gift, by the way, to the Mission) we found the current so strong that it was as much as we could do to prevent ourselves being swept down the river. However, we managed to cross this current only to find ourselves in a worse predicament; for our boat grounded in the shallows and quicksands; it was quite dark, and so we had to wait for help from the *Herald*, which we reached quite ready for a meal. The next morning we visited a large market at Endolbar on the left bank, and three or four large villages on the right. I need not give the names of all, for a list of Indian names is not particularly interesting or edifying. Our party being rather large—Paul, two students, Soda Sebo and Neela, besides brother Miller and myself—we were able to visit from six to ten villages in a day. I shall only mention a few out of some eighty.

The first is Karamula. This is situated some little distance from the river, on the left bank. Cholera had been prevalent, and twenty-four had died within a week or two. Paul and Neela, who went to this village, reported the people as exceedingly well prepared for the gospel. The terrible visitation, which was driving some to their false gods, made these think of the message which some of their number had heard at the Kopilas festival concerning the one true God; and they were found reading tracts and gospels left three years ago. Possibly these books had remained, and would have remained, but for the visitation of this dreadful sickness, unread and unheeded.

Our second Sunday was spent near the village of Govindapur, which was visited twice. Here it is that the brahmin, Modhu Praharaj, lives. Brother Miller had a lengthened conference with him, and I believe thinks him to be a christian. He says he is waiting till some three or four more who have promised to come out are ready to join him in a public profession of Christ. Possibly he can be more useful as he is for a *little while*. He has great influence, being the head man of the village, and he uses it to undermine idolatry, and to make

known the word of God. The shed which had been erected for the reading of the Bhagabut he was using as a convenient resort for the public reading of the gospels and christian books. At a village a few miles distant, Mr. Miller met with a young man who had heard the Pilgrim's Progress read at the house of Modhu Praharaj, and he retained the substance of it in his memory. He appeared to be most struck with the pilgrim losing his burden of sin at the foot of the cross.

On the Tuesday, brother Miller went to Onakote, the village of the old man who, when he first heard the name of Christ two years ago, wrote it on the wall of his house. Last year he was deeply concerned about his sins, and feared that the Saviour would not receive so old a sinner as himself. The poor old man has gone to his rest. So far as human judgment can pronounce, he sleeps in Jesus. This was the name constantly on his lips to the very last; and before he died he told his son he had seen a vision of Christ, or, to put it in his own words, of "the glorious God."

I sold six gospels in a village a little way from Onakote; and the next day, in a village on the other bank of the river, eight copies, besides three bound copies of the "Lamp of Righteousness," a selection, as you are aware, from the Bible. At this place, at first, the men did not seem disposed to buy, but going to their wives, they encouraged the idea, and so the matter was settled. Several times women bought copies of the gospels for their little sons to read; and I think we noticed many more women standing at the outside of the groups that gathered to listen to the gospel than we noticed last year. This seemed to argue that the subject of last year's discourses had been canvassed in the homes of the people.

On Thursday, the 9th Dec., we reached Bolpur, which proved to be the limit of our journey in this direction for this year. A few days before, we had occasion to send one of our boatmen with a letter; during the three days he was absent he neglected to cook his proper food, but lived upon a kind of parched rice; then, in coming back, he passed through several villages where cholera was raging (in one eighty had died), and seeing several corpses on the sand, he got frightened, and soon after his return he was seized with cholera. I think he had it in its worst form, and none of us thought he could possibly recover. However, by the blessing of God on the means used, he passed the crisis, and we had hope that with care he might possibly get well; but to go forward with a cholera patient, with our men nervous and unmanned, and knowing that if any more sickened we could get no help, under the circumstances, from the heathen, was deemed impracticable. We reluctantly gave up the idea of going to Talchere, and as soon as our patient was able to be moved, we turned our faces homeward. All the clothes, bedding, etc., of the sick man were burned and new ones supplied, and the little jolly-boat was rigged up with a covering of bamboos and matting, for him to travel in by day. The tent was given up to him at night, the men taking turns in watching. The courage of our people seemed to rise when we started for home; but we had very many applications for medicine. I think we were all a little squeamish—and little wonder. Cholera, under the most favourable circumstances, is a terrible disease; but cholera on a journey, and in a small confined tent, with scarcely any ventilation, is more terrible still. After four or five days of great anxiety, we had the pleasure of delivering up the man to his friends in a fair way to recover, though as weak as an infant. I think I referred last year to the glorious bonfires on the sands, around which our people gather at night whilst cooking or waiting for their dinner. In some districts the number of great branches of trees, and indeed whole trees, broken down by the river is very large. One night we had a log nearly fifteen feet long by four feet in circumference, besides several smaller logs, for our fire. It was as much as all our men and boys could do to carry it, by means of bamboos, a few hundred yards; and I wish you could have heard the tumult when it was brought to the tent door. On Wednesday, the 15th Dec., we rejoined our loved ones at Cuttack, very pleased with what we had seen and heard amongst the people visited; more and more convinced that here is "a field white to the harvest," and very thankful to our Heavenly Father who had preserved us from "the pestilence that walketh in darkness," and from "the destruction that wasteth at noonday."



## ORIENTAL OBSERVATIONS.

BY REV. T. R. STEVENSON, OF CEYLON.

TWELVE months have gone since I set foot ashore here. "My first coming into Asia" is one of the things which it is impossible to forget. Who can lose the impressions made by a long voyage? Mine was an exceptionally rapid and pleasant one. We passed every ship that hove in sight. Had it not been for a tiresome steamer that kept us waiting in the Suez Canal, and a storm in the Indian Ocean, we should have made the swiftest passage on record. Commend me to the good vessel *Navarino*. Had I been superstitiously inclined I might have "beheld the anchor weighed" with unpleasant misgivings. Divers and sundry remarks had been made by various friends which were not of the most inspiring character. Thus, after preaching in Lancashire, many of the hearty Burnley brethren bade me farewell after the following fashion, "Good bye. I hope you won't be drowned." This was lively. Mine host, too, in seconding a vote of thanks, after a lecture in Enon Chapel, expressed his regret at my leaving England, on the ground that he felt sure that I should never return. What could be more encouraging? An excellent relative also did a consolatory deed. A short time before I sailed he took me to the Admiralty Registry in Doctors' Commons, and exhibited a number of photographs of ships which had been run into or otherwise damaged. The spectacle was exhilarating! Despite all, however, I successfully weathered "perils by sea," and reached my destination safely.

All who can should take a voyage. "A life on the ocean wave" does one real good. For instance: health is marvellously recruited. You cannot tell what appetite is until you have got right out to sea. Mrs. Gamp sagely remarked, "None on us knows what we can do till we tries." I fall in with her profound statement. Physical capacities are never fully developed until you are on board. Were it not that one is surrounded by equally heinous offenders, one would be ashamed at the quantity of food consumed at tiffin and dinner. Many of the canal steamers do not pay. It is not to be wondered at. The chief stewards might help to explain it.

The associations of a voyage to India are manifold. The route is most interesting. You are never many days out of sight of land. There is little monotony. To get safely through the notorious Bay of Biscay; to see the enormous rock of Gibraltar, the very beau ideal of strength and solidity; to sail by the bay in which St. Paul was wrecked; to land for a day in Egypt, getting a notion of eastern life; to steam slowly down the canal, right through the African desert, with its prodigious flocks of pelicans and flamingos; to cross the spot over which Moses and the Israelites fled, with the waters of the Red Sea on either side; to have a good view of the Sinaitic range rising in solemn silence in the Arabian wilderness—this is no ordinary privilege. Ask any of the "returned missionaries" and they will say the same. Pleasant acquaintances are made in the month. The passengers become something like a big family. Community of interests breaks down, for a time, class distinctions. Abundant scope is also afforded for the study of human nature in all its phases. The night before we landed, all of us joined hands, in Scotch fashion, and sang "Auld lang syne." Nor do I think that the "auld acquaintance" will "be forgot, and never brought to mind." Moreover, you want lack opportunity of usefulness. Without littering the saloon or boring the sailors with weak tracts, means of doing work for the great Master will be sure to crop up. If you are levitical, your pulpit abilities will be tested. The captain will be glad of your aid in conducting service on Sunday mornings. A Baptist missionary was aboard the *Navarino*, and he divided with me the ministerial duties of the voyage. I have seldom preached to more attentive congregations than we had. On two occasions a week-night service was held.

All this was more than twelve months ago. It is now what Tennyson calls "portion and parcel of the dreadful past"—dreadful to me, however, only because each revolution of the steamer's screw put further and further off so many beloved friends in England. A year affords tolerable opportunity of forming an opinion about places and people. First impressions are confirmed

or corrected. One gets to feel at home. This is a very beautiful home. About that there can be no mistake. What travellers have, over and over again, told of Ceylon, is quite true. Colombo, for instance, is like Jericho, "a city of palms." That is saying a great deal. Any one who has seen a palm growing in its native glory will agree with me that it is one of the most charming objects in creation. Canon Kingsley said that it was a thing to be worshipped. The exaggeration is pardonable. Anyhow I would rather a thousand times bow before it than prostrate myself at the feet of a yellow-robed, bareheaded priest, or worship a grotesque, frightful image of Budha, reminding one of Gog and Magog in the Guildhall—degrading spectacles common enough here. It is not possible to forget the tall, graceful palm. Once seen, the memory of it abides. Of course, the palm has not the majesty of the elm, nor does it give you the idea of dogged sturdy strength which the British oak never fails to suggest—but to my thinking it is the tree of trees. If Mr. Editor will pardon a pun, I yield the palm to the palm. We have also banyan trees, wonderful enough. I have been under one that measures more than a hundred and seventy yards round, and beneath whose branches a multitude of people might easily find shade or shelter. There are also the sacred bo-trees, always on the move, like the aspen, and said to quiver thus because Budha preached under them. Some of the flowers are extremely fine, but none are equal to our English rose. The notion, however, that they are without fragrance is not strictly correct. Now and then you meet with such as have a delightful odour. Ferns and orchids grow in wild luxuriance out of tree trunks, and the sea-shore has a large number of scarlet cactus plants which flourish within reach of the wave's spray. Climbing plants abound: as many as sixteen different kinds have been counted on a single tree. There is no winter here. The natives don't know what snow is. Perpetual summer reigns. I might as well have sold my overcoat to some Hebrew Jacob or Isaac for any good that it is to me now. The lines of the poet laureate often occur to me: he speaks of an island "in which it seemed always afternoon." Always afternoon: that exactly describes Ceylon.

So much touching the place. How about the people? What of their religion? It is professedly atheistic. It is more a system of philosophy than a religion. The priests of budhism maintain that there is no Creator. I shall never forget the look of pity, the half-contemptuous smile, with which the high priest of Adam's Peak regarded me when I expressed my conviction that there is a God. As there is no Creator, so there is no everlasting state. Matter is eternal. The end of human beings is annihilation. There is also transmigration: our present sufferings are the result of sin in a previous life. But such a heartless, not to say senseless, creed will not do. The few may believe it, but the majority do not. To say that the masses of the people disbelieve in a God would be palpably false. They make Budha their god. They bow down before his image, and although they believe him to have passed into eternal unconsciousness, many pray to him. This seems ridiculous. We naturally ask, why pray to one who has ceased to be? The answer given is that there is such virtue in the very name of Budha that even to repeat it is productive of good. *Merit* is the main idea of budhism. The more merit a man acquires the fewer are his births into other bodies, and the sooner he attains extinction. To hear Bana (the law) read is meritorious; to give alms to a priest is the same; to lay flowers before the image of Budha is equally so. Buddhists most emphatically go "about to establish their own righteousness," but a strange righteousness it is.

I shall be doing an act of kindness to English readers when I bid them to be on their guard against a certain species of cant which is now very popular in some quarters. A few words will explain. Very one-sided representations have been made in reference to the Singhalese religion. Divers sceptical writers, with a view to disparage christianity, have lauded and extolled budhism to the very skies. If guided by these authors, we shall believe that missions to Ceylon are a mistake. Not so. A little experience here soon suffices to disprove such assertions. The Bible and the budhist sacred books are "wide as the poles asunder." What can we think of men who have the audacity to rank the two together, when the latter tells us that Budha had umbrellas twelve miles high; that he travelled three times round Ceylon in a moment; that there are worlds in which there are fishes thousands of miles

long? It is all very well for gentlemen who swear by Comte, Darwin, and Buckle, to make a "natural selection" of the best things in budhist books, and parade them before applauding audiences in Finsbury chapels and halls of science, as specimens of Budha's teaching, but they ought to be fair. Let them make a few quotations like those just named, and their followers will probably somewhat "moderate their raptures."

Is, then, budhism a system as debasing and foolish as hindooism and other heathen systems? No; it is not. Many of its moral precepts are admirable. They remind one of Christ and Moses. But the  *motive*  by which duty is urged is pitiable! Selfishness lies at the bottom of it. The noblest deeds of sacrifice for the good of others are degraded by being recommended on the ground that by doing them men will be delivered from pain and shame in future births. On the other hand, trivial and childish acts, such as laying a few yellow flowers before an idol of Budha, are invested with importance by the assurance that they will lessen the coming sufferings and woes of those who do them. We are accustomed to think that to "do good, hoping for nothing again," is the highest form of excellence to which a human being can attain; but budhism distinctly declares that the worth of an action actually depends on its being done with a view to the future ease and enjoyment of its doer? For example; if food be given to a dog or a crow, *with the intention of getting merit thereby*, he who gives it will obtain beauty, prosperity, and long life in a hundred births. I commend a fact like this to the "advanced" theologians to whom reference has already been made, and I respectfully ask them if they mean to call it a disinterested form of virtue? To put christianity on the level of such a system as this is simply to reveal an intellectual weakness or splenetic prejudice on the part of all who have the effrontery to do it.

But budhism as a system of ethics is not only faulty in theory, but impotent. It fails to lay hold on the masses. A feebler religion could hardly be imagined. The whole thing is a failure. The very evils that Budha reprobates and condemns are the besetting sins of Ceylon. Thus: he inculcates kindness to animals, and forbids the taking of life. I know a native lady who on no account will allow even vermin to be killed. Some Singhalese will put a deadly serpent on a large leaf, and place it on a river to be floated away, rather than slay it. Nevertheless, in spite of all this affectation of humanity, I solemnly declare that I have seen more cruelty to animals in twelve months here than I ever saw during twelve years in England. The treatment of bullocks by their drivers is commonly most unfeeling, and frequently atrocious. If you find a reptile (snake or iguano) and order your servant to put an end to it, ten to one they will leave it half dead and half alive. They seem to have little compunction in torturing them. Budha also forbids theft and falsehood; but the Tamils and Singhalese are notorious for lying and cheating. Unless you have all your wits about you, you will be swindled at almost every point. They really appear to have no conscience about such things. Genuine honesty is not at all popular. There is not that sense of shame, when fraud is found out, that one naturally expects. Again, another of Budha's prohibitions is against adultery; yet the Ceylonese are a long, long way from stainless chastity. Before the English took them in hand, polyandry (plurality of husbands) was the rule. Not many weeks ago I heard a woman in the witness-box of the Supreme Court declare with the utmost coolness that she had two husbands. The statement neither disconcerted her nor her auditors. It was made and heard with perfect *sang froid*.

"But do not these vices exist in England and other christian lands?" some one may ask. To be sure they do. But by no means to the same extent. Even if they did, there would still be one grand point of difference. The Englishman is seldom lost to some compunction of conscience when detected in crime. If found guilty, he is not often without shame. He is looked upon as disgraced. Society regards him as a black sheep. But this is not the case here. There is not the same healthy public sentiment.

From a copy of the *Sunday Magazine* now lying on my table, I see that there has been a "Budhist Revival" in Ceylon. There is an old saying that "one must go from home to hear news of it." Certainly I never heard of the said "Revival" until the *Sunday Magazine* came. The expression is an unfortunate one. Some may be misled by it. That a number of priests in the small and

decaying town of Galle have roused themselves to a little extra effort is no doubt true; but nothing like a "Buddhist Revival" is known in Colombo. The capital of the island is entirely undisturbed by any such movement. Would that it were not! This seems a strange wish, perhaps; but a few words will explain. Anything is better than indifference. Opposition is more favourable to the cause of truth than lethargy. Get men to *think* about religion, and you have gained a great point. Nothing is so bad as mental inertness. This is the condition of the Singhalese. They care little about buddhism or any other "ism." They call themselves buddhists because their fathers did the same. They have nothing like enthusiasm about it. You seldom find them taking up arms in its defence. Vigorous opposition to christianity would be a good thing. It would make the lethargic Singhalese think. Inquiry would be awakened, and from such inquiry the gospel has nothing to fear but everything to hope. Here, as everywhere, attacks on it would strengthen it. The *nil admirari* spirit is its deadliest foe.

My limits are exceeded. I must make an abrupt finale. Were more space at my command, encouraging facts about mission work here, derived from personal observation, might be adduced. Meanwhile, the reader's sympathy and prayers are asked on behalf of native and European preachers and churches in this land of fabled "spicy breezes." As Luther said to Melancthon, *Ora pro nobis*.

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## FOREIGN LETTER RECEIVED.

BERHAMPORE—J. H. Smith, | CUTTACK—J. G. Pike, Dec. 28.  
PIPLEE—T. Bailey, Jan. 4.

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## CONTRIBUTIONS

*Received on account of the General Baptist Missionary Society from  
January 18th, to February 18th, 1876.*

	£	s.	d.		£	s.	d.
Legacy by the late Mrs. Dean, Longford .. .. .	10	0	0	SACRAMENTAL COLLECTIONS FOR WIDOWS AND ORPHANS OF MISSIONARIES.			
Legacy by the late Miss E. Cole, March	5	0	0	Barton and Barlestone .. .. .	2	5	0
Anstreyp .. .. .	0	1	3	Billesdon .. .. .	0	14	0
Bacup .. .. .	1	0	0	Boston .. .. .	1	1	0
Broughton—for Rome .. .. .	5	0	0	Bradford, Bethel .. .. .	0	7	3
Burton-on-Trent .. .. .	50	13	0	Broughton .. .. .	0	9	0
Castle Donington .. .. .	12	0	0	Burnley, Enon .. .. .	1	8	0
Caversham--Juvenile Working Society for Miss Leigh .. .. .	8	0	0	Burton-on-Trent .. .. .	2	3	0
Coventry .. .. .	7	4	9	Coalville .. .. .	1	9	0
Desford .. .. .	0	10	0	Denholme .. .. .	0	5	0
Hugglescote .. .. .	22	0	0	Derby, Mary's Gate .. .. .	2	2	0
Leicester, Friar Lane .. .. .	3	10	0	"   Osmaston Road .. .. .	2	7	4
London, R. Johnson, Esq. .. .. .	5	0	0	Hose .. .. .	0	7	0
Long Whaddon and Belton .. .. .	6	9	0	Kirkby Folly .. .. .	0	5	0
Manchester, Mr. T. Horsfield .. .. .	5	0	0	Lineholme .. .. .	0	10	0
Nottingham .. .. .	12	0	0	London, Praed Street .. .. .	5	5	0
Nuneaton .. .. .	5	0	0	Louth, Northgate .. .. .	1	5	0
Papplewick, J. Nall, Esq. .. .. .	5	0	0	Maltby .. .. .	1	0	0
Ripley .. .. .	57	16	5	Nottingham, Prospect Place .. .. .	0	12	0
Stapleford .. .. .	2	2	0	Peterborough .. .. .	3	0	0
Walsall .. .. .	56	2	6	Preston, Moor Lane .. .. .	0	10	8
Whitwick .. .. .	6	10	0	Queensbury .. .. .	1	6	8
				Retford .. .. .	0	9	0
				Shore .. .. .	1	0	0
				Stapleford .. .. .	0	10	0
				Sutton St. James .. .. .	0	7	0
				Tarporley .. .. .	1	5	0
				Todmorden .. .. .	1	0	0
				Vale .. .. .	0	10	0
				Whitwick .. .. .	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; and by the Rev. J. C. PIKE, Secretary, Leicester, from whom also Missionary Boxes, Collecting Books and Cards may be obtained.

THE  
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APRIL, 1876.

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THE MIRACULOUS ORIGIN OF JESUS.

III.—*As tested by Experience.*

THE stronghold of Christianity is Experience. The tower that cannot be stormed by the battering-ram of logic, nor beaten down by the war-engines of philosophy, is built up out of the convictions and feelings, sorrows and joys, hopes and victories, of the human heart. No ladders can scale its walls: nor can any merely intellectual sappers and miners overturn them. The strongest outposts of Reason may be taken, and the brilliant and beautiful defences of Imagination may be shattered to their foundations, but the deep and abiding experiences of sin-defying men are a strong bulwark of doctrinal teaching into which the righteous run and are safe. Our consciousness of Christ and His salvation is unassailable.

“ If e'er, when faith has fallen asleep,  
We hear a voice, “ Believe no more,”  
And hear an ever-breaking shore  
That tumbles in a godless deep—  
A warmth within the breast will melt  
The freezing reason's colder part;  
And, like a man in wrath, the heart  
Stands up and answers, “ I have felt.”

Such heart-felt experience of truth has been the dwelling-place of all generations of perplexed and doubt-beset men, the secure and happy home of the wise and good in all ages of the world. The first Bible was not a book, but an experience. Long before the first page of Scripture was penned men walked with God, and rejoicingly communed with Him; and then read, in the various records of their heart's experience, a revelation of light and power, profitable for doctrine and instruction, and for discipline in righteousness. The Prophets were *Seers*, men who had an intuition of God and His truth, looked into His loving eyes, and heard with open ear His message. Few of the Martyrs of the New Testament church were logicians, though young Stephen, the first of the conquering army, was as invincible in reasoning as he was in faith. The early Confessors did not rest their belief on piles of “evidence.” They knew whom they believed, and moved with the unflinching certainty of perfect knowledge.

And at the present day, where one Christian bows the knee to Christ as LORD because his reason is unconquerably convinced, and his knowledge of Christ's nature without defect, thousands open wide their hearts

to Him because He, and He only, has given them victory over sin and self, enlargement of heart and hope, strong pulses of new and heavenly energy, brighter skies for the life that now is, and more luminous prospects for that which is to come. Myriads of believers are incapable of analysing and stating the grounds of their faith; but they are quite as incapable of surrendering their confidence. They haven't creeds, but they have love, and "courage never to submit or yield, and what else is not to be overcome." To them it is enough that they have seen, and tasted, and handled the Word of life, and can continue in the satisfying occupation as long as they live. All their logic is summed up in the brief but pregnant phrases, "I have felt," and "I do feel" it true. With such convictions they defy a host of sceptics, argue they never so cleverly, and armies of scoffers though they let loose whirlwinds of scorn. "I have felt" is a sword that never breaks, though it may not always cut; and will disperse whole regiments of doubts though it may not kill a single soldier. "I have felt" is a part of their very selves, as well as a summary of the products of their experience, and is more inseparable from their being than eye or hand or soul. "I have felt" is a well-spring of hope in the day of dejection, a clarion call to attack after defeat, a sun that streaks the darkest cloud with light, a witness for enduring righteousness amid the world's falsehoods and deceptions, a part of "that divine nature" of which we have been made partakers, incorporated with our spiritual being.

Well was it said, many years ago, "if there were no God it would be necessary to invent Him" in order to satisfy the religious instinct of man's nature; and, it may be added, in truth, that if Christ were not revealed as God it would be necessary to make Him so, to meet the urgent demands of the Christian heart. From the day of the spontaneous confession of Nathanael to this hour, Christ has, by the simple beauty of His character, the unique excellence of His work, the divineness of His spirit and love, compelled men to crown Him God over all, blessed for ever. The warm, glowing, and enthusiastic piety of every age has poured the precious ointment of loving worship on the head of Christ. All minds gravitate towards great personalities, and with an irrepressible attraction that forms an argument, the Christian mind of the centuries has unanimously enthroned Jesus Christ, God's elect hero, as Lord and King, saying, in cheerful surrender of heart, and will, and life,

"Thou seemest human and divine;  
The highest, holiest manhood thou:  
Our wills are ours, we know not how;  
Our wills are ours to make them thine."

Christ has wrought with such unwonted skill upon man's disordered nature, harmonizing its painful discords, soothing its agitations, bringing in full tides of peace and joy, and reinforcing the conscience and will with conquering strength, that if Luke had not described Him as born of the Holy Ghost, and Paul had not said that "He, being in the form of God, took upon Him" our nature, yet Christian men would have been driven by the irresistible logic of the heart to credit Him with a wonder-working force and goodness second to none in the universe.

Yes: but after all, what is the use of this heart-test? That is the question! Is it of any value? Can its verdict be relied upon? Will it bear the strain of rigorous examination?

I know it is one of the vices of mere intellect to despise the witness of the heart: and a common thing for the sons of science to greet with a supercilious sneer the utterances of the untutored children of experience. They dwell in Bohemia. They lack the graces of culture. They have missed the discipline of the schools, and follow the delusive lights of flickering sentiment, getting drill out of nothing but sorrow, and joy, and work, and worship. They have never sounded the depths of philosophy, nor soared amongst the stars. To them chemistry is a set of brilliant fireworks, and the "ologies" generally little more than unintelligible jargon. "Irrevocably immersed in humdrum" what can they have to say of value on questions concerning the soul, and God, and destiny?

Much every way. And chiefly because the heart is the highest and best test for truths *within its own sphere*, and gives us a verdict as reliable and as easily verified concerning the value of spiritual teaching as the reason and sense supply concerning the qualities of boards, the composition of salts, the weight of suns, the distance of stars, and the laws of thought: and therefore it is obvious nothing could be more shallow or unscientific than the contemptuous disregard of this central and governing part of our nature.

Professor Max Müller, a high authority, says,\* "if philosophy has to explain what is, not what ought to be, there will be, and cannot be, no rest till we admit what cannot be denied, that there is in man a third faculty, which I call simply the faculty of apprehending the Infinite, not only in religion, but in all things; a power independent of sense and reason, a power in a certain sense contradicted by sense and reason, but yet a very real power, which has held its own from the beginning of the world, neither sense nor reason being able to overcome it, while it alone is able to overcome both reason and sense."

This is the crowning faculty in our complex nature, and out of its exercise spring our religious emotions, our faith and worship, our conquest of sin and cure for sorrow, our aspiration for God and immortality, our gains by self-sacrifice, our joy in soul-harmony, and all the manifold facts that make up our spiritual EXPERIENCE. Just as, speaking popularly, by the action of sense and reason we come to the knowledge of nature; so again, speaking popularly, by the heart we come to the knowledge of God, according to that profound saying of John's, "He that loveth not, knoweth not God:" and, moreover, as the results of our knowledge of nature are exhibited in telegraphy, railways, and the like, so the issues of our knowledge of spiritual phenomena present themselves in individual character, in the Christian consciousness, and in the moral condition of the world.

Hence the heart is the man. As a man thinketh *in his heart* so is he;—that measures the quality and quantity of his real manhood. Here is our holy of holies: the innermost sanctuary of human nature, the domain of spiritual consciousness, the centre of moral power, the *appropriate* test for spiritual truths, the generator of those facts of life by which Christianity must stand or fall in the final judgment of the human race.

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\* The Science of Religion, p. 20.

Going, then, from the faculty to the results of its exercise on the facts and materials of Christianity, what do we encounter? First we find that Christ deals with the very core and substance of our spiritual experience,—sin, sorrow, character, work, joy, destiny. In our human life these are cardinal, first, last, and midst, and without end. They are the chief spokes that fit into the axle of the wheel of life. Whatever does not practically and powerfully deal with them only touches the fringe of man's condition.

SIN is at the very centre of every conscious life. The fight with it makes life what it is—painful and bruised, a bitter and tormenting experience, a restless and feverish gallop after self-forgetfulness. The mind is warped by it, judgment biased, affection depraved, sentiment poisoned, ideals battered to dust. Newton does not cast it out. Franklin has no cure for it. Faraday cannot charm it away. But Christ makes it His main business to defeat and destroy it. It is on the face of the record that he has a special mission to sins. He was born into the world to finish transgression, to make an end of sin, to make reconciliation for iniquity, and to bring in an everlasting righteousness. This fixes His name and place;—His name—He is called Jesus, for He shall save His people from their sins; and His place, at the very heart of hearts of all human experience.

The gold leaf of the electrometer flutters at the passing of a thunder-cloud, and indicates the movement of the feeblest stream of electricity. So the heart, keenly alive to sin, recognizes immediately the unique Personality that can effectively deal with it. Wearied with the strife against sin, yearning for forgiveness and victory, the soul rejoicingly adores Christ as the redeeming Lord sent down from heaven, as soon as He says with sweetly convincing force, "Thy sins are forgiven thee; go in peace; sin no more." Ah! it is thus Christ proves His Deity! He descends to the actual levels of our deepest needs, and works so mightily for our health, and victory, and joy, that we cannot repress the worship that bows the knee and adoringly exclaims, "My Lord and my God!"

SORROW is not less real than sin as a part of our experience, and Christ's cure for it is no less certain and blessed. The balmy breath of June is not blowing all the year. Chill frosts steal over the gardens of our delight, and nip the beauty out of our loveliest flowers. Our hearts are often troubled because God seems as unreal as a thin gossamer cloud drifting hither and thither in the limitless sky. Heaven collapses into a passing wish, life becomes a wearisome failure, and death and the future are peopled with appalling terrors. But the voice of the Son of Man soothes us. In Him we see the Father, and learn to rejoice in the Father's home and love, to look on the "*cross*" as heaven's ware-mark chased on every vessel of mercy, and death as God's swift-footed steed sent to fetch His children home; and as, under this gracious tuition, we take in exchange the oil of joy for mourning, and the garment of praise for the spirit of heaviness, we are ready to chant the worshipful strains of the ancient hymn, "Thou art the King of glory, O Christ."

But in CHARACTER Christ Jesus writes His name "Emmanuel" more legibly than in aught else. Nothing is more precious than



righteous character. This ennobles, gives tone, magnetizes, and conquers. Genius is clever and brilliant, but morals are supreme. "The Greeks," says Emerson, "had genius, but Roman character conquered them." The Romans had legislative and administrative power, but Christian character conquered them. Character is Victory—victory over the world and over self; it is a sense of sufficiency of power; it is unconquerable energy; exhaustless hope; it is greatness; nothing is like it, or equal to it in beauty, or force, or excellence; and the ages prove, and the hearts of the good declare, there is no builder of character like Christ. He gives a man full possession of Himself, delivers up to Him the key to every chamber of His being; fills him with a sense of sufficiency of power so that he says, "I can do ALL things;" is an unfailing spring of energy and hopefulness, of joy and of service, and so divinely does He write out His divineness day by day, verse by verse, and chapter after chapter, in the book of our Christian consciousness, that to doubt His Deity would be to doubt our own being, and misread our every day experiences.

To men with these and kindred experiences this test is final. They will not despise others, but this carries them through the crises of life. It is a sure anchor in the stormiest sea. It is a rock that cannot be moved. Christian History and Biography show that it accounts for the steadfast faith of the church in the proper Deity of the Son of Man notwithstanding the reason has never been able fully to explain it. Cecil says, "If I were not penetrated with a conviction of the truth of the Bible and the reality of my own experience, I should be confounded on all sides—from within and from without, in the world and in the church." It has been my one invincible reason for clinging to the Deity of the Lord Jesus amid many chequered moods, much reading of controversial literature, and strong sympathy with the critical spirit of the time. God would thin off into an impalpable haze for whom I should search in vain amid the agitations of atoms, had I not this experience of the grace and power of Christ. The future would be a guess, and the loss of my children an inconsolable grief, if my Saviour had not assured me with all the authority of one who had been to see, "In my Father's house are many mansions for you, *if it were not so I would have told you.*" This world would often seem to me, as Schopenhauer says, "The worst possible of worlds," had I not the conviction wrought into the texture of my thought, that the sceptre of Christ is a sceptre of righteousness. Indeed I must say for myself that Christ has made life so pure a joy, and the service of the best interests of men such an abiding pleasure, given me such faith in goodness, such an exhaustless hope and energy, that I am drawn to Him as a supreme Leader, a grand Inspirer, a royal Ruler, a divine Saviour, the very God manifest in the flesh, reconciling the world unto Himself. Rob me of Christ, and the sun of life burns to a dry charred cinder at once.

And this is the common witness of the disciples of Christ, the general testimony of the spiritual experience of the church of the Saviour of this and of every day. We conclude then, again, that Luke's explanation of the origin of Jesus is as sufficient for the heart as it is for the imagination and the reason. It bears the triple test of the Reason, the Imagination, and the Heart; of Science, Art, and Experience.

JOHN CLIFFORD.

## THE CHALDEAN ACCOUNT OF GENESIS.\*

DISCOVERIES of Assyrian Tablets, covered with cuneiform inscriptions, have been made at intervals, by different travellers, ever since the time when Mr. Layard's Arabs first lighted upon the Royal Library in the mound of Koyunjik. Over twenty thousand fragments of inscribed tablets rewarded the toil and enterprise of the first discoverer. Other stores from the same source have been added to the British Museum collection by Mr. H. Rassam, Mr. Loftus, Mr. Taylor, and Mr. George Smith, who is now making a third expedition to the ruined Assyrian cities for the purpose of completing his investigations.

Sir Henry Rawlinson has the reputation of being the first to recognize the value of the treasures which Mr. Layard brought over to this country. For a considerable time the attention of decipherers was confined to the historical tablets. When it was found that these inscriptions were, many of them, records of such kings as Tiglath Pileser, Shalmaneser, Sargon, Sennacherib, Esarhaddon, Nebuchadnezzar, Nabonidus, and other monarchs whose histories have so close a relation to the Old Testament, the interest awakened was intense, and many scholars and eager students of the Bible waited with no little anxiety to know the contents of such as had not yet been deciphered. But the interest of these historical tablets was so overwhelming at the time, that no one seems to have dreamed of looking beyond this portion of the collection for other treasures that would still further illuminate the sacred text. It was Sir Henry Rawlinson, again, who first suggested the probability that Assyrian inscribers had borrowed their traditions from Babylonia; and, still further, that the accounts in Genesis had a Babylonian origin. But little did any one think that traditions of the Creation, the Fall of Man, the Deluge, the Tower of Babel, were waiting in the cellars of the British Museum, or the ruins on the banks of the Euphrates, until some fortunate finder should bring them to the light.

This piece of good fortune has befallen Mr. George Smith, the custodian of the Assyrian and Babylonian relics in the British Museum. A little more than four years ago, when engaged at the Museum in preparing the fourth volume of his "Cuneiform Inscriptions," he observed a reference to the Creation on a tablet which he had marked "K 63," and allusions in other tablets to similar legends. This led him at once to turn to a collection of tablets which had been labelled "Mythological," and placed by themselves in one of the six divisions into which the whole collection had been classed. Mr. Smith says—

"I soon found half of a curious tablet which had evidently originally contained six columns of text; two of these (the third and fourth) were still nearly perfect; two others (the second and fifth) were imperfect, about half remaining, while the remaining columns (the first and sixth) were entirely lost. On looking down the third column my eye caught the statement that the ship rested on the mountains of Nizir, followed by the account of the sending forth of the dove, and its finding no resting-place and returning. I saw at once that I had here discovered a portion at least of the Chaldean account of the Deluge."

After careful search through thousands of fragments the contents of the second and sixth columns were made up; and eleven other tablets

\* "The Chaldean account of Genesis." By George Smith. London: Sampson, Low, & Co. 1876.

were also discovered belonging to the same series. These twelve are now named the "Izdubar legends." Mr. Smith found that the Deluge legend is "in the form of a speech from the hero of the Deluge," Hasis-Adra (Noah) to Izdubar, whom he conjectures to be the Nimrod of Scripture. Soon after Mr. Smith had made these important discoveries public by his paper before the Society of Biblical Archæology, the proprietors of the *Daily Telegraph* generously offered to defray the cost of sending Mr. Smith out to Assyria in order to re-open the Assyrian mounds and gain, if possible, new stores of knowledge on the subject of the Chaldean traditions. With the consent of the Trustees of the British Museum Mr. Smith went out to Assyria on a six months' leave of absence, and, strange to say, one of the first things turned up by the excavators was a missing fragment of the Deluge tablet. This was the first column, recording the command to build the ark and gather into it pairs of all kinds of animals. This made the introductory portion of the tradition nearly complete. Other discoveries were made afterwards, no less remarkable and valuable; the most noticeable being an account of the Creation of the World and of Animals, a legend of the Creation and Fall of Man, and a third, which has not yet been published, on the conflict between the gods and evil spirits, which is conjectured to be a Chaldean version of the strife between "*the seed of the woman*" and *the serpent*.

A second expedition, made a few months subsequently, yielded similar results, fragments of the Genesis legends, as they are called, completed such as had been previously collected; and, to crown all, a legend of the building of the Tower of Babel. The importance of many of these tablets, in several instances, was not fully recognized until they had arrived in England and could be surveyed at leisure in the cellars of the Museum. Very frequently the work of digging had to be carried on with much haste, and at considerable risk, and only a line or two could be read before the tablets were packed up for transit. Mr. Smith and his men often experienced the greatest annoyance and difficulty from the dilatoriness or jealousy, and sometimes from the open enmity, of the all-potent Turkish officials. As one reads the story narrated in "*Assyrian Discoveries*,"\* and remembers how this is but a specimen of Turkish misrule in a thousand instances, the question will force itself to the lips—"How long will these ignorant, idle Turks, be allowed to play at dog in the manger with the richest archæological treasures of the East?" Other difficulties, insuperable, except to patient enthusiasm, have had to be surmounted in collating and deciphering these precious records of antiquity. Nearly all of them are broken up into fragments, and are more or less deficient. They are made of terra-cotta, and the inscriptions were impressed upon them in a soft state. They were then baked in fierce ovens, and often suffered in the process. When the palace of Assurbanipal was destroyed by fire they were cracked and discoloured by the fierce heat, and still further mutilated by the falling in of the ruins. An engraving of the Deluge tablet shows that it is now made up of sixteen fragments, and that probably as many more are wanting to make it complete.

Although a few tablets have been found which date about 1500 B.C.,

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\* "*Assyrian Discoveries*," by Geo. Smith. Sampson, Low, and Marston.

the majority belong to the period from 860 B.C., when Shalmanezzer ascended the throne of the Assyrian Empire, down to the reign of Assurbanipal, B.C. 673. The royal library was first established at Calah (Nimroud) by Shalmaneser. Its stores of inscribed records in clay were greatly increased by Tiglath-Pileser, B.C. 745, and Sargon, B.C. 722, "who made the Assyrian Library worthy of the empire." The works of this period were copies of *Babylonian texts*, which dated about B.C. 1600. Sennacherib removed the royal Library to Nineveh, where it remained until the destruction of the city and the fall of the empire. But no one did so much, as a patron of learning and a collector of the ancient literature of Chaldea, as his grandson Assurbanipal, the Sardanapalus of the Greeks, B.C. 673. Mr. Smith writes—

"Assurbanipal added more to the Assyrian royal library than all the kings who had gone before him; and it is to tablets written in his reign that we owe almost all our knowledge of the Babylonian myths and early history, beside many other important matters. The agents of Assurbanipal sought everywhere for inscribed tablets, brought them to Nineveh and copied them there; thus the literary treasures of Babylon, Borsippa, Cutha, Akkad, Ur, Erech, Larsa, Nipur, and various other cities, were transferred to the Assyrian capital to enrich the great collection there."

It must be borne in mind, then, that these Assyrian inscriptions are comparatively modern copies of the original Babylonian legends recorded on cylinders, etc.; and that these original legends go back to the date 2000 B.C. Now it is one of the most interesting and noteworthy facts, disclosed by these cuneiform inscriptions, that the date of the origin of these Babylonian traditions corresponds with the date ascribed to Abraham (Circa B.C. 2000—1850) through whom the history of the Hebrews is connected with Chaldea; and that this, too, coincides with the date of the rise of the kingdom of Ur. Abraham is said to have come from Ur of the Chaldees (Gen. xi. 31) "by which title," says Mr. Smith, "I have no doubt the Babylonian city of Ur is meant. There is not the slightest evidence of a northern Ur, and a northern land of the Chaldees at this period." Are we not led by this fact to the reasonable conclusion that the Bible account and the Chaldean account of Genesis had a common origin? that the former, received by the Father of the Faithful from his ancestors, and transmitted to his posterity in Monotheistic form, became the basis of the Biblical record; while the latter, moulded into a polytheistic and mythological form, according to the faith or superstition of the people, was at length committed to Babylonian cylinders and Assyrian tablets? The Jews worshipped one God, the Creator and Ruler of all things. The Babylonians believed in many gods, and ascribed different powers and duties to each in turn. All this comes out in these inscriptions. Polytheism seems to be stamped on every tablet. The words of Joshua recur to us as we peruse these translations of Chaldean legends,—“Your fathers dwelt on the other side of the flood in old time, Terah the father of Abraham, and the father of Nachor, and they served other gods.” These tablets supplement the patriarch’s reference, tell us who these gods were, and show from what a land of idolators this solitary believer in the One Jehovah came!

Bible readers will be no less impressed, in studying these two accounts—the Biblical and the Babylonian—with this contrast in the

form into which they are thrown, than surprised by the remarkable identity as to the *facts* and the historical order in which they are narrated. A few lines from the first five tablets, giving the account of the Creation, will serve for illustration.

"When above were not raised the heavens; and below on the earth a plant had not grown up; the abyss also had not broken open their boundaries. The Chaos (or water) Tiamat (the sea) was the producing mother of the whole of them. Those waters at the beginning were ordained; but a tree had not grown, a flower had not unfolded; when the gods had not sprung up, any one of them; a plant had not grown, and order did not exist; were made also the great gods, the gods Lahmu and Lahamu they caused to come . . . and they grew . . . the gods Sar and Kisar were made . . . a course of days and a long time passed when the foundations of the ground of rock (thou didst make) the foundation of the ground thou didst call\*" . . . .

The fifth tablet, corresponding with the "fourth day" of Genesis, reads thus :—

"It was delightful all that was fixed by the great gods. Stars their appearance in figures of animals he arranged. To fix the year through the observation of their constellations, twelve months (or signs) of stars in three rows he arranged from the day when the year commences unto the close. He marked the positions of the wandering stars (planets) to shine in their courses, that they may not do injury, and may not trouble any one, the positions of the gods Bel and Hea he fixed with him. And he opened the great gates in the darkness shrouded, the fastenings were strong on the left and right. In its mass (*i.e.* the lower chaos) he made a boiling, the god Uru (the moon) he caused to rise out, the night he overshadowed, to fix it also for the light of the night until the shining of the day, that the month might not be broken and in its amount be regular. At the beginning of the month, at the rising of the night, his horns are breaking through to shine on the heaven. On the seventh day to a circle he begins to swell, and stretches towards the dawn further. When the god Shamas (the sun) in the horizon of heaven, in the east . . . formed beautifully and . . . to the orbit Shamas was perfected . . . the dawn Shamas should change . . . going on its path."

"When the gods in their assembly had created . . . were delightful the strong monsters . . . they caused to be living creatures . . . cattle of the field, beasts of the field, and creeping things of the field . . . they fixed for the living creatures . . . cattle and creeping things of the city they fixed . . . the assembly of the creeping things the whole which were created."

This latter portion, giving the account of the creation of animals, is from the seventh tablet. The sixth, which is supposed to refer to the creation of creatures of the water and fowls of the air, is missing. From the above it will be seen that the Babylonian account gives the creation of the moon before that of the sun. This represents the old Chaldean estimate of the importance of the two orbs. The Bible record is certainly truer to nature and the teachings of science. But it will be seen that there is a substantial agreement between the two accounts of the chaotic condition of matter "in the beginning," the universal prevalence of water, the creation of a firmament, dry land, of the sun, moon, and stars, for signs and seasons; plants, animals, and, last of all, *man*. It should be added that "the name Adam is in the Creation legends, but only in a general sense as man, not as a proper name;" that one tablet speaks of the *dark race*, while others call him Admi or Adami. Sir Henry Rawlinson has shown that the "Babylonians recognized two principal races—the Adama, or dark, and

\* The next three tablets are absent;—probably giving an account of the creation of light, the firmament, dry land, and plants.

the Sarku, or light people; much, it would seem, in the same way as we read in Genesis of sons of Adam and the Sons of God" (ch. vi. 1, 2.)\* On some of the Babylonian seals and cylinders, found in Babylonia, to which Mr. Smith assigns a date about 2000 B.C. to 1500 B.C., there are figures of a tree, supposed to be the tree of life" and "the tree of knowledge." In one case a male and female figure are seated on opposite sides, and behind one of them writhes a serpent; in another, the tree is guarded by winged creatures. There are three seals which represent the conflict between Bel and the Dragon. Much obscurity belongs to this subject, and Mr. Smith has reserved his judgment until further investigations have been made as to the meaning of some of these symbols; and, as we have already stated, he has refrained from publishing a translation of a fragmentary tablet, the subject of which appears to be the conflict which ensued upon the fall of man between the spirits of good and evil. The theory which Mr. Smith has ventured to avow, that the Izdubar of the twelve tablets is the Nimrod of Scripture, seems to be completely established.† His date is fixed about B.C. 2250, and the legends to which his name is attached are supposed to have been written about B.C. 2000. These tablets give us the oldest known testimony to the Biblical narrative, and form one of the most valuable portions of the whole collection. Concerning the fragment which refers to the Tower of Babel, it is deserving of notice that the very few lines which are preserved, so far as they go, fully corroborate the Genesis record; the evil of man's heart, the building of a stronghold from the wrath of Deity, the destruction of the tower, the confusion of speech, and the scattering of the builders over the face of the earth. Mr. Smith inclines to the belief that the well-known mound near Babylon, called Birs Nimroud, is the site of this ancient structure, and it appears that Sir Henry Rawlinson agrees with him in holding this view.

Enough has been said, though very much of a similar character is necessarily withheld, to show the unspeakable value of these discoveries, and the interest of the present volume to Biblical students and archæologists. It is, however, but a fragmentary work, and only a short time must elapse (so rapid is the progress in the work of excavation and decipherment of tablets) before another volume will be required to disclose the treasures of Assyrian and Babylonian lore which are yet in store. Mr. Smith believes that "search in Babylonia would, no doubt, yield much earlier copies of all these works," and closes his account of these Assyrian writings with the following suggestive remark: "Looking at the world-wide interest of the subjects, and at the important evidence which perfect copies of these works would undoubtedly give, there can be no doubt that the subject of further search and discovery will not slumber, and that all I have here written will one day be superseded by newer texts and fuller and more perfect light."

W. E. WINKS.

WHERE IS HEAVEN.—"Do you know where heaven is?" said a mamma to a little three-year old, the other day. "Of course I do, mamma. Why it's at home: and aren't you a nice little god, mamma?" This is what George Eliot calls the "divine profanity" of children.

\* Athenæum, No. 2,512, p. 826.

† Cf. Mag., 1873, p. 41.

## CHRISTIAN WORK IN THE EAST END OF LONDON.

### No. IV.—*A Village Home for Girls.*

THE case of destitute boys is bad enough, but that of homeless girls is far worse. Girls are a more numerous class than boys, and when left to the hardships of an Arab life are not so well able to bear them, whilst such a life exposes them to far greater evils and more hopeless ruin. The causes of destitution are much the same in one case as in the other. Some are illegitimate and deserted; others are mercilessly turned out of doors at a tender age, and made to shift for themselves; a larger number are the children of criminals undergoing punishment for crime; but by far the largest proportion—seven out of ten, says Dr. Barnardo, of all he has to deal with—are homeless and destitute through *the intemperance of their parents*. Reformatories there are, and work-houses, intended to relieve this class, and stem in some measure its tide of evils. But these efforts are miserably inadequate to cope successfully with the difficulty. The reformatory, as indicated by its name, is a university for those who have already matriculated in crime; and as for the other institution, it is written of it by a lady of large experience, “that one of the largest channels through which young lives are drawn down into the dead sea which underlies all our vaunted civilisation is the workhouse.” Let one fact speak for her verdict. She says that inquiry was made a year or two ago concerning eighty girls who had left a London workhouse to go to service, and it was found that every one of them had gone on the streets. If this were not so, and if the works done by these agencies were all that could be desired, even then, when the state has done all it can, hundreds of young girls are found herding in common lodging-houses, unconsciously, but surely, preparing for a life of shame.

This state of things moved Dr. Barnardo to come to the rescue, and in this part of his work he finds Mrs. Barnardo a “true yoke-fellow,” for she has nobly taken up the entire supervision of the Girls’ Home.

The Home is situated at Ilford, in Essex; a house and twenty-five acres of land having been generously given for this purpose by a nameless benefactor. It has at the present time upwards of seventy inmates, but arrangements are fast being completed for the accommodation of two hundred; and when the whole plan—to be hereafter mentioned—is carried out, there will be room even for treble that number. Amongst the inmates at the present time are two sisters. Their father had been a clerk in the West India Docks, but on his sudden decease, the wife and children, entirely unprovided for, sank lower and lower in the depths of poverty—poverty made worse by the occasional indulgence of the mother in drink. In one of her drunken sprees she had kicked the younger child and broken the bridge of her nose, thus disfiguring her face for life. Both the girls were in a very emaciated condition when taken into the Home. Their heads and bodies were covered with sores. Neither of them had been undressed for weeks. They were terribly frightened at the sight of a bath, and would fain have escaped its waters, piteously saying, “*We’ve never been used to washing.*”

Another pair of little girls were rescued from a den of vice in St. George’s in the East. A young woman of the class named “unfortunate”

called on Dr. Barnardo one evening to plead the cause of these two little ones. Whose the children were she could not tell. The landlady who kept her and them had bought them for £1 from a woman who had staid in the house six months and then gone away and left them. Being sceptical on the matter of the sale, the woman, as if to upbraid the Dr. for his ignorance, made answer, "Why, there's plenty of these girls bought for a crown! Sometimes they buy them for a year, or two years, or three years; and sometimes they sell 'em right out." She had sought him out because at times her own misery was so great that when she saw those innocents, and thought what they were likely to become if they remained there, it was more than she could bear. On that same afternoon she had been completely broken down. The two little ones had been to a ragged school. When they got home she heard them singing something they had just learnt; and "Oh, sir," she said, "it almost broke my heart; for I once sang that very hymn when I was like them." The Doctor got them away by going to the house the next morning at five o'clock, when the young woman quickly opened the door and handed the children to his care. One of them was a fair-haired, blue-eyed, beautiful child, whom to see was to love. In a few days a gentleman farmer and his wife, who had just lost their only little one, hearing the story of these two, adopted them as their own, and returned with them to Canada, their adopted land.

In contrast with these cases of base and heartless neglect and cruelty on the part of parents, may be mentioned one like that of the Syro-Phœnician woman, who, though of a despised race, deserved better than any in Israel. Her husband, like herself, was of the negro race, but both had been freed from slavery. He was a sailor, and jumping into the sea to save a companion who had fallen overboard and was in danger of being devoured by a shark, he rescued his comrade, but perished himself in the brave and noble act. The poor widow with three children (the oldest twelve, and the youngest, a boy, five years of age) earned a precarious and miserable subsistence by making sacks at a penny apiece. She resided in a top-back garret; but with "stitch, stitch, stitch," all the long day and far into the night, she could barely pay her rent and keep her family with food. Her own dress was of the poorest rags. Her children had none. There they lay in a corner of the room, huddled together beneath the sacks their mother had in hand for her daily work. The poor woman was pious, and her great concern in the midst of her poverty was to keep the children away from sin and wickedness. Said she, "Dey know summat 'bout de Lord Jesus, and I want 'em sore to lub Him." After a long and anxious parley, the mother, with many tears, let them go—the boy to the Home in Stepney Causeway; and the two girls, like a pair of Topsyies, were taken to the Ilford Home to be "growed." Nor was the mother forgotten. Better work with better pay was procured for her; and thus God proved Himself "a father of the fatherless," and, by His servant, "caused the widow's heart to sing for joy."

The original Home, given as aforesaid, has been found, after due trial, neither large enough nor suitable enough for its purpose. Experience has taught that for girls to be trained up successfully they must not be massed together in large numbers, but brought up in small



groups, on the *family* system. They want affection, personal care, household duties; in short, since they are destined to be "keepers at home," they require training in a fashion as much like home as possible. To carry out this idea, Dr. Barnardo, with the happy ingenuity and practical sagacity which characterize all he does, has hit upon the plan of a Village Home. The outline as sketched on paper reminds one at first sight of the Tabernacle in the Wilderness. Imagine a parallelogram with its four sides composed of semi-detached cottages, its four corners garnished with extra buildings, such as school-rooms, laundry, etc., and the centre of one side adorned by a mission chapel. The space enclosed by the buildings, when tastefully laid out as a pleasure ground, with a fountain in the centre, will contribute to the beauty of the scene, as well as to the health and gladness of the juvenile population. Nine acres of freehold land form the site of the new village, which, when completed, will comprise thirty cottages, each containing about twenty girls and a Christian mother to take care of them. Each cottage will contain on the ground floor a dining-room, play-room, matron's room, larder, and store-rooms. Over these will be a matron's room, and five dormitories. Every one of these cottages will cost £450. The chapel to seat eight hundred young people will cost £1200. The laundry £1500; and the new school-rooms and teacher's house are expected to cost about £2000. The girls thus cared for will not only be saved from moral ruin, but nurtured in the fear of the Lord, and fitted for spheres of usefulness in all kinds of domestic service. On the 9th of June, 1875, the Earl of Aberdeen laid the foundation stones of the chapel, and the first ten cottages, each stone representing a distinct gift of £450. The first cottage was given by a gentleman in memory of a beloved daughter. The second by a lady who bestowed in the gift nearly all she had. The third, to be called Cambridge Cottage, came from about twenty University men, who had formed themselves into a committee, collected the money, and begged the Doctor's acceptance of it. The fourth, to be called Clapham Cottage, was collected for entirely by one lady residing at Clapham. The fifth was the gift of an invalid lady, in whose hand a child had placed a copy of the "Children's Treasury," as she was being drawn in a Bath-chair along the beach at the sea-side. (The "Children's Treasury" is a fascinating little weekly, costing only a halfpenny, and is the best illustrated magazine of its kind. It is edited by Dr. Barnardo, and may be ordered of any bookseller.) The lady read with great interest some account of Dr. Barnardo's intended work for girls, and not long afterwards she wrote him, saying, "I have been for many years living to myself. My own maladies have engrossed me. But I am now awaking to a consciousness that the world is full of greater sufferers than myself, and I find it a relief to send you of my plenty for them. I beg to enclose a cheque for £450 for one of your cottages, in the name of the Lord Jesus." A sixth is intended to be called Edinbro' Cottage, and built for the reception of Scotch lassies by money raised in Scotland. Up to the present time fourteen cottages have been promised, and we doubt not that He who has answered prayer hitherto will move the hearts of His stewards to subscribe for the rest, that so this work, beautiful as it is beneficent, may be a noble trophy reared for Christ, and in the years to come a source of untold blessing to the world. J. FLETCHER.

## VOCALISED RELIGION.

I MUST begin with a few egotistical phrases lest the title should mislead any one. I sometimes join in singing without troubling myself about the key-note, but I rarely undertake to start a tune. I like singing, when it is not too dull, but dare not call myself a singer. You will not expect, therefore, a paper on psalmody. It is not often wise to act on the principle of the man who stands on a stage *outside* of the maze and tells people who are inside which way to turn; so, applying the opposite principle, I leave papers on singing to singers, and expositions of different systems of notation to men who are notorious in their chosen fields.

My purpose is to say a little about an exercise in which a knowledge of music, and a tuneful voice, are not essential requirements. Direct speech about religion—and this my topic—finds a useful ally in sacred music, and is none the worse for being conducted in euphonious tones; but they are, after all, only the drapery of the living body. A loving heart is better than a headful of musical terms, among men who want to be told how they may “carry music in their heart;” and the power of persuasive speech is greater than the charm of melodious tones in religious conversation. Those who are poor hands at “singing the gospel” may, by God’s help, do something to increase its power by earnest talk. And because they can, they ought. The silent influence of godly lives, and the fervent prayers of earnest hearts are mighty, yet the power of direct speech ought not to be pushed into the background. We remember the importance that is attached by the Master to the persuasive power of godly actions—“Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven;” we remember that seas, and deserts, and mountains, may stretch between us and those whom we desire to influence, and there, where the spoken word fails, and letters are few, prayer may reach—for it is wrecked on no billow, stretched panting on no burning sand, stopped by no mountain chain—yet we have to remember, too, the importance the Bible assigns to the place of pointed and earnest speech between man and man about matters of religion. In the Old Testament we find utterances of this sort—“Come and hear, all ye that fear God, and I will declare what He hath done for my soul.” “Then they that feared the Lord spake often one to another: and the Lord hearkened and heard it, and a book of remembrance was written before Him.” And from the history of the church in Jerusalem, as well as from scattered references in the epistles, we may learn that the early Christians gave an important place to religious conversation. Nor was it only among the godly that religious subjects were talked of. David cries, “Restore unto me the joy of Thy salvation; and uphold me with Thy free spirit. Then will I teach *transgressors* Thy ways; and *sinner*s shall be converted unto Thee.” Andrew, Philip, the woman of Samaria, with others who had been healed and saved by Christ, did not confine the story of their new blessing within the circle of His disciples: they told outsiders too. In like manner Christians ought to talk of religion, not only among themselves, but to those as well who are not disciples of Christ.

I know how hard it is for some to introduce religious subjects naturally. To talk of politics, trade, science, or crops, demands little effort; but to gain attention for sacred subjects is not so easy. So many things make it hard. For instance, one sometimes hears so-called religious talk that savours more of presumption than of piety; at other times ones teeth are set on edge by sounding words that will send the word, Cant ringing through the brain, and the effect is, that one is inclined to shut up his highest thoughts in the close-locked casket of silence. But the best counteractive to hollow or high flown volubility is not silence, but lowly sincerity. Let men hear the ring of the true metal if you would not have them deceived by gilded counterfeits.

Another thing that makes it hard to enter into religious talk that shall be at once persuasive and stimulating, is a sense of spiritual depression; or, what is sometimes mistaken for it, an experience of animal depression, the result of overtaxed bodily or mental powers. We do not find that we have the same grasp and realization of some things that we have enjoyed at other times. We find ourselves living so low down that our thoughts about the noblest things are dull, we fear our words will be half-hearted, and we say, "Is not silence best?" No! find an opportunity of speaking of that you do know and feel, and the strength of a firmer conviction, and the glow of a stronger emotion, will grow with your words. The railway engine-driver does not stop his train if he finds his steam going down—he knows that that would soon result in loss of life and limb—but he puts on more coal, and uses the steam he has. In like manner it is not for the Christian to say, "I don't feel that I can talk to others: I may be silent." Such a course will lead to injury to himself and to others. If he would be a help to men, and not a stumbling-block, let him remember that he yet can speak of things that are as real to him as his existence, and as dear to him as life.

Or, again, we sometimes excuse our silence by saying, "If I speak to such an one will it not be deemed an intrusion?" Now, who thinks of standing upon conventionalities in moments of vital importance? Is it deemed an intrusion to rush into a man's room and show him the way out of a burning house? Is it such an unwarrantable intrusion, then, to break in upon men's fancied security with words of warning when spiritual dangers threaten? "Am I justified," we answer an accusing conscience, "in forcing my way among my friend's most secret thoughts by speaking directly to him about his religious state?" Do you deem it a breach of friendship to go and tell him of some great happiness that you have found, and which he may share, because you may disturb his ideas of the way in which it should be discovered? When his brow is clouded with sorrow, do you deem it a breach of friendship to put your hand in his and encourage him to lighten his burden by sharing it with you? Is silence then to be a cathedral crypt where we are to bury our humanity? God forbid. Religion should prove stronger than a false delicacy that would teach us to restrain our words as to the things that we do know; that would make us hesitate to tell others that the blessings we have tasted may be theirs; that would forbid us, in the hour of their anxiety, to tell of that voice which

we have heard say, "Come unto me all ye that labour and are heavy laden, and I will give you rest." Love should enlist our tongues as well as our hearts and hands in the service of religion. "Is it incredible . . . that man should love his Maker, and that fire warming his heart should at his lips transpire?" On the contrary, it is difficult to reconcile a silent Christianity with Paul's description of the Christian's vocation when he says that "God was in Christ reconciling the world unto Himself . . . and hath committed unto us this word of reconciliation." Now may He give us courage, and wisdom, and love to vocalise our religion more, so that we may be able to say, "I have not refrained my lips, O Lord, Thou knowest."

J. SEAGER.

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### THE LATE REV. ROBERT COMPTON

WAS born at Sawston, Cambridgeshire, Nov. 19, 1812. His father was for nineteen years pastor of the General Baptist church, Isleham, Cambs, and gave to his son that Christly nurture and admonition which issued in his early conversion and dedication to God. At the age of sixteen he was baptized at Barton Fabis, that nursery of so many good and useful servants of Christ, and afterwards entered upon the work of training for the ministry of the Word at Loughborough, under the direction of the late Rev. Thos. Stevenson. His amiable spirit, gentle disposition, and quiet intelligence as a student are still affectionately remembered. He was a College favourite.

At the termination of his college course in 1838 he went to Berkhamstead, and laboured there in word and doctrine for four years. But receiving an invitation to Lyndhurst, Hants, one of our most southern churches, situated at the centre of beauty and loveliness in the New Forest, he accepted the charge of that church, and began what proved to be the principal work of his life. His pastorate extended over the period of a generation. For thirty-four years he consecrated his solid gifts, sterling worth, unblemished character, quiet and helpful teaching power, to the service of Christ in this one church. And there the influence of his serene faith, calm earnestness, and faithful ministry still lives. What we do depends upon what we are. He who leaves the world the record of a noble life, of self-sacrificing deed, of patient discharge of duty, of wise and loving counsel, has left an enduring source of inward goodness. He still lives for us and with us. He yet ministers aid in unseen ways, and is remembered not only by what he has done, but also by what influentially he is still doing. Brother Compton being dead, yet speaks to guide, console, and help those whose hearts being open through love of him are willing to hear his voice.

Two of the visible memorials of our friend are specially mentioned by Mr. J. G. Short, who kindly supplies the materials for this obituary; and first comes the New Chapel, built in 1848. It is neat, convenient, and comfortable; seats 250 persons, and cost about £450. The opening sermon was preached by the late Dr. Burns. Subsequently, in an adjoining meadow, and in a spot "beautiful for situation," the wise step was taken of building a Minister's House. But the pastor's best "record" is in loving hearts and ennobled lives on earth, and "on high."

In that new "manse" Mr. Compton was called to part with Selina, his beloved and devoted wife, and later on with his daughter Alice—trials that chastened his spirit, and gave to his ministry increased tenderness, and to heaven fresh charms.

How oft it seems as though the preacher's departure gave some clear fore-shadowing, some strange prophecy of its speedy occurrence, in his last words! With more than usual fervour and earnestness, and as if feeling he might never preach again, the Lyndhurst pastor, towards the close of 1875, pleaded with his hearers in his last discourse, based on the words, "Almost thou persuadest me to be a Christian." With deep feeling people and pastor joined, at the conclusion of the service, in singing the hymn, "Almost persuaded;"—the last song in which they join till all meet again in the perfect rest of God, and join in the song of Moses and the Lamb. May not one of the company be missing then!

The only service in which our brother engaged afterwards was the funeral of a dear friend. Gradually his illness increased, and on Dec. 27th he sank to rest, saying amongst his last utterances those words so dear to children and to men, to the living and the dying, but dearest to the dying, "Safe in the arms of Jesus." That safety with its attendant blessedness he now fully knows, and is satisfied.

The funeral service was conducted by the Rev. J. B. Burt, of Beau-lieu, on the first Sunday of this year, and an impressive discourse was afterwards preached by him from Acts xx. 35, to a large and sympathetic congregation. May the Shepherd and Bishop of souls guide and feed his bereaved flock, and cheer and console the bereaved family!

So the ties to earth are being snapped asunder, one by one. So the links between earth and heaven are increasing, one by one. Let us also be ready, daily working out our Father's will, sure that that will is good, and that He cannot fail to bestow the promised reward.

JOHN CLIFFORD.

LOVING, WELCOMING THE SPRING.

VIOLETS bloom from mossy beds  
Where the primrose perfume sheds;  
Gaily stirs the linnet's wing;  
On the spray the thrushes sing;  
Nests are building in the eaves;  
Boughs are bursting into leaves;  
Lives anew each living thing,  
Loving, welcoming the Spring.

Balm is kissing all the trees;  
Tender blades the furrow frees;  
Russet earth is shot with green  
Where the plough was lately seen;  
Early blossoms on the thorn  
Whiten more from morn to morn:  
Lives anew each living thing,  
Loving, welcoming the spring.

Ripley.

Sooner shines the pleasant sun;  
Lingers now ere day is done;  
Warmer on the field and stream  
Lays his energizing beam;  
And a fragrance everywhere  
Greets the glory in the air:  
Lives anew each living thing,  
Loving, welcoming the Spring.

Up, my soul, and spread thy wing;  
Wake, my voice, with music ring;  
Blossom, life, to prayer and praise;  
Fill with fragrance all my days;  
Christ is life, and light to me,  
Glory, joy eternally.  
Wake, my soul, each living thing  
Loveth, welcometh its Spring.

E. HALL JACKSON.

## OUR MINISTER'S WIFE AGAIN.

A MOSAIC.

THE account of Mrs. Newton's experiences in our *March Magazine* seems to have touched many hearts, and awakened many sympathetic emotions. From the communications to hand we select two or three, as samples of the rest.

Justitia says, "I trust that the excellent and graphic story of 'Our Minister's Wife' will do much good, as showing how things look from 'the other side.' Nothing is more common in various little coteries, than to hear keen criticism and pungent remarks on our ministers' wives. It is voted unanimously that they are not what they ought to be—models of meekness, usefulness, and activity; and that, as a rule, ministers of all men make the worst choice of a companion for life. Unfortunate creature! She may be to her husband a very angel of comfort and blessing; to her children a loving, devoted mother, toiling early and late for their welfare; a true and faithful friend;—and yet be pronounced unfit to be 'a minister's wife.'

"Now all this is most unfair. Why should a woman, simply because her husband occupies a prominent position in a Christian church, and has undertaken the care of its spiritual interests, be called upon to live a semi-public life, when gifts, graces, and inclination all point to *home*? She may and will naturally feel a deep interest in his great and glorious work; and if she be true woman and wife, will aid him 'by keeping his mind in a state favourable to thought, securing him as much as possible from interruptions, and cheerfully resigning, for the good of others, many of his leisure moments, which by rightful propriety belong to herself.' Thus, according to the testimony of her husband, did Anne, the wife of good William Jay; and similar is the daily conduct of many a pious and devoted woman in a lowlier sphere.

"I do hope, then, Mr. Editor, that your story of last month will be useful in leading some good people, who have till now thoughtlessly joined the chorons of complaint, to confess their mistake and amend their ways, remembering that the 'minister's wife' is also a woman and a sister."

Next comes one for whom we bespeak the tenderest sympathy in his lonely and desolate state; a poor fellow who wishes the story had been written many years ago, for then it might have saved him the deepening gloom and comparative uselessness of the life of a celibate, aggravated by the stinging recollection that he was one of the host of the "rejected." "Think," says he, "of the agony of receiving from the lady whose heart and hand you seek in marriage the appalling and unanswerable reply, 'I have only one objection, but it is a fatal one. You are a minister. Were you in business, I feel I could not object; but if there is any lot from which I shrink with unutterable loathing, it is that of being the abundantly criticised wife of an underpaid minister.'" Indignantly, and with eyes that we fancy flashed fire as he wrote, our agonised correspondent asks, "Why should a man's life be blighted by the petty criticism and outrageous demands of churches on the wives of ministers of the gospel? Yours faithfully, an Enforced Celibate."

"A minister's wife" says, "The case of Mrs. Newton ought not to be pushed too far. For although some churches are like that her

husband served, *all* are not, as I know well enough. Indeed, I think the churches of that stamp are extremely rare; and 'ladies' of the tittle-tattle, busy-body, hard, and unsympathetic type of 'Mrs. Lane' are even more rare. In nine cases out of ten, Mrs. Newton, the minister's wife, is treated with consideration; and in the measure in which she shows herself friendly and loving, receives back of love and friendship into her own heart a hundredfold.

"All ministers' wives are not blessed with large families, and everlastingly engaged in sewing on buttons and cooking beef-tea; and some of those who have families have them so out of hand, that leisure is granted them for any works of kindness and charity they wish to do.

"Speaking for myself, and from my experience, I know of no position so much to be envied, no lot so much to be desired, as that of a minister's wife. There is no need to seek opportunities of usefulness. They come thick and fast, like rain in April. The care of the sick, the clothing and feeding of the destitute, the instruction of the ignorant, the scattering of the sunshine of cheerfulness and gladness into miserable homes, the soothing of the sad and desolate, and a thousand other acts of practical Christianity, come in the way of her every day life, and make the mind so busy and joyous that there is no time to listen to 'Mrs. Lane's' empty gossip, or to think about it, even if it is heard. The solid advantages of a position of so much quiet and real influence, in a world where it is so difficult to do much good, seem to me so much to be coveted, that whilst no true mother will neglect the *first* duties of home for them, yet she will secure them to the uttermost of her power.

"Mrs. Newton was right *in her case*, and her theories are right; but the common principle recognised every day is not to be forgotten here—viz., that opportunity brings responsibility and measures it. The wife of a minister has privileges that others have not and cannot have; and she is responsible not to the church, but to God, to make the most of those privileges for the profit of the world; always putting first what is first—viz., husband and children,—and then doing her utmost to fill up the measure of responsibility brought upon her by her special situation."

These citations put the matter with such a large degree of fairness, and express so fully all the opinions received, that it is not necessary to add more.

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## A SECESSION TO THE CHURCH OF ENGLAND.

MR. SWINDELL, of Worcester, has seceded to the Established Church for two reasons. The first is that he thinks infants are within the compass of salvation. That no sensible Baptist denies: and if that is all the new light the Worcester preacher has received he need not have carried it to the State Church. All that Baptists object to is the unwarrantable institution of an ordinance to declare or secure the salvation of infants, and putting it in the place of believers' baptism. We have no doubt at all about the salvation of infants. Mr. S.'s second reason is somewhat unique, if not very noble. He says, Nonconformist ministers have not much quiet. We are afraid he is right. Nonconformity means work, co-operation, individualism, manhood; and these things are not gained by quiet. But surely he might have found that out at Bristol College, or even before he entered that institution. We heartily hope Mr. Swindell may obtain his much coveted repose in that most disturbed and divided church of Christendom into which he has gone: but we must add, that we feel we are hoping against hope.

## THE LAST OF THE TAYLORS.

JOSEPH TAYLOR.

THE last of the Taylors died at his residence, Low-moor, near Bradford, Dec. 18th, 1875, aged seventy-seven years, and was interred at Queensbury Baptist chapel on the 22nd of the same month. He was born at Shibden, near Halifax, and his parents' names were Robert and Grace Taylor. Robert, like his brother Dan—the *great Dan!* “*Saint Dan*”—was a coal-miner, which calling the present Joseph also followed; but subsequently he learned the occupation of weaving, at which he wrought several years. But for the last twenty-seven years he was in the employ of the Low-moor Iron Works Company, where he was greatly respected. He was hopefully converted to Christ, and baptized, on a profession of faith in Him, in the year 1817, at Queensbury. He was then in his nineteenth year. He thus gave himself to the Lord whilst young, became a fruitful bough by a wall, and bore fruit unto old age. During his Christian course he was a member of the G. B. churches at Queensbury and Halifax, and for a few years he was pastor over the G. B. church at Clayton. His father was an honoured deacon of the G. B. church at Halifax.

Joseph was principally self-taught. Neither Sabbath or day schools were disgraced or honoured by his presence as a scholar. But notwithstanding, he made considerable progress in learning. He had an excellent memory, and once commenced to commit the whole Bible to memory, and nearly succeeded with the New Testament. His learning was principally of a theological cast, being largely a man of *one book*. He was a Bible Christian, and required a “Thus saith the Lord” for every step he took and position he held; still, he was well read in theology, and a few old books in that science which he possessed he diligently studied.

He was a “complete General Baptist” of the old school. He had no faith in organs, chanting, or open communion. He believed these things led in the direction of Rome. Hence, in 1861, because the church at Halifax adopted open communion, he withdrew from it; and there not being a strict communion church sufficiently near to him, he has been out of the visible church ever since. This was a great grief to him. He loved the church at Halifax, and with his relations laboured hard to free it from debt. He was an acceptable preacher. His discourses were marked by scripturalness, clearness, and earnestness, also some eloquence. He was very warm in denouncing what he believed to be error. His love of preaching the gospel was seen in the fact that he travelled hundreds of miles to make it known, with his dinner in his pocket. He was remarkable for his independent spirit; he would be debtor to no one except Christ; to trust, glory in, and serve Him, was the joy of his life.

As regards his general character, he was a kind husband, good neighbour, and loyal citizen. He was transparency itself. He was distinguished for great clearness of mind, firmness, and thoroughness; also devoutness and perseverance. He had a church in his



own house, where he read, expounded, prayed, and sung the praises of the Most High.

His religion was an every day one. Like Abel, he offered excellent sacrifices; like Noah, he was a preacher of righteousness; like Enoch, he walked with God; like Caleb, he followed the Lord fully; like Paul, he was immovable; and like Daniel, he prospered all his days. He was of that material out of which martyrs are made. And yet in his own estimation, he was less than the least of all saints. Like poor Jack, he would ever practically sing—

“I am a poor sinner, and nothing at all;  
But Jesus Christ is my all and in all.”

His end was peace. The writer saw him a few days before his death, and found him calmly resting upon the rock of ages. He was only laid aside about a week. He was cheerful, joyous, and happy. He was particularly satisfied with the plan of salvation. He had much pain of body, and was quite helpless; hence he felt it to be a great comfort that he had not a long journey to take to obtain heaven, no penances to do, and no money to pay; only to believe and be saved. This thought filled him with admiration, thankfulness, and rest; and in this frame he passed to that land where “everlasting spring abides, and never withering flowers.”

The last of the Taylors is gone. Joseph leaves a beloved widow to mourn his departure, but no children. May she be divinely comforted under her great loss, and finally meet him again in the better land!

What a family was that of the Taylors! It has left its mark upon the religious history of our land. Its various members lived to purpose. May we be “followers of them who through faith and patience inherit the promises.”

B. WOOD.

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### THE REFINER.—A PARABLE FOR CHILDREN.

THERE was once a little piece of gold lying hid in the earth. It had lain hid so long, that it thought it should never be used; and it said to itself, “Why do I lie idle here? Why am I not picked up, that men may see me shine?”

One day a man dug it up and looked at it, and said, “There is some gold in this lump; I must take it to the refiner.” When the refiner got it, he threw it into a melting-pot, and heated his fire to melt the gold. As soon as the little piece of gold felt the heat of the fire, it began to tremble, and cried, “I wish I had lain quiet in the earth.” But the fire grew hotter and hotter, till at last the gold melted, and left all the earthly part of the lump by itself.

“Now,” said the gold, “my troubles are over; now I shall shine.” But its troubles were not over yet. The man took it once more, and began to hammer it into some shape. “Ah!” said the gold, “what trouble it is to be gold. If I had been dross, or common earth, I should not have been put to all this pain.” “That is true,” replied the man; “if you had been dross, you would not have had all this pain; but then you would not have become what you are now—a beautiful gold ring.”

The piece of gold is a little child. The dross, or common earth, means the child's faults and weaknesses. Jesus is the Refiner. He sends trials and troubles to us to make us good and strong, and to take away our weaknesses and faults. Pain is one of a little child's trials. If we bear it patiently, Jesus will make us better by pain. He will make you brave and gentle. Next time you have to bear pain, say to yourself, “Jesus is taking away my faults; I must be patient.”

## HOW TO MANAGE CHURCH BUSINESS.

### IV.—*What to do with "Grumblers."*

BY A "LIVE" DEACON.

SIR WILLIAM HARCOURT said, in a speech recently delivered to his constituents in the city of Oxford, "Grumbling is a thoroughly constitutional English luxury, without which no party would be complete." The same liberty of unlicensed grumbling is the lawful inheritance of every member of the Christian Republic, and has been exercised with more or less freedom and advantage from the day on which the foundation stones of the divine empire were laid until now.

Sometimes it has been my fortune to hear preachers discourse eloquently on the unity and happiness of the early church, on its freedom from sects and divisions, its hearty fellowship and undisturbed peace. The pictures were glowing and heavily coloured; but I don't think they were quite true, for there is no lack of "grumbling" and grumblers in the New Testament. Indeed I more than suspect that the first batch of deacons has no better origin than a violent "grumbling" fit; and that if the "Grecian Jews" and their "widows" in the church at Jerusalem had not overhauled the apostolical cash-books, we should have known nothing whatever of those apostolical assistants whom we proudly regard as our official progenitors. No doubt about it, we were born in a storm, and may account for our tendency to get into storms by the fact. Peter was not suffered to do as he pleased. Though he did hold the keys, he had to give an account to the church of the doors he opened with them. They of the circumcision "contended" with him; and it was not till he had made a good case that they "held their peace." Paul and Barnabas, good and large-hearted as they were, couldn't agree about John and Mark; and the "contention" was so "sharp" that "they departed asunder from one another."

Peter, again, "was withstood to the face, because he was to be blamed;" which means, I imagine, that Paul, instead of deferring to him, "grumbled" at him vehemently, and in his hearing, not behind his back. That very knotty questions were raised in the church meetings at Rome, we may gather from the Epistle to the *Romans*. Corinth had its various parties, and did an enormous amount of "grumbling." In Colosse they were divided; and the churches of Galatia are reminded that if they "*bite and devour*" one another, they may be consumed one of another; in short, the *Acts* and Epistles show that these so-called "model" churches were always grumbling. Almost all the letters of the New Testament were written not indeed to repress, but to guide the free and frank criticism of the members of young and inexperienced churches. So has it been with the church all along the centuries. So is it now. Therefore, the pastor or deacon who enters office without preparing to deal with "grumblers and grumbling," is forgetting one of the chief lessons of history, and neglecting one of the principal agents of church progress.

Nothing is more out of keeping with our congregational and democratic polity, than an undue sensitiveness to criticism, a namby-pamby fear of free speech, of healthy and vigorous grumbling. Our method of government encourages "grumblers," and grows men thereby. Episcopacy belittles the laity, and makes an archbishop, raised to a region of undisturbed serenity, dulness, and stagnation. The rule of the "many" develops self-helping, energetic, active-brained men and women, animated with a feeling of personal responsibility, and keenly alive to the credit and success of the church. We hide nothing. We do nothing in a corner. Everything is open to everybody. We invite inspection; we ask for unhampered judgment; and therefore we ought to fear nothing. The diaconal spirit should be one of courage, eager for criticism, open-eared for "grumbling;" preferring its hoarsest tones and most croaking notes to the grim silence of indifference, and the deathly chill of listless disregard; even welcoming volcanic explosiveness, rather than nursing the sulking and pouting of spoiled children who cannot have their own way, and sicken themselves with sugar-plums.

I know "grumbling" has done much mischief. Peace is disturbed. Minds are hurt. Work is hindered. Reputations are soiled. It is a sharp-edged tool, and may work much wrong; but I think it is only really dangerous when incapacity has to deal with it. Well handled, it does good, and only good.

Repressed in sudden impatience, heard with ill-disguised indignation and an air of supercilious scorn, treated as intrusive and conceited, its powers to injure are increased ten thousandfold. Mostly it is only another name for free but not pleasant criticism, and is an indication of deep and real interest in the work of God and the salvation of men, and ought in ninety-nine cases out of the hundred to be dealt with as such.

Contented people are very "nice," but usually they are neither strong nor helpful. They do not push on the chariot of progress. It is the discontented people who put their shoulder to the wheel, holla to the horses, and try to quicken the pace. Energetic men are always a little troublesome, sure to grumble and disturb quiet, acquiescent souls, whose only ambition is to be at peace; but then their stirring and go-ahead spirit is the only one that brings progress. Progress comes of discontent. The more we "grumble," the more we grow. It is therefore our duty as deacons to avoid even the appearance of repressing the free utterance of opinion, to welcome every sign of interest in the works of the church, and to deal in a manly, frank, and considerate way with every one who loves us and our Master's work enough to take the trouble to criticise us.

Lord Palmerston spoke of dirt as a good thing out of its place; so the "grumbler" is often a good man out of work. I have heard that wise mothers, on the principle of self-defence, never leave their children unoccupied, except when they are asleep, because they know if they do, they will find strips of paper torn from the walls, horse-hair pulled out of the chairs, feathers out of cushions, scissor-snips in the table-cloth, broken-backed books, and other equally dreadful calamities, which Dr. Watts puts down to the credit of Satan, but with which, if I may venture an opinion on so profound a subject, that individual has nothing whatever to do, since they spring solely from the excessively active temperament of child life. Wise deacons will imitate these wise mothers, and direct the energies of incessant and inconvenient critics into healthy and beneficent channels. The capable "grumbler" will be placed at the head of a division, and instead of being a free lance, will have an opportunity of being "grumbled" at, and thereby taught to curb the fierceness of his useful steed. There is a surprising degree of quieting power in responsibility. I have known rampant critics as meek as sucking doves after two months of office.

This domestic remedy is all very well so long as the "grumbler" has real ability, and is willing to use it advantageously; but what are you to do in the hundredth case, where grumbling is only the desolating outburst of ignorant stupidity and illimitable vanity? There are men who try to grumble their littleness into greatness, and by shallow criticism of others to magnify themselves. Envy will not suffer them to hear Aristides called the Just. Some years ago a man insulted Mr. Gladstone, merely that by linking his name with that of our greatest statesman he might have momentary fame. Such a vain talker or foolish fame-hunter may get through our church doors and do no little harm. For him there is but one end—he must be suppressed right early! That is certain: but it must be done with as little injury to him and the church as possible.

The rules of business (to be considered presently) must be so framed as to reduce the opportunities of grumbling to the slenderest amount consistent with perfect freedom and good order; and the spirit of those who lead, and who therefore have to deal with criticism, must be frank, cheerful, and courteous. We must give every one credit for good motives, and allow for a spice of vanity and self-love in the most Christian nature. It never does to assume that men are "perfect" in church meetings, whatever you may do elsewhere. We must not treat men as if they had no natural preference for place, no love of power, no care for their fame. All legitimate motives of human action, and all diversities of temperament and disposition, must be allowed for. We must maintain the courtesies in a high state of prosperity. A deacon is bound to display the utmost amount of kindly consideration for others, and of readiness to sacrifice for their good. No "grumbling" should be met with a discourteous reprisal, a sharp rebuke, or an angry speech, even if it deserve it. It is bad policy. People's eyes must be opened without contradicting them, and blows parried without giving offence. A great writer say, "Life is not so short but there is always time enough for courtesy. Self-command is the main elegance. Treasure the wisdom of St. Just, 'KEEP COOL, AND YOU COMMAND EVERYBODY.'"

## OUR POLITICAL CROW'S-NEST.

"THE SCRAWS" from our waste-basket have brought us so many appreciative words, that we have ventured to set up a crow's-nest, or watch-tower, from whose well-protected shelter we purpose to act as "look-out man;" not to report the plumage and note of every bird that flies, and the size of every fish that leaps into the air, but that we may, as opportunity occurs, decipher the signs of what is ahead, and by that means say a word or two of hope and direction to those that sail in the ship with us.

I. LIBERALISM ASTIR.—Parliament is alive again, and the political out-look is not without promise of better weather, and more sure and rapid progress in the direction of a sound and healthy Liberalism. The central movement of an age is often masked and disguised, and the signs are difficult to read. But the verdicts of Leominster, Burnley, and Manchester are sufficiently significant and decisive to warrant the conclusion that the day of the timid Whig, standing shivering on the brink of action, and fearing to launch away, is past. The thoroughgoing Liberal is in the ascendant. We do not wish to make too much of these successes; but they are enough to show that the tide is turning, and will by and bye rise, carrying with it none but the most decided, frank, and outspoken advocates of equality and justice.

II. HOW TO GET BURIED.—"That's the question." "To be or not to be," is nothing compared to it. The living dissenter is a nuisance; but the dead dissenter "is vile carrion," according to the paragons of "sweetness and light" bred in our "National" Church. But the victory of the Tories is too expensive. The game is not worth the candle, as they will soon find. This exclusion from the National church-yards is a relic of the system of persecution for religious belief which has wrought such measureless mischief in the ages past. Let the priest sprinkle your children, and the grave-yard is opened to you; i.e., surrender your religious convictions, and you secure an advantage from the state. What is this but putting a premium upon insincerity and hollowness, and persecuting men and women for conscientiously differing from the State Church? But the discussion is doing its work. Every Tory vote against Mr. Osborne Morgan's Bill sends the wedge of disestablishment in by another inch. Let them strike on.

III. INDIA bulges largely in the national view. It is always before us. We cannot escape it. May we have wisdom to know what is best to do with it! A new Viceroy has gone out, attended by

good wishes and warm hopes, to a post of prodigious difficulty and tremendous responsibility. The Prince of Wales is returning home, having, according to general confession, cemented the bonds of Indian loyalty to the British throne. The Tory leader has added to his mistakes that of "Sultanizing" our Queen, and "tinkering" the crown, for the sake of increasing Her Majesty's impressiveness in the sight of the people of India. Not without anxiety can we contemplate our rule over these immense populations, this assemblage of nations. England has better work to do for India than any she has yet performed.

IV. GAMBETTA AND FRANCE.—No surprise is greater than the recent "developments" of the leader of French Liberalism. He has proved himself capable of unexpected moderation and self-repression, and has found his reward in a magnificent victory. France has not been in a more hopeful state since the *coup d'état* of Louis Napoleon. The war with clericalism and imperialism has been managed with a skill and strategy of the highest quality. The fires of tribulation have purified the French people, and brought them at last, under the leadership of Gambetta, into line with the rest of European liberalism. If Gambetta is spared, and retains his present wisdom, France may expect stability, order, and progress.

V. THE UNITED STATES.—The world's future lies westward, and the condition of the United States, if it could be fully grasped, would enable us to foretell the moral and political characteristics of that future more accurately than any other knowledge of the same sort. At present the outlook is ominous. Commerce is much more corrupt in New York than in London, and that is needless. Gross wickedness sits in high places, and sets the machinery of Government to work out its illicit desires with a shamelessness not equalled in England for the last half century or more. The conflict with Roman Catholicism is keen, bitter, widespread, and fundamental. (See a paper of special merit in the *Fortnightly* for March, in which the conditions of the contest, and the forces of the combatants, are graphically portrayed.) But it is obvious that the Republican conscience is roused, and the feeling of the States is setting strong and fierce against the degradation of commerce and government by iniquity, and the sapping of religion by priestcraft. All that we can do for righteousness and for Biblical Christianity in Britain will help on the victory of purity and of Christ across the water.

## SCRAPS FROM THE EDITOR'S WASTE BASKET.

I. THE PROPORTION OF MALE AND FEMALE CHURCH MEMBERS.—We have received a quantity of replies to the queries in our last *Magazine* on the above subject, and a promise of others. But until our stock of facts is increased, inferences are somewhat unsafe: though this is clear enough, that our condition in reference to the male population of the kingdom is far from being satisfactory. The returns furnished show that the churches in the large TOWNS make the feeblest impression upon, and have the slackest hold of the men. The three villages on the list return the following proportions—82 males to 129 females; 140 to 170; 50 to 80 respectively: whereas the first three town churches on the list do not return a higher per centage of males than 26. And these are fair samples. Again we earnestly plead for more FACTS from both town and village churches, so that if possible we may find out wherein we fail, if we do fail, to commend Christianity to the sense and sympathy of our fellow countrymen.

II. LONG EATON.—We call everybody's attention to the following letter just to hand from our friend Mr. W. Bennett:—"In 1861, with the assistance of the friends at Sawley, the cause was commenced. For three years worship was conducted in an upper room. In 1864 a chapel, to seat 150 persons, was erected, to which a very small school-room was added some years later. This accommodation was then considered amply sufficient; but during the last few years the demands of the place have far outgrown the supply—the population of the town being over 6,000, the number of members nearly 80, and the Sunday school having increased to 170. The need for a new chapel has long been greatly felt, and the desire to obtain one is now taking a practical form, though attended with considerable difficulty, as the outlay will be large, owing to the high price of land in Long Eaton, as well as the advanced rate of labour. Two other denominations have recently built chapels at a cost of about £2000 each, and it can hardly be expected that the Baptist friends can obtain a place adapted to their needs for a much less sum. After several unsuccessful attempts to secure an eligible site, they have now an opportunity of purchasing land close to their present chapel, for which they will have to give over £300. As the members of the church (who are principally working-people) feel assured that their present

limited space is the great obstacle to permanent success, they earnestly commend their case to the sympathy of friends in the denomination, believing that, were the desired object attained, with the Divine blessing, a good Baptist cause might be raised in this rapidly increasing town. A bazaar in aid of the building fund will be held in Easter week (see advertisement)." We have wondered for years why we had not a better chapel at Long Eaton. The growth of population, the increasing activity of the place, the accession of Baptists to it year by year, its nearness to many of our churches, have made us wish and pray, every time we have thought of it, for a better chapel. We are five years behind time. The few friends there have worked right nobly. They deserve the largest help we can give them. Not a moment should be lost. Let our churches all lend a hand—a willing and generous hand!

III. HONESTY IN COLLECTING MONEY FOR CHARITABLE PURPOSES.—Three cases have been mentioned to us this week in which money was collected on the broadest principles of undenominational Christianity—whatever that may be—for buildings called Mission Halls, or Preaching Halls, or Union Halls, but which are really chapels for the sect of Plymouth Brethren. We were told at the same time that this practice is far too common, and is a sample of other and similar measures. We have no objection whatever to Plymouth Brethren having buildings; but we do object to underhandedness anywhere and for anything under heaven. Evangelistic zeal is a capital thing; but "fair play is still a jewel," and thoroughgoing honesty is a diamond of the first water.

IV. CARE FOR THE STRANGER.—At a meeting of members added to one of our churches during the year 1875, each one who spoke referred to the courtesy and kindness of the pew-openers to strangers as one of the chief influences constraining him to seek church-membership. Look after the "stranger within thy gates." It is one of the most natural and easy ways of doing good. The house of the Father is the true home for God's sons, and the place above all others where His children should be BROTHERLY.

V. EDITOR'S CHANGE OF ADDRESS.—For the sake of the post office servants, and to save delay, will our many correspondents observe at once that we have changed our abode to 6, WESTBOURNE PARK PLACE, PADDINGTON, W.

# Reviews.

COMMENTING AND COMMENTARIES. By C. H. Spurgeon. *Passmore & Alabaster.*

THIS is the second volume of the half-crown series of College Lectures now being issued by the President of the Pastor's College. It contains two lectures and a lengthy catalogue. The first lecture is a description of the principal features, and an estimate of the practical value to preachers, of the leading commentaries on the Scriptures. Strictly speaking, the catalogue is an appendix to this volume, and occupies over 160 pages of the two hundred of which the book consists. Immense labour has been bestowed in order to present such an elaborate list of books expository of the Bible, with a statement of the price, publisher's name, and brief but terse and pungent criticisms upon the serviceableness of each book. Ministers of slender means and large desires will find a terrible temptation to impatience and fretfulness, as they gaze on the vast stores of unattainable Biblical treasure; but in calm moments they will see how best to spend the little money they have, and what books to consult in adjacent libraries to which they may have occasional or habitual access. The suggestions of the second lecture, on commenting on passages of Scripture read in public worship, are of the highest value in themselves, and expressed with Mr. Spurgeon's usual vivacity and force.

SONNETS OF THE SACRED YEAR. By S. J. Stone, M.A. *Religious Tract Society.*

ALTHOUGH the sonnet has failed to make itself thoroughly popular, yet the fourteen lines which form its compass have always been welcome to our most gifted poets; and some of the finest and richest songs of Shakespeare, Milton, Wordsworth, and Mrs. Browning, are found in this setting. And with reason, for poetry, whilst the offspring of the fancy, is always seeking to become an exquisite and delicately elaborated work of art; and no poetic form yields itself more readily and fitly for such loving labour than this child of Italian song. Mr. Stone, in his valuable introduction to his sonnets, accounts for the unpopularity of the sonnet to some extent, and gives a brief but most interesting history of the work done in that vein. His sonnets are of a very pure and exalted order, full of compressed thought, chaste and elegant in language, often

quivering with emotion, graceful in fancy, and sweet, soothing, stimulating and spiritual in tone. Some are "gems of purest ray serene."

CECIL'S REMAINS. A new and enlarged Edition. *Stock.*

FROM our student days we have been pleasantly and profitably familiar with "Cecil's Remains," and have warmly appreciated the unction, fervour, and intellectual and spiritual force with which the popular preacher of St. John's Chapel, Bedford Row, handled every subject with which he deals. It is a store of precious gold for all Christians, and specially for Christian ministers and students. Of no edition is this so true as of Mr. Stock's republication. The arrangement is improved, the store is abundantly enlarged, and its usefulness greatly increased. It is the gem edition of a work which is one of the most precious treasures within the range of Christian life and experience.

WILLIAM BROCK, D.D. By G. W. McCree. *James Clarke and Co.*

MR. MCCREE'S memoir of Dr. Brock has, we rejoice to hear, reached a fourth edition. Rich in illustrative incident, forcible in setting, replete with details, and faithful to the life, it forms an admirably executed portraiture of the public life of the "first pastor of Bloomsbury Chapel." Let our readers purchase it at once, it only costs a shilling.

NATIONAL REPENTANCE THE PRECURSOR OF A NATIONAL TEMPERANCE REFORMATION, by D. Burns, M.A., *Tweedie & Co.,*

Is the 36th Annual Temperance Sermon in Church Street Chapel, Marylebone, and forms at once a clear, cogent, and persuasive appeal on behalf of Temperance, and a worthy continuation of the services established and sustained for so long by the late Dr. Burns.

HYMNS AND TUNES FOR SCHOOL AND SANCTUARY. *Haddon & Co.*

THIS is the first volume of a collection of the most popular hymns, chants, and anthems, suitable for public worship, Sunday schools, and Home. It contains more than two hundred hymns and tunes. The selection is comprehensive, various, and good. It is printed in the old and in the tonic sol-fa notations.

MOSES: A BIBLICAL STUDY. By Dr. Van Oosterzoe. *Edinburgh: T. & T. Clark.*

THE critical skill, accurate and extensive learning, vivid pictorial power, and glowing devotional feeling of the author of the "Year of Salvation" find an appropriate field for their exercise in the life and work of Moses. Anything better in the way of historical exposition we do not remember to have met with than these brilliant lectures of the great Dutch divine. The old story is made to breathe again. Its incidents are described with freshness and force; and its teachings are drawn out, and well applied to the circumstances, both of individuals and churches. Our readers, we are sure, will be charmed and profited by these picturesque and practical pages.

WHAT IS MAN?—THE SOUL WHAT IS IT? —THE SPIRIT IN MAN. By M. Grant. *Kellaway & Co.*

MR. GRANT'S method has this advantage—it will prove anything or nothing. He quotes texts, and so does the devil. In the Bible different words are used by different writers, in different ages, for different purposes, under different circumstances, and yet the Bible is treated as though it were issued yesterday, and from one mind, and in one volume, completed from Kellaway & Co. Nothing is gained by this method but the confusion of weak minds. Mr. Grant notwithstanding, man is treated in the Bible as different from the rest of the animal creation, as having *now* something in him or belonging to him that monkeys have not yet reached, and as having a destiny different from any other of God's creatures known to us.

LIFE IN THE INVISIBLE. *Stock.*

THESE thoughts on the state of the blessed dead are the result of much careful inquiry into the teaching of the Scriptures concerning the beliefs of the patriarchs, the prophets, the Jews, concerning an intermediate state, and also of the words of Christ on the same theme. The theory is patiently worked out, well expressed, and merits the candid consideration of all Bible-readers.

IN THE CORN FIELDS.

SAVED THROUGH THE CHILDREN. By B. Clark. *Sunday School Union.*

FREE and fascinating renderings of the stories of Ruth and Boaz, Jonah and Nineveh respectively; detailing the facts in a pleasant, cheerful, and suggestive way, rather than lengthily stating the lessons they contain.

THE COMPANION CONCORDANCE TO THE HOLY SCRIPTURES (*Stock*) is specially prepared for carrying inside the covers of a Pocket Bible. The size is only four inches broad by  $5\frac{3}{4}$ -inches long, and one-sixteenth of an inch thick, and yet it gives all the principal words found in the Bible, and contains reference to no less than 25,800 Scripture passages, being the smallest and most complete Concordance ever published. The inevitable drawback is, of course, that the type, though very distinct, is blindingly small. Besides the Concordance it gives an Index of the Bible, Tables of Scripture Coins, Weights and Measures, &c., &c.

ST. BOTOLPH'S. *Stock.*

A WELL-TOLD story of "Sundays Long Ago," by an Old Sunday School Teacher," showing some of the less obvious but most real effects of Sunday school life. The view given of an "Atheist's" innermost thoughts and feelings, of his high-toned resolve, pure aim, and genuine humanity, and of his ultimate acceptance of Christian faith and duty, is extremely interesting and instructive. It is a story of real life, and deserves to be widely read.

THE LORD'S SUPPER; WITH RECORDS OF EARLY PIETY. By W. Campbell. *The Book Society.*

A SCRIPTURAL and interesting account of the Lord's Supper, prepared for youthful minds, and showing that it is not a mass, or a sacrifice, but a memorial of the death of Christ. The "Records" are pleasant and cheering reminiscences of the devotion and piety of the author's children.

THE GREAT SALTERNS. By Sarah Doudney. *Religious Tract Society.*

A TENDER and touching story, told in Mrs. Doudney's best style. Out of a rich experience and a sympathetic heart the author of "Janet Darney" tells some of the deepest truths of life. Few will read it without being the better.

A SAILOR BOY'S ADVENTURES IN THE LAND OF THE SUN. *Rel. Tract Society.*

ANOTHER Robinson Crusoe-like story, and will be read by youths with scarcely less avidity. It teems with stirring incidents and hair-breadth escapes, and good feeling.

THE STUDY. THE PREACHER'S BUDGET. *Dickinson.*

BOTH these serials contain masses of preaching ore of the most precious sort. Preachers will do well to work it into their current sermons.

# Church Register.

\* Information for the Register should be posted on or before the 15th of the month, to 6, WESTBOURNE PARK PLACE, W., or it is likely not to appear.

## CONFERENCES.

The next half yearly CESHIRE CONFERENCE will be held at Nantwich, on Tuesday, April 4. Home Mission Committee will meet a 10.0 a.m. Conference business at 11.0. Devotional service at 2.30. Rev. J. Maden will read a paper at 3.0 In the evening, at 7.0, a special sermon will be preached by Rev. Chas. Williams, of Accrington, after which a collection will be made in behalf of the Home Mission Funds. It is earnestly hoped that this alteration in the Conference arrangements will secure a large representation of church members and delegates, and of the public generally.

WM. MARCH, Sec.

WARWICKSHIRE CONFERENCE.—By resolution of the last Conference the day of meeting was altered from Tuesday to Monday. The next meeting will be held at Gosford Street Chapel, Coventry, on Monday, April 10. The President, Rev. W. Lees, will deliver an inaugural address. The morning service will commence at half-past ten. Will the Conference Agents kindly show the rare stuff of which they are made, by securing a good contingent from each church. (See Advertisement.)

LL. H. PARSONS, Sec.

LANCASHIRE AND YORKSHIRE CONFERENCE was held at North Parade Chapel, Halifax, Jan. 19. The Rev. J. Watmough read a paper on "The best method of introducing members into our churches," was unanimously thanked, and requested to forward it for insertion in our *Magazine*. The afternoon business meeting was presided over by the Rev. I. Preston. All the churches in Conference reported, with two exceptions—baptized, 52; candidates, 25.

I. Resolved.—That we welcome the Rev. J. Brown into our midst, and assure him of our earnest wish for his success in his ministerial labours.

II. Preston.—1. That we gratefully acknowledge the generous aid of those churches who have already made collections on behalf of Preston, and would urgently entreat those churches that have not as yet collected, to do so at their earliest convenience. We also include in this acknowledgment all those friends who have sent personal aid.

2. That this Conference expresses its sense of the obligation under which it is

laid to T. Edelston, Esq., Solicitor, Preston, for his generous and gratuitous services in preparing the Preston Chapel Deed free of cost.

III. Manchester.—1. That the application from Manchester for counsel and pecuniary aid be referred to the Home Mission Committee.

2. That brethren Chapman, Gray, and the Secretary, confer with the Manchester friends respecting their application, and report to the Home Mission Committee.

IV. Brother D. Wilson, of Halifax, having sent in his resignation as Conference Treasurer, on account of advanced age, it was resolved, "That he be affectionately desired to withdraw his resignation, and continue in office as long as he is able."

V. That we cannot refrain from giving utterance to the sorrow which the recent death of our beloved brother, the Rev. W. H. Allen, has occasioned us. We thank God for the genial Christian spirit, those literary attainments, that pulpit ability, his busy and useful life, which endeared him to all who knew him. And we pray that his widow, with her dear family, may in this most painful and mysterious bereavement, be sustained by the consolations of the divine declaration, "A father of the fatherless, and a judge of the widows, is God in His holy habitation." Our kindest sympathy is also tendered to the church at Enon Chapel, Burnley, in their affliction, and trust that it may be sanctified to the furtherance of the Master's cause in their midst.

VI. That this assembly views with indignation and alarm the action taken by the Government in the *Fugitive Slave Circular* recently issued, regarding it as utterly subversive of our prestige as a nation in relation to slavery, and equally opposed to the judgment and feeling of the country at the present time, as retrogressive in policy, and calculated to cover us with shame on the part of all civilized peoples—as crushing the hope of liberty in the souls of the enslaved, and imposing a disgraceful task upon some of the noblest spirits of our countrymen—we therefore call upon the Government at once and entirely to withdraw the amended Circular as they have done the original one.

VII. That the Whitsuntide Conference be held at Wintown Street Chapel,



Loeds, and that the Rev. J. Brown read a paper in the morning on "The best means of promoting the edification of our Church Members." Discussion to follow.

W. SHARMAN, *Secretary*.

The MIDLAND SPRING CONFERENCE met at St. Mary's Gate Chapel, Derby, on Tuesday, March 7. In the morning, at eleven o'clock, a devotional service was held, at which the Rev. C. Clarke, B.A., presided; and prayer was offered by brethren Springthorpe, Wright, and E. Stevenson. Afterwards the Rev. G. Hill read a paper on "Our present political duties." Discussion followed, in which Messrs. H. W. Earp, F. Thompson, T. Thirlby, W. Bishop, G. Dean, E. Ellis, S. Smithard, and J. Buck, took part. On the motion of the Rev. Dr. Underwood, seconded by the Rev. T. Stevenson, Mr. Hill was heartily thanked for his excellent paper, and was requested to allow its publication in our *Magazine*. In the afternoon, at 2.15, the Conference assembled for business. Prayer was offered by the Rev. J. Parkinson. The chair of the Conference being vacant, by reason of the death of our honoured brother, the Rev. J. Wilshere, the Rev. C. Clarke, B.A., was elected Chairman for the year.

I. Reports were presented from the churches, which showed that 463 persons had been baptized since May 31st, 1875; 45 had been restored to church membership; and 153 were candidates. These numbers all exceeded those reported at the Spring Conference last year.

II. It was agreed that the Secretary write to the Rev. J. C. Pike expressing the deep sympathy of the Conference with him in his protracted affliction, and its earnest prayer that his life may be preserved to us.

III. Resolved,—That the church at the Mechanics' Hall, Nottingham, be admitted into the Conference, and be recommended for admittance into the Association.

IV. A letter was read from the Secretary of the Warwickshire Conference, suggesting that certain churches should be transferred from this Conference, in the hope that the Warwickshire one might thus be substantially strengthened. The churches mentioned having been communicated with, and desiring to continue in union with us, it was resolved,—That the Secretary be instructed to inform the Warwickshire brethren that he has written to the churches concerned, and that they wish to remain connected with our Conference.

V. Letters were read from the church at Boughton. Their chapel had been

closed for some time, and they requested the Conference to help them in finding a minister. Resolved,—That brethren Barwick, Hill, Marsden, and the Secretary, be a Committee, two of whom shall visit Boughton and confer with the brethren there; and that the Committee be empowered to take action, if need be, before the next Conference.

VI. Resolved,—That the Rev. H. Marsden, be requested to preach the sermon at the meeting of the Conference at Belper on Whit-Wednesday.

VII. The Rev. G. Hill was elected a member of the Provisional Home Mission Committee, in the place of the Rev. J. Wilshere.

VIII. Mr. Blount, of Derby, proposed that the Conference recommend the Association to arrange for a Local Preachers' Meeting during its week of session; and that the names of the local preachers should be published in the Year Book. After some discussion, the proposer withdrew his motion, on the understanding that the Secretary to the Association would bring the subject before the Business Committee.

IX. The report of evangelistic movements in connection with the Conference was read. It stated that Mr. Lacey, their agent, had accepted an invitation to the pastorate of the church at Whitwick; and that the society was considerably in debt. Resolved,—That the report be received, and the committee thanked for their services; and that the collection at the next Conference (not being needed for general purposes) be applied to reduce the debt.

In the evening, at seven o'clock, a public meeting was held, when addresses were delivered by the Rev. W. Evans, C. T. Johnson, and H. Marsden.

WATSON DYSON, *Secretary*.

## CHURCHES.

ASHBY-DE-LA-ZOUCH.—Feb. 16th, the congregation invited the members of the choir to a knife and fork tea in recognition of their regular and punctual attendance and efficient conduct of the congregational psalmody. The choir gave a selection of sacred music.

Feb. 23, the Young Men's Bible Class annual tea and meeting. Twenty-one members in the class. After tea addresses, music, and distribution of twelve prizes. At the previous annual meeting a collection was made to purchase a family Bible to be competed for in the class. Three marks were attainable every Sabbath—one for punctual attendance, one for repetition of Scripture, and one for a brief

essay on a Scripture character. The competition extended over six months. Maximum number of marks attainable, 75. Four members obtained the maximum in essays, repetition; but two of them failed once or twice in punctuality. Two, Mark Redgate Hatton, and Jesse Stanford, obtained the 75. The tie being announced by the pastor, a collection was made for the purchase of a second Bible.

**BARROW-ON-SOAR—NEW CHAPEL.**—We call the attention of our readers to the opening services of this new chapel. Our friends have worked hard and well. Let the opening of the new building be a rallying day for the churches in the neighbourhood. (*See Advertisement.*)

**BARTON.**—This year our annual church meeting was held at Barlestone, Feb. 29. There was a good representation of the church. The Secretary's Report showed that since Feb., 1875, we have baptized twenty-three; and received a few by letter. The reports from our various branches were cheering, and showed that the Lord is blessing the work of His children's hands, especially among our young men. For church and other purposes we have raised, during the year, £750. A public meeting was held at night, the pastor in the chair, at which addresses were delivered by our lay brethren, and the Rev. H. Wood, recently one of the ministers, who is now in Leicester preparing for mission work in Orissa. The hearts of the brethren are glad at what God has done for us, and they thank Him, and take courage.

**EASTWOOD, Notts.—NEW CHURCH.**—This church consists of twenty-three members, and was formed, Feb. 27. Revs. W. R. Stevenson, M.A., and E. Stenson, officiated. The work was commenced in Nov. last by five friends; now a church is formed, and 800 yards of land secured, in a central part of this rapidly growing district, for chapel and schools. Help is much needed, and will be thankfully received by the Treasurer, Mr. S. Barton.

**EPWORTH, Lincolnshire.**—This ancient church has just celebrated its 263rd anniversary of the cause, and the baptism, by John Morton, elder, of the Rev. John Smyth, Vicar of Gainsborough. Rev. E. Compton preached March 12, and on the next day 250 persons drank tea in the Methodist New Connexion school-room. After tea a meeting was held, which was numerously attended. The chair was ably filled by Mr. Mayhew, of Misterton. Speeches on different subjects were delivered by the Revs. J. Stutterd, W. M. Anderson, pastor, D. Senior, Compton of Lincoln, Charlesworth, Thornton, Wainman, and Barnes. Collections were made

for the Trust Deed, amounting to £14. It was quite an Evangelical Alliance. It was pleasing to have the presence of our friends from Crowle, twenty-four in number, with their esteemed minister.

**HUCKNALL TORKARD, Notts.**—A tea and concert in aid of the building fund were given, Feb. 29, by several young friends of the school. W. Hardstaff, Esq., presided, and Mr. S. Brown conducted the concert. The old chapel was crowded in every part. Addresses were delivered by Messrs. Buck, Calladine, and Revil. About £21 was realized. Our building fund has now reached £1,110, besides the land, which cost £375. We are just commencing our new chapel, which will cost us altogether about £4,500. *Surely, gentle reader, these figures will prove, as ably as the most exhaustive speech upon the subject, that we need help.* It is true, as we can testify, that God helps those who help themselves, but then we want the help of all good G. B.'s as well. Our friend and neighbour, the Rev. T. Goadby, B.A., says of us, "I have pleasure in recommending the case of the friends at Hucknall. The brave and bold enterprise in which they are engaged deserves to be encouraged." In October next (D.V.) we are to have a bazaar, towards which we shall be glad of help.

**HUGGLESCOTE—NEW CHAPEL.**—The friends at Hugglescote have built a new chapel and school-rooms in the village. Their opening services will commence on Good Friday. A great gathering of friends from neighbouring churches is expected, to sustain and help them in their noble enterprise, and we hope they will receive all the help they need. (*See Advt.*)

**LEICESTER, Dover Street.**—On Thursday, March 2, the members of the Young Women's Bible Class presented their pastor with Farrar's Life of Christ, four volumes of Spurgeon's Treasury of David, and a handsome pair of letter-racks.

**LONDON, Commercial Road.**—The annual church meeting took place on Jan. 25th. The treasurer reported a balance of £26, and it was unanimously agreed to present the pastor (Rev. J. Fletcher) with £20, and to raise his salary £24 for the coming year. The pastor's 24th anniversary was celebrated on Feb. 13th. Rev. J. Clifford, M.A., preached in the morning; and, we are glad to say, with all the old power and energy. On Feb. 15th over two hundred assembled for tea. A meeting was afterwards held in the chapel. Chairman, R. Johnson, Esq. Speakers—Revs. J. Clifford, W. Cuff, and W. J. Inglis. The audience was the best the chapel had seen for many years, and the addresses delivered were of a most

inspiring character. The pastor presented a report of the year's work, which showed, among other things, a net gain of thirty-two members, an increase of eighty scholars in the school, and an improvement of £80 in the weekly-offerings. The pastor also stated that the chapel renovation, entered upon just a year ago, at a cost of £426 5s. 5d., was more than paid for, he having a balance in hand of £4. The chairman, with a generosity warmly appreciated by the friends, added to his previous acts of kindness this also, that he converted the surplus into £14. The chapel is praised on all hands as well-situated, comfortable, and handsome, and with the above surplus as a basis, the friends hope, at an early date, to effect such other improvements as will make the chapel in every way a thoroughly efficient place of worship.

LONGFORD.—The annual meeting of the Tract Society was held on Shrove-Tuesday. Two hundred and forty had tea. A public meeting was held after, presided over by the pastor. The report, read by Mr. J. Stringer, showed that, with very few exceptions, tracts had been regularly circulated in the twenty-five districts into which the parish is divided. The meeting was subsequently addressed by Messrs. J. Johnson, I. Courts, J. Colledge, S. Liggins, and Jesse Smith.

LOUGHBOROUGH, *Baxter Gate*.—A tea meeting was held, March 6, to inaugurate a series of efforts to extinguish the debt upon the church property by the time of the Chapel Jubilee, Dec., 1878. The church is prosperous financially, numerically, and spiritually. £20 per annum have just been added to the pastor's stipend; and a vigorous, determined, and enthusiastic endeavour was commenced for the removal of the debt of £1,000. The tea was given by a friend, who has also promised to give the last tea of the series. The attendance was surprisingly large, and the profits realized £10 5s. £200 were promised at the meeting by a few friends, and "still there's more to follow." The next donation in the shape of a Tea will be given on Easter Tuesday, a third by the boys of the school, and a fourth by the girls, and so on quarterly up to the Jubilee. Arrangements are also made for holding a Bazaar. G. A.

MARKET BOSWORTH.—A tea meeting was held here on Tuesday, March 7. Gas has recently been put in this place of worship, and the object of the meeting was to raise money to pay for a chandelier that had been placed in the centre of the chapel. This was attained, with a few pounds to spare, which will be a nucleus for a fund that is being raised for the

renovation of the chapel. The meeting, after tea, was addressed by the Revs. J. Greenwood, J. Mabley, and Messrs. Houseman and Maides.

NORTHALLERTON.—March 14, Mr. Thorne, in the name of the subscribers, presented the pastor, Mr. Stubbings, £100 as a token of high esteem for him, and for his self-denial and persevering labours in preaching the gospel of Christ, and in visiting the sick. The church gratefully tenders thanks for the following donations towards the chapel debt—J. Sutcliffe, Esq., Slack, £1; J. Wilson, Esq., Darlington, £1; Miss Hill, Hull, £2; T. Hill, Esq., £1.

WHITWICK.—A public tea was held, March 7. Afterwards the pastor, Mr. J. S. Lacey, gave a lecture on "Love, Courtship, and Marriage." Both were well attended. The proceeds were devoted to licensing the chapel for marriages.

#### SCHOOLS.

BURTON-ON-TRENT.—On Sunday, March 5, a branch Sunday school in connection with Zion Chapel was commenced in a room temporarily hired for the purpose in Uxbridge Street. Fifty-six scholars attended in the afternoon, only six of which appeared to have been to any Sunday school in the town. The district is a very thickly inhabited one, and the teachers hope to secure ground on which to erect a suitable room, and confidently expect two hundred children who do not as yet go to any Sunday school.

DERBY, *Pear Tree British School*.—A tea meeting was held, Feb. 21. Two hundred present. Rev. G. Hill presided at the public meeting which followed. The report showed that the numbers had increased threefold since Jan., 1874. Mr. Bourne, Secretary of the British and Foreign School Society, spoke well of the work of the School. Addresses were also given by Messrs. F. Thompson and J. Chadwick.

HEPTONSTALL SLACK.—On Saturday, March 4, a meeting was held in the school-room to make presentations to Miss Sutcliffe, of Stoneshay Gate, who for many years has been devoted to the interests of the school, and who is about to leave the immediate neighbourhood. After the friends had enjoyed tea together Miss Ingham, of Highgate, gave to Miss Sutcliffe a beautiful illuminated Bible in behalf of the First Girls' Bible Class, containing a suitable inscription, expressive of gratitude for her services, and of high esteem for her Christian character. In behalf of other friends, the Rev. J.

Lawton presented an elegant dining-room timepiece in black marble, inlaid with malachite, bearing the following inscription—"Presented to Miss E. Sutcliffe, by the teachers, scholars, and friends of the Baptist Sunday School, Heptonstall Slack, March 4th, 1876."

#### MINISTERIAL.

**BROWN.**—The recognition services of the Rev. James Brown as pastor of the church at Clayton, near Bradford, were held, Feb. 29. Rev. R. Silby preached from 2 Cor. xii. 5. Afterwards 500 partook of tea. The Rev. W. Gray presided at the public meeting. Brother S. Barker, one of the deacons, on behalf of the church, stated the circumstances under which they had asked Mr. Brown to become their pastor, and gave to him the right hand of fellowship. Mr. Brown then gave his early experience in the ministry, and his reasons why he had accepted the invitation to the church at Clayton. The meeting was afterwards addressed by the Revs. J. A. Andrews, R. Hardy, and W. Smith. Proceeds of tea, £13 15s. 5d.

**PERRIAM.**—Mr. Arthur C. Perriam, late of Praed Street Church, Paddington, has accepted a unanimous invitation to the pastorate of the Eastgate Church, Louth, Lincolnshire, and commences his ministry, March 26.

**HOOD.**—Mr. Carey Hood, of the Pastor's College, son of our brother Rev. W. Hood, of Ford, has accepted the hearty invitation of the church at Nuneaton, Warwickshire.

#### BAPTISMS, FEB. 15 TO MARCH 15.

**BRADNINCH, Devon.**—Five, by F. G. Masters.

**BURTON-ON-TRENT.**—Three, by Dr. Underwood.

**DERBY, Osmaston Road.**—Twelve, by G. Hill.

**DERBY, Watson Street.**—Eight.

**EASTWOOD.**—Four, by W. R. Stevenson.

**HALIFAX.**—Three, by I. Preston.

**LEICESTER, Dover Street.**—Two, by W. Evans.

**LINCOLN.**—Two, by W. Sharman.

**LONDON, Praed Street.**—Eight.

**LONGFORD, Salem.**—Four, by E. W. Cantrell.

**MACCLESFIELD.**—One, by J. Maden.

**MEASHAM.**—Four, by W. Millington.

**NORWICH.**—Seven, by G. Taylor.

**STAPLEFORD.**—Four, by G. Barker.

**PETERBOROUGH.**—Four, by T. Barrass

**WEST VALE.**—Eight, by I. Preston.

**WISBECH.**—Twelve, by W. E. Winks.

#### MARRIAGES.

**HULL—BROOKS.**—Feb. 1, at Whitwick, by Mr. Lacey, the pastor, Mr. Edward Hull, of Ilston-on-the-Hill, to Miss Jane Brooks, youngest daughter of Mr. J. Brooks, Whitwick. This being the first marriage in the chapel, an elegant Bible was presented to the newly-married pair.

**JACKSON—CHAMBERLIN.**—March 14, at Archdeacon Lane Chapel, Leicester, by the Rev. W. Bishop, Mr. Edward Jackson, of Birmingham, to Sarah Ann, youngest daughter of Mr. W. Chamberlin, of Leicester.

#### OBITUARIES.

**FORD.**—Dec. 18, Harriet, the beloved wife of John Ford, aged fifty-five, after a very tedious illness, during which she was confined to her bedroom nearly ten years. Her patience was very remarkable; whilst she, by her piety and cheerfulness, recommended the exercise of true religion to all who visited her. She was greatly attached to the Baptist church at Congleton, of which she was a member, and did all she could to promote its success.

**WEBSTER.**—Among the many who have left the mother church at Barton Fabis for the church in heaven, not least worthy of notice is the late Mrs. Webster of Market Bosworth. She was baptized in 1825, and ever since has been a faithful follower of Christ. Although her pilgrimage lay along the lowly walks of life, her quiet goodness made itself felt; and her light shone, so that God was glorified. Constant in her attendance upon the services of the sanctuary, she set an example most worthy of imitation. Her delight in worship must have been great indeed, when for more than forty years she would walk four miles to meeting at Barton. A staunch and long tried friend of the Orissa Mission, she did more, perhaps, than her most intimate friends were aware. An orphan girl, who has since become a useful and honourable member of Christian society, was entirely supported by her for twelve or fifteen years. In addition to this, she had been a collector for the Mission since 1833. Thus, and in other ways, did she serve her Master. An unobtrusive, humble follower of the "meek and lowly" Jesus, she was fonder of work than of talk, and consequently more helpful to God's church. During the last two or three years of her life her mind had been weak; but she was carefully tended in her closing days by a good Christian woman, and quietly passed away in Feb., in her 88th year, from the scenes and sorrows of earth to the rest of heaven. H. W.

THE

# MISSIONARY OBSERVER.

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APRIL, 1876.

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## NOTES OF A VOYAGE TO ENGLAND.

BY THE REV. J. BUCKLEY, D.D.

### No. VII.—*Sicily, Gibraltar, the Bay of Biscay, and England.*

EARLY in the morning of the day after we left Malta, our ship was near to *Sicily*, but the haziness of the atmosphere prevented our having a clear view of the island. I must again ask my young friends to examine their maps, and must remind them of the references in my last paper to the stay of Paul and his fellow-passengers at Malta. After remaining three months on the island, they “departed in a ship of Alexandria, whose sign was Castor and Pollux” \*—the twin sons of Jupiter, according to ancient mythology, who presided over the destinies of seamen. In all probability this ship had “wintered” at Valetta, where ours was at anchor; and “landing at Syracuse,” it is said in the following verse, “we tarried three days.” † Syracuse, I may add, is the capital of *Sicily*, and is eighty miles from Malta. It was the birthplace of the famous Archimedes. But our course, as the reader knows, was more westerly than that of Paul and his companions; and here we must, though reluctantly, part with the voyagers of eighteen centuries ago. They “went towards Rome,” and we towards England, then a wild, barbarous country, sunk in idolatry, and subject to imperial Rome. The relative position of Rome and England has marvellously changed since that day; and God has raised us to a high position among the nations of the earth that we may communicate to other lands and peoples that precious gospel which has made us what we are, and that “where Britain’s power is felt, mankind may feel her mercy too.”

On this day, May 9th, we passed near to Pantallaria, which belongs to *Sicily*, and is a penal settlement. In the summer season it is resorted to by fishermen, who obtain here a large fish—larger, it is said, than a man, and which requires four men to take it. Sailing on the African coast, we were also on this day near the ruins of ancient *Carthage*.

On the 12th, at 3.15 p.m., we came to anchor at *Gibraltar*. The rock presented an interesting appearance. It is a great military fortification; and it seemed to me that it would be a very bad business for any enemy that might attempt to dispossess us; for the ships of war we saw would do terrible execution. *Gibraltar* has been in our possession since the year 1800. I must not omit to tell my readers that here we got news both from India and England, and that our English news was only six days old! We saw in the *Times* newspaper a notice of our ship entering the Suez canal nine days before. *Cape Trafalgar*, the scene of Nelson’s famous victory, was passed in the night. Many of my readers will remember that the name of Nelson’s ship was the “*Victory*,” and some may remember that Jay’s funeral sermon for the hero was from 2 Samuel xix. 2, “The victory that day was turned into mourning.” All enlightened christians must deeply regret that the private life of one who had rendered such services to his country should have been stained by the adulterous

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\* Acts xxviii. 11.

† Acts xxviii. 12.

connection with Lady Hamilton. The language of the Bible in reference to such sins and such sinners is solemn and terrible; and we should never speak of such things but with abhorrence. The next day *Cape St. Vincent*, the scene of Sir John Jervis's victory over the Spaniards in 1797, was in sight, and its appearance was very interesting. It was well that we were not in this region a day or two earlier, as by being later we mercifully escaped a hurricane, and only had what sailors call the tail end of it. On Friday night, the 14th, we entered the *Bay of Biscay*, of which thousands who "go down to the sea in ships," ourselves among them, have a very bitter recollection. The reader perhaps remembers Byron's line—

"And winds were rude in Biscay's sleepless bay."

But they were not "rude" when we passed on this occasion. It pleased Him "who gathereth the wind in His fists" to restrain its fury, and to vouchsafe to us a favourable passage, for which we felt thankful. But here we began to suffer from the cold, which as we entered the British Channel became much severer. Early on Monday morning, the 17th, Whit-Monday, the *English coast* was in sight; but sad to say, the first news received from the pilot was of the melancholy wreck of the *Schiller*, by which more than two hundred precious lives were lost. It awakened peculiarly solemn emotions, as many of those who found a watery grave were, like ourselves, returning to the fatherland, and had hoped in a day or two to receive the welcome of beloved friends. It was very interesting from six a.m. to stand and admire the varied beauties and loveliness of our English coast. "Forth in the pleasing spring His beauty walked." Old England, always lovely when the Lord renews the face of the earth, was as bright and lovely as ever. I am not going to be sentimental or poetic; but to write calmly and soberly, as becomes an aged servant of Christ; and I must say that we saw no scenery at any of the places at which we touched so verdant and lovely as that which now greeted our eyes. This is certain. But other thoughts, as was fitting, entered the mind, and awakened strong emotions in the soul. I thought of the living and the dead. I recalled with solemn and indescribable feelings some of the memorable events of twenty years. Again and again I could not but ask myself, Was I really looking on English fields and English homes; or was it all an illusion? But I must not go on. Suffice it to say that we felt that though there had been many dark and suffering days during these long years of absence, yet goodness and mercy had followed us through them all—and, let me add, will surely follow us to the end; and then we shall dwell in the house of the Lord for ever. At noon our noble vessel came to anchor in Southampton docks; and we had soon the pleasure of meeting our beloved relative, the Rev. W. Orton, who had come all the way from Bourne to welcome us to the dear old country; "whom when" we "saw" we "thanked God and took courage." And here endeth my story.

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### PRESENT OF A "PHANTASMAGORIA LANTERN" TO MISS PACKER FOR ZENANA WORK.

WE have great pleasure in stating that our friends, Mr. and Mrs. R. Johnson, of London, have sent out an excellent lantern, with slides and apparatus, for Miss Packer's work in Cuttack. The case was shipped by the *Duke of Sutherland, S.S.*, and will soon reach its destination.

The fondness of the Hindoos for pictorial representations is very marked. It is far more easy to reach their hearts through the eye, or the imagination, than in any other way. The slides are all coloured, which will very much add to the interest. They represent scenes in Palestine, Jerusalem, the Mount of Olives, Gethsemane, Bethlehem, Bethany, etc., and there are three sets to represent the Prodigal Son, Joseph, and Daniel. This will be of immense help, and the interest these scenes will excite can only be realized by those who know the character of the people. Our very warmest thanks are due to our friends in London for their trouble and generosity. Miss Packer has taken up her abode with Mrs. Lacey, who was one of the first to instruct the native women; her influence amongst the higher classes in the bazaars will be of service in the work.

W. BAILEY.

## LETTER TO THE SECRETARY FROM REV. T. BAILEY.

*Piplee, near Cuttack, Feb. 12th, 1876.*

MY DEAR BROTHER,—A few weeks ago I informed you of the alarming attack of bronchitis I found my dear wife suffering from on returning from my tour. I am now happy to say that, through God's great goodness, she has nearly recovered her former strength. The circumstance, however, caused me great anxiety at the time; and with previous experiences of the same kind, though not so serious, has forced the conviction upon me that I cannot safely be absent from home any long time together. The duties of the station, moreover, are so onerous and exacting, that even with the most robust health there is a constant strain on the energies. The case is unusually so this year, owing to the finishing work at the new chapel, and the building of the new bungalow. The former is now so nearly completed that we have made arrangements for the opening services, which are to be held on Lord's-day, March 12th. Our friends, not only at Piplee, but at the out-stations and in Cuttack, are looking forward with no little anticipation to the event, and we expect a large gathering of friends both native and European. The "big bell" is already in position, and is rendering excellent service by its clear and effective calls to worship. Its tone is very sweet, and is easily heard through our several christian villages; and I verily believe that it is in no small degree owing to its prompt and cheerful calls that several who had long neglected the public worship of God have now begun to attend again. We are all delighted with it, and regard it as a supplement to the new chapel whose value it would be difficult to over-estimate.

The work at the much-needed new bungalow is being pushed forward as rapidly as possible; but as we have to burn the bricks before building, and buy the timber in logs, except such as is supplied ready wrought from Cuttack by the kindness of Mr. Bond, it may be supposed that progress is slow and "worry" abundant. Nor even do "many hands" make very "quick work;" for during the past week we have had nearly a hundred persons employed, and abundant eloquence has been expended, though frequently, it may be feared, in making the worse appear the better reason. A literal regard, moreover, has to be paid to the Mosaic and very primitive injunction, "The wages of him that is hired shall not abide with thee all night until the morning." "At his day thou shalt give him his hire, neither shall the sun go down upon it; for he is poor and setteth his heart upon it; lest he cry against thee unto the Lord, and it be sin unto thee." Pay is consequently issued at the close of every day's work, and this adds considerably to our burden. On the whole, the works create a good deal of excitement in the neighbourhood, and considering the difficulties that are continually cropping up, it is wonderful that progress is as good as it is.

It will no doubt be remembered by your readers that one of our youths, Kopila Dass, applied to the late Conference for admission into the College to study for the ministry, and was accepted on the condition that his speaking abilities were such as could be favourably reported of. He accompanied us on our first tour in the Khoordah district, and has itinerated with the native brethren since, proving himself already a fair and useful speaker. In the meantime, however, the results of the Anglo-Vernacular Minor Scholarship Examination, held by Government in November, at which Kopila appeared as a competitor, have been published, and he has been successful in gaining a scholarship similar to the one obtained by Carey last year, *i.e.*, of five rupees per month for two years, on condition that he continue his studies at the high school, Cuttack. The question hence arose, whether he should accept the scholarship, or enter at once upon his studies at the College; and as his application had been conditionally accepted by the Conference, the case was submitted to the brethren, and it has been decided that he enjoy the advantages of the scholarship for the two years, and be eligible at the end of that time for admission into the College. We need more well-educated native ministers; and supposing that Kopila remains firm and faithful to his early choice—as I believe he will,—he has an exceptionally good opportunity of receiving the very best education the Province can afford.

Several others of our elder boys are leaving; and we are expecting a number of the girls to be married in March; so that our establishment will again be reduced. What is lost by the schools is, however, generally gained by the community; and with this we are well content.

## SITE OF THE NEW CHAPEL IN ROME—INTERESTING RESEARCH.

DEAR MR. PIKE,—The details of purchase of property in Rome which you inserted in this month's *Missionary Observer* would naturally lead to the expectation of additional information in the April number. To my great mortification, down to this moment the promised design and plans of the architect, which I expected three weeks since, are not to hand; but with chilling coolness Mr. Wall intimates that many such delays may be expected from Italians ere the work is completed; but by way of encouragement he adds, "All is going on right, and the mortgage that was on the property has been paid off." The next step will be to clear out the tenants of the shops and residences, who were under notice to quit in a month. Meanwhile a few outside friends have sent me nearly £18 as an earnest of the response that is sure to follow the appeal that must proceed from the Committee, when the plans have been submitted for approval.

This delay is the more annoying to me, as the personal responsibility is too heavy to carry across the Atlantic, and rest on my shoulders at Philadelphia for three or four months. I am "booked" to sail on the 15th of April, and I am pressing Mr. Wall to procure the plans in time for consideration before my departure.

Pending this Roman dilatoriness, an investigation of great interest has been started relative to the site which has been secured. All the local associations point to the history of names of high commendation in the letters of the apostle Paul, and it is one of the most generally received beliefs of those best acquainted with the Monti that a palace of the family of Pudens occupied, or was close by, the site which has fallen into our possession. A church edifice of the most ancient date, a convent, and a street, all have the name of "Pudenziana;" and in that street, near that church, and almost under the walls of that convent, is the area of five hundred yards and a group of buildings, now the property of our Missionary Committee.

An esteemed literary friend in London has instituted a research at the library of the British Museum, and in other directions; and he has furnished the following interesting extracts preliminary to further investigation. In a personal note my friend says, "I now send you the first instalment of information. . . . I have sent my secretary to the British Museum to search; and I have written to the author of '*Obscure Characters in the New Testament*,' to find out more about Pudens. . . . I shall always be really thankful if you can point out to me any way in which my poor services will avail in any work of this kind, in which I take a very deep interest." Then follow the selections.

Rev. W. F. Wilkinson, in "Personal Names of the Bible," says, "Two female names are recorded among those of the Roman Christians of the apostolic age—one included in the salutations addressed by St. Paul to the church at Rome, the other in the salutations of that church to Timothy. They are respectively *Julia* and *Claudia*. These are names implying connection with *gentes* of the HIGHEST RANK—the Julian and *Claudian*—to both of which the princes of the reigning dynasty were allied. We cannot be sure that Julia and Claudia were by birth members of these 'great old houses;' but it is far from improbable that they were, since it was quite as likely at Rome as at Thessalonica and Berea, that 'of the chief women not a few' and 'honourable women' of Gentile origin, should hear and believe the gospel. Some corroboration of the probability that these two women were members of the Imperial families is found in a remarkable salutation sent from the Christians at Rome to those of Phillipi, through St. Paul during his first imprisonment, 'All the saints salute you; but chiefly they that are of *Cæsar's household*.'"

In Brown and Faussett's Commentary—one of the most recent and most scholarly—the following interesting note appears:—"Pudens, Claudia, afterwards husband and wife (according to Martial iv. 13, xi. 54); he a Roman knight, she a Briton surnamed *Rufina*. Tacitus (*Agricola* 14) mentions that territories in south-east Britain were given to a British king, Cogidunus, in reward for his fidelity to Rome, A.D. 52, whilst Claudius was emperor. In 1772



a marble was dug up at Chichester, mentioning Cogidunus with the surname Claudius added from his patron the emperor's name; and Pudens in connection with Cogidunus, doubtless his father-in-law. His daughter would be Claudia, who seems to have been sent to Rome for education, as a pledge of the father's fidelity. Here she was under the protection of Pomponia, wife of Aulus Plautius, conqueror of Britain. Pomponia was accused of *foreign superstition*, A.D. 57 (Tacitus Annals, 3, 32), probably *Christianity*. She probably was the instrument of converting Claudia, who took the name Rufina from her, that being the cognomen of the Pomponian gens (cf. Romans xvi. 13, *Rufus* a Christian). Pudens, in Martial and in the Chichester inscription, appears as a pagan; but perhaps he or his friends concealed his Christianity through fear. Tradition represents Timothy, a son of Pudens, as taking part in converting the Britons. *Linus*—put third; therefore not at this time yet, as he was afterwards, bishop. His name being there inserted between Pudens and Claudia implies the two were not yet married."

"Pudens, mentioned in St. Paul's last letter as one of the faithful in Rome, derives his name from 'bashfulness' or 'modesty.'"—Wilkinson's, "Personal Names of the Bible."

"Pudens, a Christian friend of Timothy at Rome (2 Tim. iv. 21). Passbrock, the Bollandist editor, while printing the legendary histories, distinguishes between two saints of this name, both Roman senators; one the host of St. Peter and friend of St. Paul, martyred under Nero; the other, the grandson of the former, living about A.D. 150. Earlier writers are disposed to believe in the existence of one Pudens only. About the end of the sixteenth century it was observed that Martial, the Spanish poet, who went to Rome A.D. 66, or earlier, in his twenty-third year, and dwelt there for nearly forty years, mentions two contemporaries, Pudens and Claudia, as husband and wife (Epig. 4th, 13). Modern researches among the Columbaria at Rome, appropriated to members of the Imperial household, have brought to light an inscription in which the name of Pudens occurs as that of a servant of Tiberius or Claudius. On the whole, although the identity of St. Paul's Pudens with any legendary or heathen namesake is not absolutely proved, yet it is difficult to believe that these facts add nothing to our knowledge of the friend of Paul and Timothy."—Dr. Smith's Bible Dictionary.

In addition to the above extracts furnished by my friend, there is a very interesting historical preface referring to Pudens and Claudia in the fascinating story of "Pomponia; or, the Gospel in Caesar's Household," published by the Religious Tract Society.

Other information referring to the site of the home of Pudens it is hoped may be discovered; but I would prefer to show in a picture the design of the elevation to be erected on this famous historical site. THOMAS COOK.

P.S.—Since the above was in type, another very interesting summary of evidence relating to Pudens and Claudia has been received from the friend who contributed the above, which may be available for next month's *Magazine* or *Missionary Observer*.

A List of Preliminary Contributions for the completion of the chapel, etc., is forwarded with this postscript.

*Contributions in advance of the Appeal of the Committee for the New Chapel at Rome, received by THOMAS COOK.*

	£	s.	d.		£	s.	d.
Rev. T. K. Bland, Beccles . . . . .	1	0	0	Mr. John Skinner, Sudbury . . . . .	1	0	0
W. B. Hindle, Esq., Leeds . . . . .	1	0	0	J. Seuwright, Esq., Aberdeen . . . . .	0	9	11
W. L. Long, Esq., Balham . . . . .	2	0	0	Mrs. Searle, Plymouth . . . . .	0	10	0
Jno. Paterson, Esq., St. Andrews . . . . .	3	3	0	Mr. J. G. Winks, Leicester . . . . .	1	1	0
Jno. Robertson, Esq., Manchester . . . . .	5	0	0	Mr. E. Leybourne, near Durham . . . . .	1	0	0
A warm Friend of the Rome Mission	1	1	0	Mr. S. J. Leybourne, " . . . . .	0	10	0

Additional Subscriptions, to encourage the action of the Committee, may be sent to THOMAS COOK, 63, Granby Street, Leicester, or 59, Great Russell Street, Bloomsbury, London.

## MISSION SERVICES.

NOVEMBER 7th. I was at *Ashby and Packington*—places very familiar to me in the days of my “first love;” but in looking round on the congregation there were few faces that I could recognize. The evening text at Ashby was Mark xvi. 15, 16; and on this hangs a story which I must tell for the benefit of those who honour these humble notes with a perusal. Fifty-two years ago the late Secretary of the Society preached a missionary sermon at Ashby from the above text, or rather from the fifteenth verse; and it was, I believe, the *first* of the many missionary addresses he delivered there. I was then a little lad; and, sad to say, played truant that Wednesday afternoon, and walked from Measham to Ashby with a school companion, now dead, to hear that sermon. The congregation was select rather than large; and few, very few, who listened to the solemn tones of the preacher in October, 1823, heard the sermon in October, 1875; but the children and grandchildren of some of the hearers of that day united in the recent service, and the message was the same on this as on that occasion—the Gospel of Christ man’s only refuge and hope. The reflections which this incident awakened must not be enlarged on here, but humility, gratitude, and renewed consecration to the service of Christ were strongly felt. Meetings were held on Monday and Tuesday evenings at Ashby and Packington, both of which were presided over by Rev. C. Clarke, B.A., pastor of the church, and classical tutor of the College. Valuable help was given at the former by the President of the College, and at the latter by Mr. Millington, of Measham. Collections at Ashby beyond the average; but at Packington unfavourable weather affected both the congregation and collection. This is one of the churches that have steadily supported the Mission for more than half a century. Ashby is a rather tempting subject to those who would learn wisdom from the past; but I reserve my remarks on its antiquities, and on the worthies who centuries ago here witnessed for Christ, to a future time, if leisure and opportunity be afforded.

Nov. 14th and 15th I was at *Sheffield*, Mr. Wilkinson being the other member of the deputation. A glowing report has already been given of the services;\* and it is encouraging to the deputation to know that their labours were acceptable and useful. We hope our warm-hearted friends may get “*the three figures.*” The Mission has many hearty friends here; and happily the sympathies of many of the young have been enlisted in its support. I thankfully remembered the results of our visit here twenty years ago; and it was gratifying to hear one and another date their hearty interest in the Mission—an interest that has never declined—from that visit.

Nov. 21st and 22nd I was at *Mansfield*. Congregations pleasing—in the evening the chapel was quite full. The pastor of twenty years ago, Mr. John Wood, has long finished his holy and consistent course. At the Monday evening meeting J. Maud, Esq., presided. The report was read by Mr. Marsden, pastor of the church, and addresses were delivered by Messrs. Tolley (Independent), Cuttell (Free Methodist), Avery (Student at College), Robinson, and the deputation. Collections and subscriptions, £15 16s. 2d.—more than three times the amount collected in 1855.

Nov. 28th and 29th I was at *Old Basford*. The juvenile meeting was held on the Saturday evening, and was a very encouraging one. A little friend told me before the service began “to speak as I did to the Indians.” At the missionary meeting on Monday evening, W. H. Mallet, Esq., occupied the chair, and appropriately introduced the business. We were again indebted to the President of the College for important help; other speakers being Mr. Dyson, pastor of the church, and the deputation. A most satisfactory report was read by the local secretary. When I was in England before, Old Basford was under the sheltering wings of Stoney Street, and raised for the Mission £6 13s. 4d.; and at that time the total raised by Stoney Street, including Bulwell, Carlton, Carrington, Prospect Place, and Old Basford, was £53 17s. 4d. This year Old Basford alone sent £57 8s. 8d., and it was hoped that it would be raised to £60. It was gratifying to know that this increase of effort for the work abroad was not done to the neglect of any home object.

\* See *Observer*, Dec., p. 475.

Dec. 5th I was engaged at *Beeston* advocating the good cause. An interesting juvenile meeting was held in the afternoon. It was not convenient to have a missionary meeting; but the collections and subscriptions amounted to £30 5s. 1d., which is, I believe, more than in any former year. This is encouraging, as in 1855 I preached here on behalf of the Mission and collected £4.

Dec. 12th, missionary sermons were preached by the writer at *Stalybridge*, and in the afternoon a juvenile meeting, which was well attended and encouraging, was held. Collections and subscriptions £33 12s., which is much above the average. Nor should it be forgotten that from *Stalybridge* the Word of the Lord has "sounded out" as far as *Orissa*. Mr. Miller, who has been privileged to labour in the sacred cause for thirty years, was a member of this church, though not a native of this place. Mary Buckley (afterwards Mrs. Miller), who was stricken down in 1851, and who sleeps on the Pooree sands, was a member of the church here; and Mr. H. Wood, who has recently given himself to this holy service, is a native of *Stalybridge*, and was converted and baptized here. Others engaged in the home ministry think of *Stalybridge* as their spiritual home. Nor should we forget Mr. Woolley, who was for several years assistant minister at *Archdeacon Lane*, and who fell asleep in *Jesus* a few months ago.

Monday, Dec. 13th, a meeting was held at *Poynton*, a few miles from *Stockport*. Speakers—Mr. Walker, the pastor, Mr. Barrowdale, and the writer. This church was received into the *Connexion* at the last Association, and this was the *third* missionary meeting. The collections and subscriptions were in advance of the two former years, amounting to £10 2s. 10d. Here I ended my public labours for 1875.

Calmly reviewing my visits to the churches, I may say, in general, that the little books have done marvels; the organisation in many places is all that could be desired; the secretaries are all alive; and the collectors, juvenile and adult, are thoroughly interested in their work. No doubt there are exceptions; but I know that these remarks apply to a pleasing number of churches and schools. We are unquestionably a much richer people than we were in 1854 and 1855, and at that time the *Crimean* war pressed heavily on the resources of many. The christian rule of giving is, as God hath prospered us; and though we may be giving more than we did in former days, whether we are giving up to the divine rule is a question that each one must prayerfully decide for himself.

J. BUCKLEY.

**BIRMINGHAM.**—Interesting and successful services on behalf of the Foreign Mission were held here on Sunday and Monday, March 19th and 20th. On the Sunday sermons were preached in *Lombard Street* and *Longmore Street* Chapels by W. Hill and H. Wood. In the afternoon the two schools met in the latter place, when addresses were delivered by the minister of the place, who presided, and by the deputation.

On Monday afternoon a tea meeting was held in *Lombard Street* school-room, after which the Missionary Meeting was held in the chapel. Dr. Buckley was announced to attend; but during the afternoon a telegram was received to the effect that he had been taken very ill in *Derby*, where he had been preaching on the Sunday, and that the doctor had pronounced travelling dangerous. Fortunately Mr. Hill had not left the town when the telegram arrived, and was able to remain and supply Dr. Buckley's place. The presence of the latter was greatly anticipated, and the friends hope to have the pleasure of seeing his face and hearing his voice before his departure for *Orissa*. The meeting was presided over by the pastor, Rev. E. C. Pike, B.A. In his introductory remarks he regretted the absence of Dr. Buckley, and stated that, the other day, he came across an old volume, an extract from which he would read. The book referred to was the first volume of the "*The General Baptist Juvenile Magazine*," published in 1825, by the late Mr. J. F. Winks. The extract is from the December number, and is as follows:—

"*The Task Completed; or, the Successful Candidate.* We have received a number of lists of texts, collected by various young persons, upon the 'Fall of Man;'

these we sent to a neighbouring minister, who has examined them, and sent us the following statement:—

“John Buckley, of Measham, near Ashby, aged twelve years, had the best collection of passages on the Fall of Man, and arranged them in the best manner, in the order of Scripture: he is, therefore, entitled to the prize, having collected upwards of two hundred and fifty texts.

“Martha Leadbeater, of Birmingham, John Garland, of Barlestone, Thomas Cook,\* of Melbourne, and Joseph Wheatcroft, of Derby, were the next in order.’

“JOHN BUCKLEY appears, therefore, to be the successful candidate, and he will be presented with a copy of Mr. Pike’s ‘Persuasives to Early Piety;’ and as the above named have exerted themselves so laudably, they shall not go unrewarded, but each of them will receive a copy of Mr. S. Deacon’s ‘Prudens and Evangelicus.’”

Martha Leadbeater (though under another name), continued Mr. Pike, is here to-night; and had Dr. Buckley been present we should have had the takers of the first and second prizes; which would have been a remarkable circumstance considering it is more than fifty years since the prizes were awarded.

Addresses were then delivered by Messrs. J. Shillito (Independent), W. Hill, H. Wood, and W. Oates. Mr. Wood commenced by saying that he had been reminded of the text, “Cast thy bread upon the waters,” etc., for, as he came down from the pulpit on the previous evening he was spoken to by a friend whom he had lost sight of for many years, but who proved to be his old Sunday school teacher. He was pleased to find his teacher now the leader of the choir; and after so many years he was sure the teacher would rejoice that one of his scholars was about to go forth as a missionary to the heathen. The accounts were read by the respective secretaries of the juvenile departments, also for the Parent Society. Including a legacy of £19 19s. by the late Mr. G. Atkin, the total contributions amounted to £106 ls. for Lombard Street—a larger sum than in any preceding year. The amount from Longmore Street is not known to the writer.

W. HILL.

\* Now our well known friend the Excursionist.

## FOREIGN LETTERS RECEIVED.

CUTTACK—W. Miller, Feb. 15.

PIPLEE—T. Bailey, Feb. 14.

## CONTRIBUTIONS

*Received on account of the General Baptist Missionary Society from  
February 18th, to March 18th, 1876.*

	£	s.	d.	SACRAMENTAL COLLECTIONS FOR WIDOWS AND ORPHANS OF MISSIONARIES.	£	s.	d.
Bath—Dr. E. W. Eyre, for schools ..	1	0	0	Belper .. .. .	0	13	0
Billesdon .. .. .	10	0	0	Bradford, Tetley Street .. .. .	0	15	0
Derby, Watson Street .. .. .	6	1	4	Chellaston .. .. .	0	6	6
Halifax .. .. .	27	0	0	Coningsby .. .. .	0	7	0
Hitchin—Mr. and Mrs. G. Norton ..	5	5	0	Desford .. .. .	0	16	6
Kirkby-in-Ashfield .. .. .	27	11	0	Dewsbury .. .. .	1	13	0
Leicester, Friar Lane .. .. .	68	6	11½	Leicester, Friar Lane .. .. .	2	10	0
"   Archdeacon Lane .. .. .	72	18	11	London, Commercial Road .. .. .	2	10	0
"   Dover Street .. .. .	45	15	6	Loughborough, Wood Gate .. .. .	2	0	0
"   Carley Street .. .. .	1	12	0	Newthorpe .. .. .	0	5	0
Measham and Netherseal .. .. .	17	0	3	Quorndon .. .. .	0	14	0
Plymouth—Moiety of Collection at Baptist Union Missionary Meeting, less expenses .. .. .	20	5	0	Stoke-on-Trent .. .. .	1	10	0
Swadincote .. .. .	25	14	0	Walsall .. .. .	1	1	0
Thurlaston .. .. .	6	11	7½				

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

THE  
GENERAL BAPTIST MAGAZINE.

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MAY, 1876.

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WHERE ARE THE MEN ?

IN response to the appeal recently made for information concerning the proportion of male to female members in our churches we have received statistics from every part of the country, east and west, north and south ; and suggestions as to the cause of the admitted deficiency in the number of men in our communions that would half fill this *Magazine* ; and also descriptions of the best means of remedying this evil, embracing methods as diverse as the opening of the pulpit door to women ; the establishment of "British Workmen" Public Houses without "the drink;" the adoption of the "Free-Seat" system ; and the introduction of more manhood into the men who at present have the preaching monopoly.

One writer commends the courage which handles a theme of such difficulty and peril, as though we were dealing with a torpedo. A second thinks ministers have shown a cowardly fear of the topic, and is glad the silence is at length broken. A third, who enjoys the rare privilege of ministering to a church containing as many males as females, within a fraction, regards the discussion as derogatory to the dignity of the fair sex, and vehemently maintains that woman is as good as man ; and in effect, adds, in genuine Hibernian style, "and a good deal better too." To which enlightened creed, concerning the relative excellence of the sexes, we are Irish enough to subscribe with all our heart and soul and strength.

But to the FACTS. In only one village are the proportions at the normal rate of one to one : others come near that mark ; but in most of the village churches there are about two males to three females. The towns, and some "overgrown" villages, are easily divisible into two classes. Where manufacturers do not abound, and men do not work together in large numbers for *productive* purposes, but are engaged in shopkeeping, and other operations connected with the *distribution* of produce, the proportions average one to two : but in towns such as Nottingham and Leicester, mainly devoted to manufacturing industry, they run much nearer, though only in one or two cases do they actually reach the rate of one man to three women. This statement is generally confirmed by information obtained from churches outside of our connexion, of the Baptist and Independent order, so that whilst allowing due weight to solitary, exceptional, and explicable instances, we feel perfectly warranted in concluding that our churches are failing, in a deplorable degree, to bring the men of our large cities and towns into open

sympathy with the gospel of Christ, and practical adhesion to the institutions of Christianity.

Now as to the larger success of the village churches amongst men this is obvious. Life in the village is more open to general inspection than in the large and crowded town. The social conscience, which is in favour of a profession of religion, operates with untrammelled power in scant populations, and though it often works mischief and misery, yet it also produces good, in that it brings most villagers within hearing of the teaching of Christ, and into contact with His "living epistles." The man cannot hide himself. He lives out in the open-air. Everybody knows him. His pedigree is public property. "Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us?" His deeds are trumpeted by many tongues almost before they are finished. And *now* everybody says the Lord's House, and the Lord's-day, should be respected, and visits with censure those who oppose the popular demands. In the town all that is changed. Nobody knows his neighbour. Strangers live on the next "flat." And the law of "do as you like" becomes supreme. The stream of social conscience is lost in the sand-filled desert; and the impulse that was all potent at Whitwick and Isleham is not felt at all in Birmingham and London.

Moreover the dissipations of village life lack variety, and its scepticism wants energy. The chief competitor with chapel and church for the company of *men* is the public house, and that is the rendezvous of known sots, and of men whose character is out at the elbows. In the towns every hoarding is brilliant with advertisements of captivating music halls, of gay and demoralizing theatres, of crowded gambling saloons and casinos, all baited to the doors to catch *men*, and in eager and incessant competition with the preachers of righteousness. Perhaps a solitary Alton Locke may preach his scepticism from the village bench: but in the towns the scepticism that flatters men is an agitation, and the dissemination of doubt a prosperous trade. Many a believing village youth has lost his purity in the city music halls, and *then* framed his creed on the pattern of city infidelity.

These temptations of town and city life have the more force with men because of the exhaustive character of town business, the confining character of much town work, and the opportunities that work affords of a certain amount of fellowship. Men out in the field all the week, working alone, enjoy the gentle, quiet, and stimulating rest and society of the village sanctuary on the Sabbath: but men who have been at work in a close and heated factory for six days, not unnaturally welcome the opportunity of a stroll into "the Park," or across "the Forest," or out into the country, on a summer's Sunday morning. They like "to take it easy," some of them say; and others assert that they can worship God as well in "the temple of Nature" as in a badly ventilated chapel. Whereas women, who have been "keepers at home" all the week, and shut off from society, experience an exhilarating change in the fellowship of the faithful, and are more prepared for the public worship of the Sabbath by the very secluded character of their every day life.

Nor should it be forgotten that the village pastor has many more advantages of direct intercourse with the men about him than is the case in towns. He can chat with them in the fields and along the lanes.

He knows their domestic life, their children and relatives, their sorrows, their cares and hopes, and doubtless has many an opportunity of face to face dealing that rarely comes to the pastor of a church in a large town. One of our brethren, accounting for his notable success with men, says, "I go among the men whenever I can find them, in the fields, lanes, farm-yards, and anywhere where they can be met with; and without any *starchy officialism*, I warmly invite them to the week-evening services first." I have italicised the words "*starchy officialism*," for no doubt the absence of that element is as necessary as the presence of the pastor. But the point to be made is this: the town pastor *cannot* get these opportunities of conversing with men. His evenings are all occupied, or nearly so, with public work. He must visit in the afternoon, and then only women are at home. Hence, in towns, pastoral visitation becomes one-sided, and accounts in some measure for the much larger excess of women over men in our town churches.

But still the inquiry remains, What is it that gives the differences in the two classes of towns? Why should there be such a discrepancy between Peterborough and Halifax—the two cases that set this ball rolling? It is not, be it remembered, merely a difference between the *churches* at North Parade, Halifax, and Queen Street, Peterborough; but between the two *towns*. We are certain this is the case. Already we gather that other churches in Halifax give a lower percentage of males than North Parade. It is a difference, speaking broadly, due to the general conditions of life in these two classes of towns. In the shop-keeping towns the forces of village life are still at work, though in diminished amount. Social conscience is still uncomfortably strong, as witness the intolerable "gossip" of a town of ten or fifteen thousand inhabitants; but as in the village, so here, it works beneficently, to some extent, in bringing men under the influence of the gospel. There is also the same absence of feverish excitement, of red-hot scepticism, though in a less marked degree. The crowding of men together in their occupations in huge mills and factories, has not yet occurred; and there are fainter lines of separation between the bulk of the men of the town and those who are their superiors in education, in culture, and station. The tocsin has only just sounded in the agricultural centres for war between capital and labour; the war has been raging for years at the head-quarters of manufacturing industry. Political life, too, is less free, vehement, energetic, and active in the shop-keeping than in the manufacturing mind. Hence it comes to pass that whilst we get the manufacturers we lose the mechanics; we have the masters, but not his "hands;" and as the "hands" are a hundred to one of the masters, we find the disproportion of men in our churches over which we mourn.

Nevertheless we have something else to do than explain these facts. Christianity is not a system of specific conditions. It is universal; suited to all states of society—to the million-peopled city as well as to the hamlet; and if the church of the Lord Jesus only knew what to do, and how to do it, it is morally certain that she would have as many sons in towns as villages, and as many artizans as "masters," and as many men as women.

Anxious for all the guidance possible, we put the question at the head of this paper a short time ago to a leading minister of another

denomination. He despatched the problem by saying, "The men are in excess at the racecourse, the gambling table, the drinking saloon, and wherever there is anything low, gross, and corrupt; but wherever there is anything that is pure and good and beneficent, there you have the predominance of women." Admitted; but why? Is there some radical difference of nature, of faith-faculty, of conscience, of will? Are men and women alike human, actuated by the same motives, roused by the same appeals, governed by the same moral laws, made peaceful and strong by the same agencies? or do they differ fundamentally in mental and moral structure, and in such a degree as to account for the broad distinction above stated?

It is allowed that there are differences between men and women—differences of avocation, of training, and of social surrounding: but, for reasons too numerous to mention here, it is maintained that no such thoroughgoing difference of moral nature exists as to account for the facts before us. Christianity appeals to human nature in its radical elements. Its message is to the race: and it is no more and no better fitted for receptive, loving, and sympathetic woman, than it is for inquiring, reasoning, and energetic man. It is as perfectly adapted for the hearts and heads of both as the air for the lungs, and corn for muscle and bone. We resent with indignation the idea that the religion of the One Perfect Man is ill adapted for His brothers; that He who embodied the noblest manhood in His life and character is unable to satisfy the loftiest aspirations and largest demands of our fellow-countrymen. The current notion of the superior religious sensibility of woman, as a fundamental characteristic of their nature, has no more right to a place in this discussion than the hoary supposition that man has a rib less than woman has a true place in scientific anatomy.

Nor need it be said, save in the briefest way, that the deficiency of the masculine element is not explained by any reference to the stock of the human race as set on these isles. The census returns will not diminish the pressure of this difficulty to any considerable degree. There is an excess in the number of women, but it is slight compared with that we are dealing with; and so slight that our calculations need not be altered to meet it. The figures of the census are no answer at all to the question, "Why we get three women to one man on our church rolls?"

But are the men in the congregations kept out of the church by some folly of theirs or ours? Certainly not to any serious extent in the villages; nor even in the towns universally so much as we had thought. In some cases, but rather amongst other churches than our own, there is a considerable proportion of Christians in the chapel who are not in the church; but speaking broadly, it seems that the evil is that we have not got the men at all; they do not worship God with us; they do not hear us preach Christ's gospel; they do not come within the influence of our manifold operations. They pass us by with unconcern, as though our work was not theirs, and our sorrow and joy, our weakness and strength, did not spring from common sources.

There is the evil; what shall we do with it?

We will try to answer that question next month.

JOHN CLIFFORD.



# TEMPERANCE AND INTEMPERANCE IN THE BRITISH ARMY.

BY THE REV. G. W. M'CREE.

THE Duke of Wellington prohibited the establishment of temperance societies in the army, and woeful results followed his orders. In time, however, the authorities at the Horse Guards showed an inclination to ignore the old traditions, and allow, if they did not feel at liberty to actually sanction, the formation of regimental societies. The dreadful effects of drunkenness in the Crimea, and the grand exploits of Havelock's men in India, the labours of Miss Robinson, of Portsmouth, and the noble efforts of the Rev. J. G. Gregson, of Agra, the experiments on soldiers by Dr. Parkes, the healthy condition and fine discipline of soldiers who are total abstainers, and the influence of such gentlemen as Admiral Hall and Major-General Eardley Wilmot, have gradually, but surely, broken down the barriers, and there is now a free course for the advocacy of total abstinence in the army.

The testimonies against the spirit ration, and for entire abstinence from all alcoholic drinks on the part of soldiers, which have been borne by competent witnesses, are eminently worthy of consideration. When Sir Charles Napier reviewed the 96th Regiment in India, he made a speech to them, in which he said—"Let me give you a bit of advice, that is—Don't Drink. I know young men don't think much about advice from old men. But let me tell you, you are come to a country where if you drink you're dead men. If you be sober and steady, you'll get on well; but if you drink you're done for, you will be either invalided or die."

General Sir Robert Sale, the brave commander of the illustrious garrison at Jellalabad, bore this most impressive testimony—"The European troops, besides having insufficient rations, were without their allowance of spirits. I will not mention this as a privation, because I verily believe that this circumstance, and constant employment, have contributed to keep them in the highest health, and most remarkable discipline. From the 12th Nov. to the 18th April our men had no liquor; they worked six hours a day for a long time, besides three hours digging trenches and building walls, add to this being on duty six or seven nights out of eight with short rations; with all this hardship we were very healthy, and not a non-commissioned officer was reduced during that time, nor was a man tried by court martial. These facts are so striking that officers and men acknowledged that we were much better off without the ration of spirits than we could possibly have been with them."

The Rev. R. Gleig, Chaplain-General of the Army, said, "So long as English soldiers are encouraged and invited to regard the drinking of spirits as a privilege peculiar to their class, crime, as well as disease, will abound in the army whether it serve at home or abroad."

Such words as these must have weight with every thoughtful mind, and especially with those who desire the evangelization of the British soldier.

One of the most lamentable results of drunkenness in the army is the loss of their rank and emoluments by non-commissioned officers. One military man in India makes the following startling statement :—“ A short time since I made accurate inquiries in my regiment, and found there were fifty-four broken sergeants serving in the ranks at one time, nine-tenths of whom were broken for drunkenness. Of the terrible effect these fifty-four men had in weakening discipline and in lowering the status of the non-commissioned officers, who can tell? What respect can the young soldier have for his sergeants when in one company alone there were eight broken sergeants doing sentry go. I do not reckon in this fifty-four any corporals or lance corporals, although I have reason to believe that not less than one hundred and fifty reductions of the latter were noted in one order book alone, probably in twenty months time.”

An eye-witness of what he describes says, “ In May, I saw a Battery of R.A. marching to the north from Woolwich, they had thirteen prisoners marching in front of the battery, all for being drunk ; and at Ware, in Hertfordshire, the whole guard on the guns, in the market-place, was intoxicated.”

The medical officers of the army have recently given prolonged attention to the merits of total abstinence in relation to soldiers, and on this point the following passage by Surgeon-General W. C. Maclean, M.D., C.B., of Netley Hospital, will be read with interest :—“ For twelve years I have, at Netley, had unrivalled opportunities of studying the effects of habitual dram-drinking on the persons of our soldiers, and I add my testimony to the immense weight of evidence accumulated by medical men in civil and military life, to the effect that alcohol is one of the most active agents in causing degeneration of the human tissues, in other words, disease, premature decay, and death. If this be true, as I believe it is, those officers who, by precept and example, strive to wean their men from the practice of this our national vice, may with truth be said to be engaged in a patriotic work, and to deserve well of their country. Let me ask you to look at this alcohol question from another point of view. In order to fight to perfection, British soldiers must eat, and they must drink. Would that they drank less. There never appears to have been any lack of provisions, and vast quantities of spirituous liquors fell into our men’s hands at the siege of Delhi. Drunkenness became fearfully rife, entailing with it increased sickness, as well as a relaxation of discipline, which it was necessary to repress with an iron hand ! We all know the stake played for at Delhi. It was the Empire of India. Mark how drink put the issue in peril. Mark, also, that from the danger we were saved only by that unrivalled power of maintaining discipline which British officers have shown at all times, in all places, and all circumstances. That a cup of hot coffee is the best preparation for the fatigues of a march is indisputable, and it should never be omitted. It is much better that the men should have it before leaving the ground, and not at the half way halt, as was common in my time in India ; it invigorates them at starting, protects, particularly the young soldiers, against the griping abdominal pains to which they are subject, particularly in the dark and chilly hour preceding the dawn ; and the vigour it imparts, helps the system to resist the

miasma which at this hour is most freely evolved from the soil. It is worthy of remark that coffee was first issued to European troops, for this very purpose, on the advice of the great Larrey, during Napoleon's Egyptian campaign."

Great care is, of course, to be taken in the formation and management of Soldiers' Temperance Societies. The following extracts from the "Rules of the Soldiers' Total Abstinence Association" will, therefore, be read with attention by all who wish to join in this good work:—

"I. That this Association, be called 'The Soldiers' Total Abstinence Association.'

"II. That the object of the Association be, the formation of Total Abstinence Societies for the suppression of drunkenness in the British Army.

"III. That no Branch Society be formed in any Regiment, or Battery without the sanction of the Commanding Officer.

"IV. That the following pledge be used by all Societies:—'I promise, with God's help, to abstain from all Intoxicating Liquors except when administered medicinally or in a religious ordinance, so long as I retain this pledge.'" And—

"V. That no political or religious discussions be allowed at any of the meetings; and that membership be open to all ranks, women and children, without any respect to religious creeds."

The Rev. J. G. Gregson, of Agra, is labouring most successfully in the promotion of total abstinence in the Indian Army. He has instituted an Order of Merit, the medals for which are made at H. M.'s Mint at Bombay, and it is with great pride the men receive those tokens of honour. Mr. Gregson writes thus:—

"The following Societies take the *First place* on the Teetotal Roll, showing a return of more than 300 members. H. M.'s 65th, 375; H. M.'s 40th, 331; H. M.'s 14th, 314; H. M.'s 92nd, 304.

"*The Second place* is given to Societies showing more than 200 members. H. M.'s 59th, 237; H. M. 56th, 218; H. M.'s 54th, 214; and 55th, 207; H. M.'s 17th, 205; H. M.'s 73rd, 201.

"*The Third place* is given to Societies showing more than 150 members. H. M.'s 5th, 195; H. M.'s 7th, 174; H. M.'s 8th, 158; H. M.'s 11th, 157; H. M.'s 66th, 157; H. M.'s 62nd, 151.

"*Royal Artillery*.—The highest Divisional return is from Mean Meer, 148. *The First place* is given to C/19, showing a return of 62. The Second place, 3/5 37. B/11 36.

"*Garrison Societies*.—The First place is given to Umballa, 156 members. The Second Bombay, 75. The Third, Nynsee Tal, 55.

"*In H. M.'s 40th at Lucknow, E. Company* has the honour of having the highest number of members, consisting of eighty men, two women, one child, one bandsmen, and two drummers, making a total of eighty-six. The second highest is in the 65th, C. Company, which returns fifty-four members."

In another communication Mr. Gregson gives a summary of the work, and says:—"Our numbers were 4,343 at the close of the first year, June, 1874; and at the close of the second year, June, 1875, the

Teetotal Army in India mustered 6,242. The highest number of teetotallers in any one regiment in our last year's report was 352 in H. M.'s 65th Regiment. In this year's report the highest regimental return is 412 in H. M.'s 59th Regiment. During the year the following regiments have been the most successful in maintaining the greatest number of teetotallers. Five Societies have had from three to four hundred members belonging to them at one time, viz., H. M.'s 5th, 14th, 59th, 65th, and 92nd. The following ten have had from two to three hundred members, viz., H. M.'s 7th, 8th, 17th, 40th, 44th, 54th, 55th, 56th, 66th, and 77rd. The following ten have had from one to two hundred members, viz., H. M.'s 2nd, 3rd, 6th, 11th, 25th, 39th, 62nd, 68th, 72nd, and 85th. The remaining societies are under one hundred members."

One of the most successful workers in this cause is Miss Robinson, of Portsmouth. She has, in connection with the United Kingdom Band of Hope Union, established many Bands of Hope in the army, and upwards of one thousand medals at a time have been supplied by the Committee for Miss Robinson to give to soldiers' children who have kept the pledge more than a year. She has now opened the Soldiers' Institute at Portsmouth, where 2,000 men resorted last year, although no drink is sold on the premises, thus proving that the leaven of temperance is spreading rapidly both at home and abroad. Speaking recently at a meeting in Dorchester, Miss Robinson is reported to have said that "a little Band of Hope boy, after leaving school, went to sea, carrying with him his card of membership, several Sunday school gifts, and his New Testament. He had learnt to love Jesus, and was the 'butt' of the ship on account of being always praying. But one day when on a voyage, with a number of troops on board, a violent storm came on, and great fears were entertained that the vessel would go down. The seamen became alarmed, and now asked this little boy to pray, and they kept him praying nearly the whole time of the storm. He was quite calm and collected, 'For,' said he, 'if we go down I shall only drop into the hollow of my Father's hand,' for he had learnt at the Sunday school that 'God holds the sea in the hollow of His hand,' and he remarked he couldn't wish to drop into a better place. The seamen told him that if they came out of that storm all right, they would not laugh at him again, nor hinder his praying. The vessel rode out the storm, reached her destination in safety, and the little Band of Hope boy was made a blessed instrument in God's hand of winning many of the seamen to Christ. The Christians and teachers in the regimental schools were, as a matter of course, total abstainers, as were nine out of ten of the children, and in this respect they were far in advance of the civilian Christians."

Meetings of soldiers are often addressed by the agents of the National Temperance League, and hundreds have thus signed the pledge. Good Templarism, also, has its adherents in the army, and many soldiers' wives have joined the Order. As 10,000 men have now enrolled themselves in the temperance ranks, and their children are being trained to abstain, we may hope that British soldiers will become the most sober, happy, and Christian, the world has ever seen. At the same time, we long for the day when men shall learn the art of war no more, and the nations of the earth shall dwell in perfect peace.

## STUDIES IN PRESENT-DAY BIOGRAPHY.

### NO. II.—WALTER POWELL.

THE God of battles is also the God of business. There are God-given and God-guarded sanctities about the simplest transactions of trade. A commercial life is as sacred as any calling can be. "A *false* balance is *abomination* to the Lord; but a *just* weight is His *delight*." Industry, integrity, enterprize, truthfulness, are the foundation-stones of all honourable dealing between honest men; and these virtues also form the bases of agreement with the sympathies and antipathies of God. There is, then, no inevitable incongruity between devotion to business and devotion to God. The apostle Paul, who was himself a manufacturer and merchant, placed them on the same footing, for he exhorts the Roman Christians thus, "Be not slothful in business; fervent in spirit; serving the Lord." Thus the cardinal virtues of religion and commerce are the same.

It is to be regretted that they are not always found in harmonious combination—but they were conspicuously present in the subject of this sketch, and so his career and character will well repay the careful study of business men—especially young men, whose future peace and prosperity mainly depend upon starting their business life upon safe and sacred principles—upon seeking *first* the kingdom of God.

Just about the time of Walter Powell's birth his father experienced a double failure in business, and felt constrained to try his fortune in a fresh field. For this purpose he emigrated from London to Van Diemen's land—not as a convict, but as a colonist. Here he encountered many privations—falling a prey to disease on the one hand, and depredations on the other. Aborigines and criminals alike resented the intrusion of honest settlers. "Scenes were enacted or talked of in the presence of children which made them, when grown to manhood, hate the land of their birth, and fly to other shores."

Living at an out-of-the-way farm Walter was obliged to rely pretty much upon his own resources for means of recreation; and, boy-like, exhibited a fondness for marbles; but as they could not be bought, they had to be made. While baking some clay balls in the fire one flew out, hit him in the eye, quite depriving him of its use. His brothers and sisters were his chief playmates, and his mother his only school-mistress. She was well educated, refined, and pious, and having her children immediately under her care, did much to mould their characters aright. Walter grew up with a most reverent affection for his mother.

While a mere lad he narrowly escaped becoming a murderer. Madened by the insults of a convict game-keeper who called in question his right to shoot over an estate for which permission had been granted, and who most savagely shot two of his favourite dogs, Walter levelled his gun at the keeper's head and pulled the trigger, but fortunately the piece was not loaded, and so no harm was done. When only twelve years old he had a strong desire to relieve his parents of part of their burden. He obtained a situation in a merchant's office, where, ere long, a severe trial came upon him. He was charged with stealing a missing five pound note. Indignant and heart-broken, and unable to utter a

word, he ran home to his mother; who, conscious of his innocence, went back to demand an explanation, and was met with an apology—the misplaced note had turned up again. Altogether he spent eleven years at Launceston in the service of two masters, both of whom were satisfied with his youthful services.

As a consequence of his fondness for gymnastic feats he bore many a scar through life. In the attempt to leap from a swing-boat while in motion, he missed the opportune moment, was caught by the rebounding boat, thrown violently down, and his spine permanently injured, and through his foolhardiness became a life-long sufferer. Walter was once seen by his mistress to fling down a money bribe with which a man sought to secure some dishonourable service. He was generous beyond his means. With his first payment in his second situation he sent home a sack of flour and a chest of tea. For his sister and her husband he laid out all his savings in the purchase of a dray and a pair of horses when they were in difficulties. To a poor man who had no claim upon his bounty he gave £10 when he was only receiving £100 a year. As a youth he was dutiful, diligent, frank, honest, and generous, yet he lacked the "one thing needful." The accident to which reference has been made threatened to bring his life to a premature close. For months but slight hopes of his recovery were entertained. During his illness he was visited by Rev. N. Turner, a Wesleyan missionary, who was able gradually to convince him of his sinfulness, and then to disclose to him the Sinner's Friend. When he was permitted to come forth from the chamber of affliction he could say that threatened death had been the gate of life to him.

As soon as he was converted he commenced the consecutive reading of the Scriptures, making personal applications as he went along, for example, he learnt from Jacob's vow to systematically dedicate one tenth of his income to the Lord.

One thing that showed the sterling character of his piety was this. When trade was unusually depressed he worked like a slave to serve his master, and *insisted* upon the *reduction* of his salary until business was better.

From the time of his conversion he resolved to follow the Lord *fully*. Hence he sought to grow up into Christ in all things. He knew no division of duties into secular and sacred. All was to be looked upon as equally sacred, and every engagement made a means of grace. Yet he did not neglect those means of spiritual culture by which others had profited. He was most assiduous in his observance of all those helps which are specially identified with Wesleyanism; and in addition thereto, that he might keep up a constant self-scrutiny, he commenced a Journal, which he persistently posted up for twenty-three years, and the entries from which, intended for no human eye beside his own, reveal the strictness of his introspection, and the severity of his spiritual struggles, and the fervency of his aspirations, together with an account of his daily doings during half a lifetime. His object in writing up his Journal from day to day was, in his own language, "With the view of recording events which may prove interesting in the future, and of correcting those failings and errors which may be hindering the writer's course." There is a force of expression, and a robustness of thought,

and an absence of morbidity, in the extracts given in his biography, which make them very interesting and refreshing to read. Take a few samples to show how he endeavoured to be instant in season and out of season.

*Sunday.*—"I rose late this morning, and felt great condemnation in consequence; for we hold a prayer-meeting on Sabbath mornings at six o'clock, for the purpose of supplicating God's blessing on our labours as Sunday school teachers. The more I teach children, the greater impossibility I find of doing it effectually without first obtaining wisdom and simplicity from God" . . . .

*Monday.*—"Attended the love-feast this evening and was refreshed. I called again, with two friends, on R. B——, who appeared to be drawing very near to death. Our hearts were, for the first time, gladdened by his declaring that he believed God had forgiven him. We prayed with the dying man."

*Wednesday.*—"At a sale. Found the conversation, jokes, etc., of a most corrupting nature. O that I may ever watch and pray for that grace which will enable me to withstand when the enemy comes in like a flood." "One feels a strong disposition to get away from the bustle and 'strife of tongues,' and from the 'filthy conversation of the wicked.' Yet while we steadfastly set our faces against these things, we must not seek by solitude to evade duty, and flee from the cross."

His father, mother, and a favourite sister, had quickly followed each other to the eternal state. Walter felt that it was no longer well that he should be "alone;" so he took to himself a wife, who in all ways proved a "help meet" for him. He wrote on his wedding-day, "What a happiness that we both are endeavouring to walk in the way of life, and I believe each anxious for the other's spiritual welfare. We became convinced of our fallen condition through the same instrumentality. May the gracious God enable us to love each other as He in His own word commands us, and by that Word may our whole course of life be guided!" Very soon after his married life thus commenced, clouds began to gather. Trade fell so flat, that he felt that his father-in-law's business was no longer equal to the support of two families, and therefore, as the younger man, he must make a fresh venture on his own account. So he left Van Dieman's Land, and embarked for Melbourne, saying, "If Thy presence go not with us, carry us not up thence;" but the Divine presence did go with them, making the crooked places straight, and giving them such temporal prosperity as they had not dared to expect. But it did not come all at once. There was the planting of the acorn, and the anxious waiting for the first symptoms of vitality, and the careful watching and tending through laborious years of self-denial, before the oak was rooted and grounded. Still, gradually Walter Powell's painstaking endeavours were crowned with marked success, and he became one of the first merchants in Australia.

When he became a merchant in Melbourne, the population only numbered some 7,000. His push, tact, and principle soon made him a favourite among the adventurous colonists, and his trade grew with the growth of the city, which before his death increased to above 108,000 inhabitants. His worth once recognised, he was welcomed into the service of the church, and was soon filling those various offices which

fall to the lot of large-hearted and liberal-handed laymen. At this time he was doing the work which would fill up the time and tax the resources of half-a-dozen ordinary men. He shrunk from no responsibility on the plea of pressure of business, necessity for rest and recreation, lack of vigorous health, love of home life, or desire for mental culture; any one of which would have formed a sufficient excuse for a less thoroughgoing Christian. No; he meant to do as much as he possibly could for the glory of God and the welfare of his fellows while he was in the world; and it may be that he shortened his days by his intense and abundant labours.

After beginning modestly enough, and forming a fair connection, Mr. P. braved the perils of the deep. His object was to get acquainted with the heads of English firms, and also gain some knowledge of his native land. Having succeeded in his mission, he returned to Melbourne a little before the Australian gold fields were discovered. Everybody that could rushed off to the diggings. The city was deserted; and then people commenced to pour through Melbourne from all parts, delirious with the idea that they would soon all be wealthy. Walter Powell had the good sense to stop at his store and sell shovels and pickaxes at a premium, and so he suddenly grew rich. But mourning came to his home, while money filled his till. Two sons were born and buried in two years. No fewer than eight deaths in one branch or other of his family occurred within twelve months, which threw great financial burdens upon him, which he gladly undertook; for while riches increased, he had many admonitions not to set his heart upon them. His habits of systematic beneficence and spontaneous generosity were strengthened, not impaired, by sudden success. By wise husbandry and judicious investments, he made for himself a sound position by fair trading, while many lost all in pursuit of a phantom fortune. He felt that he was a steward of the wealth that passed through his hands, and with great discrimination he gave away hundreds and thousands of pounds in making provision for the present and prospective physical and spiritual wants of the people. He was instrumental in raising an Immigrants' Home, to which all the destitute were welcome, as they pressed anxiously to, or returned dejectedly from the diggings. He was prompt to provide additional church accommodation for the thousands who were crowding into the colony, and to send the gospel to the gold fields, to counteract as much as possible the prevailing lawlessness. He was instrumental in establishing one of the most useful institutions in the colony, viz., the Wesleyan Book Depôt, to which he gave £500. He also did more than any other man towards the founding of Wesley College, giving to the building fund £1,500, besides earnest personal service. These words will show by what motives he was actuated, "By the providence of God, I am placed in a most responsible position. *I must work!*—work for the Church, and, should the way be made plain, for the State also. No more shrinking, no more self-indulgence; but earnest, sincere, decided effort for the glory of God and the good of man. The ambition is noble—to do good and to be abundantly useful. May God, the source of all strength, give me grace and wisdom, and plainly indicate my path, and pardon my offences!"

He so trained and tried and trusted his *employés*, that he could leave



two of them in charge of his colonial business for months and years, and then, as a recognition of their services, make them partners in the concern. By such arrangements he was able to do his own business in this country, and on the Continent, and in the United States, and reap all the advantages of dealing personally with principals, and obtain all the benefits which cash payments procure over credit. By adopting this plan he was able again and again to pass safely through periods of panic without losing many pounds. While in England he had the opportunity of entering into partnership with a wealthy Tasmanian acquaintance in London. He embraced the offer, and then, like another Warren Hastings, felt that his ambition was satisfied, seeing that he had become a thriving merchant in the very neighbourhood from which his father had been driven by adverse fortune. In two years' time he became sole proprietor, and wrote in his diary, "May the God of all grace be honoured by the new firm in all our transactions; His will done, and His blessing secured!"

He broke down at the age of forty-six, when he ought to have been in his prime. He was heavily weighted all his life long through his youthful indiscretions. He was a great sufferer, and so he had great sympathy with sufferers, though he failed, like many energetic, enterprising natures, to take care of himself. He found this out when he was quite used up. He wrote to a friend, "My crime is that I have tried to do too much. I have wrought in my business and in the church like a strong man, when I ought rather to have nursed myself. I could not believe my doctors that I was killing myself, till one day head and hand refused to work for me any more. *That* convinced me that I *must* relinquish all my offices in the church, and set about repairing myself." But it was too late. Soon his sun set in a clear sky, while it was yet day. Beautiful as had been his life was his death. Grasping the hand of a minister who sat by his bedside, he said, "I have not to go to heaven to be with Christ; He is here (laying his hand on his heart); *He is here*—it is Christ *in you*—heaven within. I have Him *here*." His medical attendant said, "I have attended men of rank and men of genius—men who have made a stir and a noise in the world; but no man ever so impressed me as that man."

ROBERT SILBY.

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## A UNION CHURCH. WHAT IS IT?

A CORRESPONDENT wishes to know "what a *Union Church* is, and thinks it is time some definite ideas were attached to the words." He is right, for the terms are used in the most confusing way. So far as we have found, the description applies only to those churches where the *pastorate* is open to Baptist and Pædobaptist alike; and the two *modes* of baptism, viz., immersing and sprinkling, are practised; and the two *subjects*—believers, and children incapable of belief—are alike admissible to the rite. That, and that only, is a *Union Church*. A church that admits unbaptized believers to full membership, but has only one mode of baptism, viz., immersion, and one subject of baptism, viz., the believer, and restricts its teaching to that mode and subject, is not a *Union Church*, and ought never to be called such. It is what is called an "open fellowship" church, and admits within its society all who give credible evidence of conversion to God by faith in Christ Jesus, but teaches all such believers the duty of obedience to our Lord's command concerning baptism.

## CHRISTIAN WORK IN THE EAST END OF LONDON.

### No. V.—*The Crèche.*

It is not to be supposed that all the articles labelled German Pancakes, French Hats, and Swiss Confectionery, are the actual manufactures of Germany, France, and Switzerland. Enough that these wares are made after the *style* of the peoples whose names they bear. Just so is it with the various anecdotes related of and the amusing sayings ascribed to Scotch, Irish, Negro, Quaker, and other personages. There's many an "Irish bull" that isn't Irish at all, at all; and in large part the jokes attributed to other nationalities are, like artificial teeth, made to fit the mouths in which they are placed. For instance, we have seen it recorded that a Frenchman, having come to this country, noted with astonishment the wonderful care of the English people for babies; for as he passed by the beautiful grounds of a florist, in which two or three children happened to be playing, he beheld a sign-board bearing the inscription, "Nursery Gardens."

Now a Frenchman might very easily suppose a nursery garden to be a place for the training of infants; but he certainly would not be likely to note the fact with astonishment. To him such an institution would appear very natural. For more than a quarter of a century they have had in France and also in Belgium

#### DAY NURSERIES.

In Paris there is a vast nursery—under the control of government—in which abandoned infants, the children of the poor, and the offspring of criminals, are taken care of, nursed, fed, doctored, and trained in the most approved and scientific fashion. Infants that with us fall a prey to foul air, ill-treatment, bad food, improper nursing, uncleanness, and drugging with patent medicines, are there taken under the wing of the Assistance Publique department, and saved from disease, or the gutter, or the prison. 'Tis said that owing to this system the visitor in Paris will look in vain for such sickly, squalid, and wretched-looking infants as are to be found in the purlieus of Ratcliff, Westminster, and Seven Dials. Whether this be so or not, the French are certainly to be credited with a regard for poor little children, to which our system of poor-relief makes no manner of approach, and which has only very recently been imitated in this country by the benevolence and enterprise of private persons. The spacious nurseries in the Rue d'Enfer have hundreds of cradles, which are filled day by day, partly with resident infants, and partly with those brought every morning by their poor mothers, who leave them to be cared for while they go to work, and then fetch them home at night when the work is over. The rooms are lofty and spacious, the floors scrupulously clean, the long rows of swinging cots beautifully white, the toys all that could be desired to delight the infant mind, the sisters or nurses numerous and efficient, and the wet-nurses a merry, laughing, healthy lot of young women, gathered from all parts of the country. Outside are gardens, in which the children may bask in the sun; shady walks, where they can find refuge from the heat; and playgrounds where they may exercise their limbs and lungs. No wonder that under such a system the children are

saved from becoming pauper men and women, or turned from criminal paths to ways of honest industry.

While all this was being done in Paris, a very different system was allowed to flourish in London, until a public exposure of its iniquitous doings very much abated the evil. I refer to the system called

#### BABY FARMING.

This nefarious system was and is carried on even now, chiefly by women; but some of them have sleek-faced idle husbands as drunken as themselves. They put in the newspapers advertisements artfully framed, to meet the possible requirements of those who are really unfortunate, or who are as wicked as themselves. Here is a specimen.

“ADOPTION.—A person wishing a lasting and comfortable home for a young child of either sex, will find this a good opportunity. Advertisers, having no children of their own, are about to proceed to America. Premium £15. Respectable references given and required. Address F. X.”

That advertisement put in plain English means simply this. Any persons having a child which they are ashamed to own and afraid to destroy, may get rid of it in a quiet and respectable manner, and never see it again, by bringing the baby and £15 to F. X. Here is another.

“NURSE CHILD WANTED, OR TO ADOPT.—The advertiser, a widow with a little family of her own, and a moderate allowance from her late husband’s friends, would be glad to accept the charge of a young child. Age no object. If sickly, would receive a parent’s care. Terms, 15s. a month; or would adopt entirely, if under two months, for the small sum of £12.”

On reading that, fancy a poor work-girl who finds herself hampered with an infant for whom no father is forthcoming. With her hands free, she can only earn 7s. or 8s. a week. The temptation is great for such a mother. Indeed, some of them, as good and affectionate mothers as ever lived, do let out their children, and work like slaves for their maintenance, and even starve themselves for the baby’s sake. An inquest was held some time ago in St. Luke’s parish, London, on an infant seven months old. The baby farmer (a woman) to whose care it had been given got drunk, and exposed it to cold till it died. The mother paid the drunken nurse 4s. 6d. a week for the child’s keep, and that mother it was proved in evidence never earned at her trade of paper-bag making more than 6s. 3d. a week. Only think of it: 4s. 6d. for baby, and 1s. 9d. for herself. Some of these baby farmers make plenty of money by their trade. One woman named Mrs. Saville kept eleven children, and had 4s. 6d. a week with each. In general they prefer plump and healthy children, that want a deal of starving; for such children require little care, and can eat anything, while the mock adopters drink the money. The premium for adopting a child altogether is generally from £15 to £25. When the child is very young, the adopters sometimes get rid of it by leaving it wrapped up in a newspaper asleep on some doorstep; or more frequently, by taking the child when able to walk, but not to talk, to some strange part of the town, and there abandoning it. Some of these, when found, are taken charge of by kind-hearted people, and brought up as their own; and some are found by the police, who take them to the workhouse as “strays,” and there leave them to pass through perchance the experience of “Ginx’s Baby” or “Oliver Twist.”

Happily such a disgraceful and wicked system is less practised than it was some time ago; and happier still, other institutions are springing up of a truly Christian kind—institutions originated by private individuals, and supported by voluntary contributions—in which the children of the very poor can have the washing, nursing, feeding, training, and (when ill) medical attention, which at home they would never get. My first acquaintance with an institution of this kind was made last winter at George Yard, Whitechapel, or to be more exact, in Angel Alley—the Angel being a gin-shop. I was there shown, among the many agencies carried on under the active and devoted superintendence of Mr. George Holland, one called “The Nursery.” It was an establishment provided with twenty cots, for the accommodation of as many babies, between the ages of two months and three years. The idea of thus taking charge of the children during the day, thus leaving their poor mothers free to follow some employment, seemed to me very beautiful, and calculated to be very useful. I had heard of another institution of the kind, conducted on a much larger scale, and my curiosity being thus whetted, I promised myself at no distant date that I would visit

MRS. HILTON’S CRECHE.

As many as would like to enjoy the visit with me, will find next month’s Magazine, price twopence, the necessary ticket of admission.

J. FLETCHER.

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SEEN NO MORE.\*

2 Kings ii. 12.

THE removal of a remarkable man from the scene of his labours is an event demanding the thoughtful and sympathetic consideration of all intelligent on-lookers. The death of Aaron, the departure of Moses, and the decease of Samuel, were regarded as events of deep and sorrowful significance under the Old Testament dispensation. The cessation from their earthly labours of John the Baptist, of the martyr Stephen, and of the apostle Paul, must have touched the deepest feelings of many loving hearts in New Testament times. All along the line of the Christian ages the Church has had her seasons of affliction and sorrow, arising from the removal of her illustrious sons. Death has made great gaps in the ranks of God’s saints which could not easily be supplied. The removal by death of Augustine from among the Fathers, of St. Bernard from the Monks of the Middle Ages, of Luther from among the Reformers, of Bunyan from among the Puritans, of Wesley from among the Methodists, must have created vacancies not soon filled up, and occasioned sorrows not easily assuaged.

Our text invites us to consider, first, the removal from earth to heaven of one of the great characters of sacred history.

There is no character in the Old Testament Scriptures which stands out with greater boldness and distinctness than that of Elijah. He was a pillar of righteousness in an age of reckless licentiousness. The

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\* Being the substance of a sermon preached in Cemetery Road Chapel, Sheffield, on the occasion of the death of Rev. David Loxton, the senior Independent minister of the town, and a brave champion of Religious Liberty and Equality.

suddenness of his appearance, the severity of his utterances, the austerity of his living: his solitary musings, his wonderful miracles, his majestic appeals to heaven, give a marvellous grandeur and sublimity to his character. He left the stamp of his greatness on the age in which he lived, and his memory was cherished and revered through many generations.

Among all the children of men who have lived and laboured on earth, we read of only two who were permitted to enter into the splendours of immortality without passing through the valley and shadow of death. A devout patriarch and a righteous prophet were thus highly favoured. "Enoch walked with God: and he was not: for God took him." "He was translated that he should not see death."

Elijah was honoured in a similar manner. He was not permitted to taste death. Divine intimations of his removal from the scene of his earthly labours were given not only to Himself, but also to others. The sons of the prophets, as well as Elisha, were aware of what was about to take place. Elijah, with his successor, came to Jordan, and there the former smote the waters, and they went both over on dry ground. Fifty men of the sons of the prophets, were gazing with excited and anxious minds in the distance. And now the supreme moment has come. The wonderful change experienced by the prophet can only be given in the language of Scripture. "And it came to pass as they still went on and talked, that behold there appeared a chariot of fire and horses of fire, and parted them both asunder, and Elijah went up by a whirlwind into heaven." The sight must have been solemn, impressive, sublime. There was a supernatural magnificence about it well becoming the moral grandeur and sublimity of the life now brought to a close.

Having noticed the glorious departure of this ancient prophet, let us now speak a few words about another of God's servants, who has lately left the struggles and cares of time for the rest and glory of eternity. Death has recently made great ravages among the churches of the Baptist and Independent bodies. Dr. Burns was the last of a long list who have been removed by the stroke of death from the activities of our own denomination. Our Independent brethren have within a few months lost three distinguished men — Professor Charlton, of Plymouth; David Thomas, of Bristol; and now our neighbour and friend, David Loxton, of Sheffield.

The names of all these good and honoured men will live, and will be held in loving remembrance by succeeding generations. Let us cast one more parting glance on the character and work of Him who was nearest and dearest to us. My friendship with Mr. Loxton was of a general character, and I do not claim such close intimacy with him as some of his brethren enjoyed. I knew enough of him, however, to love and esteem him. For several years past, in company with other Independent and Baptist ministers, I have had the privilege of meeting him once a month and getting breakfast together. These have been seasons of fraternal affection, and often of holy enjoyment. In these social ministerial gatherings Mr. Loxton appeared to advantage. His fatherly character, his mature experience, his fulness of knowledge, his urbanity of manner, gave him a pre-eminence among his brethren. His reading of appropriate passages of Scripture often made deep impression

on those present. Who shall describe the vivacity, the variety, the perennial flow of his conversation? What sayings of distinguished men he could quote! What curious anecdotes he could tell! Perhaps in no circle outside his own home will Mr. Loxton be more missed than in our united ministerial meeting.

All who were favoured with Mr. Loxton's company must have been struck with his mental qualities. The external form of his head indicated dignity and majesty of mental conception. It was a fair index of the capacities and operations of his mind. Clearness of apprehension, logical and compact coherence of thought, thoroughness of investigation, were some of the leading features of his intellect. His range of mental cultivation was wide and diversified. Theology, mental philosophy, history, and the works of the great masters of fiction, had his close and thoughtful attention.

Lord Bacon classifies the faculties of the mind under the three heads of Reason, Memory, Imagination. The first two of these faculties were most fully developed in Mr. Loxton's mind. He was not destitute of imagination; but that could hardly be regarded as a prominent faculty in his mental powers. His memory was prodigious. I have heard him give from recollection portions of speeches delivered in the House of Commons years ago. The last time I saw him, only about three weeks before his death, our conversation turned upon the subject of travelling on the Continent. He was then hoping to see Rome with some members of his family. Speaking of Geneva, I happened to allude to the house of Diodati, in which Milton stayed during his visit in 1639. The name of Milton seemed to touch a secret spring in Mr. Loxton's mind. He asked me if I remembered a certain passage in his writings. I was not sure that I had read it. He at once gave it me from memory, and the passage occupied several minutes in the recitation.

There was one striking feature in Mr. Loxton's character which all who have mingled freely with him must have observed and appreciated—modesty and courtesy. There was an absence of all assumption and superciliousness in his general bearing. He could be indignant; but gentleness was the habit of his life. He attracted thoughtful young men. He felt an interest in their mental struggles, and endeavoured to promote their spiritual welfare.

Mr. Loxton's great work was preaching the gospel; and although I never had the pleasure of hearing him preach, my impression is that this was not done in a narrow and technical manner. His great breadth of mind did not allow his thoughts to be always flowing in the same channels. A deep and comprehensive thinker, and a wide and discursive reader, can never become a narrow and meagre-minded preacher. Subjects will be viewed in all their relations and bearings. The Bible will be studied in its organic unity. The gospel will be preached not in a set of dry and stereotyped phrases, but as a grand Divine message, satisfying all the wants of the soul, sanctifying all the relations and illuminating all the sorrows of human life.

But Mr. Loxton's work was not confined to the pulpit. His mind was keenly alive to all those great political questions affecting the honour of the nation and the well-being of his fellow-men. The citizen was not lost in the minister. Religion did not exclude politics from

his serious consideration. Christianity inspires and enforces the highest kind of patriotism.

Mr. Loxton bravely defended the principles of religious liberty and equality, not from a love of controversy, but because he believed that the general spread and universal adoption of these principles were essential to the stability and prosperity of the nation. Religious liberty—freedom of conscience—is an inalienable right inwoven into the texture of man's moral nature; and any government or political institution which invades that right, trenches on the prerogative of God and curtails the privileges of man.

State-churches must, in the nature of things, do this, and therefore their removal is closely connected with God's glory and man's happiness. Such seems to be the plain and inevitable teaching of the New Testament. A Christian minister, therefore, is not abdicating the high function of his ministry when he takes an active interest in questions of this kind. "Let every man be fully persuaded in his own mind." "Prove all things, hold fast that which is good." Let us not judge one another in these matters. Let each one seek to square his conviction by the Word of God, hold it fast, and act it out; but at the same time let him show charity to those who differ from him, and give them credit for being as sincere, as upright, as honourable, as himself.

The ecclesiastical descendants of those who put John Bunyan into prison for conscience' sake have lately erected a statue in honour of his memory. And it is not improbable that the time will come when Mr. Loxton's public labours in the cause of religious liberty and equality will be applauded by the descendants of those who now think his views erroneous and his cause unjust. Both judges and bishops reviled and persecuted Richard Baxter, in the days of his laborious ministry; now all sections of the community have united to do an act of honour to his name.

Churchmen some day may take a pride in lending their aid in erecting a memorial to the private character and public virtues of David Loxton.

Well, our respected and honoured fellow-townsmen—the clear thinker, the able preacher, the convincing speaker, the pleasant companion—has been suddenly taken from us. We shall meet his well-known form no more. We shall hear the familiar tones of his voice no more. No more will he enliven our meetings with his genial conversation. No more will he rally our spirits in the cause of truth and righteousness by his persuasive eloquence. Death hath robbed us of his mental treasures and his consistent example. Our father hath ascended into heaven. With almost the suddenness of the departure of Elijah, he has gone to be with God. We shall see him no more on earth. Our loss is his gain. The things he has been reaching after are now in his full possession. His loved ones who had gone before are now reunited with him in heaven. The problems which baffled his reason here are all solved there. The great white throne is unclouded; the Saviour's face unveiled; the golden city in which he walks is full of the light of God.

In the contemplation of an event, in some aspects so sad, and yet in others so glorious, we may use the language of an ancient seer—"Let me die the death of the righteous, and let my last end be like his."

GILES HESTER.

## ANOTHER GENERAL BAPTIST CHAPEL IN LONDON.

WHEN the New Connexion of General Baptists was formed in London more than a century ago, only two of the churches composing "the body" belonged to the metropolis: one, the ancient community now assembling in Commercial Road, East; and the other, the scarcely less ancient society worshipping and working in the Borough Road Chapel, South East. SIXTY years elapsed before a *third* church was added! Then Commercial Road sent out its light to the West, and it became focussed in the Christian assembly formed in Church Street, Edgware Road. After a brief interval a *fourth* church was created, and by-and-bye entered on its present abode in Praed Street Chapel, Paddington, in 1840. Praed Street church was thus the latest born; and it is a fact we record with indescribable painfulness that a whole generation has passed away before a *fifth* chapel is built. General Baptists are weak in the metropolis of the kingdom—*weak where they ought to be strongest!*

But better days are at hand. Fourteen years ago Praed Street church found it necessary to think about lengthening its cords and strengthening its stakes, but found difficulties on every side. Houses could not be bought either on the right hand or the left, and the chapel was already too long to allow us to think of extension in that direction alone. We were obliged to look for other quarters.

But it was *then* felt that the new site must be close at hand; and dwelling as we do in a crowded neighbourhood, we found it absolutely impossible to obtain a plot of ground on which to erect a larger house for God. Our difficulties appeared insurmountable. Site after site was attempted in vain. But in the year 1870 our minds were directed to the sale of the two houses, Nos. 4 and 5, Westbourne Park Place, about a mile west of our chapel.

A mile! Was not this too far away? The list of church members was examined, and it was found that more than half were resident within a short radius of the spot. Then was born the idea, that instead of leaving so capital a situation as Praed Street, we might improve and enlarge it as far as we could, and purchase the Westbourne Park site for a FIFTH GENERAL BAPTIST CHAPEL. Certain details, legal and otherwise, were examined, and we determined to go to the sale, and found ourselves the purchasers of the FREEHOLD of 64ft. by 120ft. for the sum of £2,560. At once we set ourselves right heartily and joyously to the business of paying for the site, and accomplished it in the following year.

Next came the question of making the most and best of the Old Home. It was thought we might add eighty let-able seats, enlarge the school-rooms, and increase the conveniences of the building, for about £500. We found we had to spend £1,000. This took most of our *surplus* strength for the next two years. We say *surplus* strength, for we have made it a point of conscience as well as of affection, whilst maintaining the ordinary "good works" of a Christian church, not to forget our denominational duties and privileges. We have been pleased to help in everything belonging to the General Baptist community.

Then, with Praed Street Chapel admirably situated, and made into one of the most useful buildings possible for its size, and in most respects well adapted to be the home and working ground of a Christian church, our hearts and hands were free to begin the task of occupying



the new site with a chapel. First we resolved to have £1,750 before commencing building operations. That sum, by the generous enthusiasm of the church, and the kindness of many friends, and specially of Mrs. Pegg, of Chesham, and Mr. and Mrs. Richard Johnson, we surpassed last year.

Ever since, except a break caused by our illness, we have been at work upon the plans and preliminary arrangements. Mr. J. Wallis Chapman, one of our deacons, whose excellent work is seen at Wisbech, Peterborough, Praed Street, etc., is our architect, and has supplied a design, the execution of which will cost £8,000, all expenses of furniture, etc., being reckoned in. We shall have sitting accommodation for more than 1,000 persons, fine school-rooms; sixteen rooms for classes, inquirers, library, vestries; large lobbies for conversation, and indeed every apparatus for "a church all alive." Not a penny will be wasted. No towering spires will salute the sky; for we cannot afford them, even if we wanted them. No painted windows will dim the light. Indeed, utility and economy will rule throughout. We shall have a real home for Christian hearts, a good drill-ground for young Christian soldiers, a large workshop for Christian toilers, and a large auditorium for preaching the glorious gospel of the blessed God in all its glorious breadth and fulness.

Mark, dear reader, the memorial stone is to be laid on or before Monday, July 3rd. We have only one-fourth of the cost of the edifice. We need £6,000 more. The immense difficulty of our work is only known to those who are doing it; we do not shrink from the difficulty; but we want sympathy and help. We have only three sister churches in the metropolis. Therefore we are compelled to appeal with all our ardour to our brothers and sisters in every corner of the denomination, and we do it most affectionately, earnestly, and hopefully. We are doing our utmost ourselves, and we confidently look to you, possessors of like precious faith, for large and liberal aid, on or before July 3rd. Every General Baptist in the kingdom, and out of it, should be represented in this metropolitan venture for Christ and His gospel. Can't we have a collector in every church? Dear brethren in the ministry, will you not speak a word for us? We beg our readers all to help. If we have been of any use to you in the work we have done in our *Magazine*; if we have any claim whatever on your sympathy as fellow-workers in the kingdom of Christ—stretch out the hand of brotherly help, and do it forthwith. Every half-sovereign given on or before stone-laying day is worth more than half-a-guinea afterwards! Cheques may be crossed *City Bank*, and P. O. Orders made payable to me at G. P. O.

JOHN CLIFFORD.

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"The 'GENERAL BAPTIST MAGAZINE' contains the third section of an essay by Mr. Clifford on 'The Miraculous Origin of Jesus.' He powerfully rebukes the foolish insolence of those who despise the witness of the heart, forgetting, in their cold intellectual pride, that the heart is the highest and best test for truths which lie within its own sphere.—Mr. W. E. Winks presents in a compact form the chief results of the latest discoveries in 'The Chaldean Account of Genesis.'—The 'Live Deacon' speaks a bold wise word in defence of grumblers and grumbling, believing, with Sir William Harcourt, that the latter is a thoroughly constitutional English luxury, without which no church or party would be complete. He looks a subject fairly in the face that is often treated in a very partial manner."—*Literary World*, April 7.

## THE UNION BAPTIST BUILDING FUND.

At the next Association at Derby an appeal is to be made to our friends on behalf of the Union Baptist Building Fund, to raise the amount at the disposal of the Committee to £5,000. At present our capital is only £3,000, which is a sum far from adequate to meet the demands of the churches. The original design of the Association was to make the capital £5,000; but several things have up to the present stood in the way. The wants of the churches are great and pressing; but we cannot satisfy them unless we have more money placed at our disposal. Unless the Fund is greatly strengthened, there must be disappointment and weakness in many of the churches applying for loans. We cannot supply one-fifth of the demands made upon us. I fear the churches have not yet realised the immense value of the help which the Fund is calculated to afford them. All that strenuous effort which is now necessary in so many cases to pay interest on debts, is so much force which wants freeing and turning into a spiritual direction. The Fund has already, even with the small capital it has, saved the churches a large sum of money. With only £3,000 at our disposal, we have contrived to lend to poor churches over £5,000—a fact which should convince all who look at it of the great value of such a Fund.

I am sure that the churches and the ministers have not had the claims of the Fund fairly made known to them, or we should have had ere this a much larger sum at our disposal. We have hitherto been afraid of taking up the time of the Association; but next June we intend to ask for a fuller consideration of our affairs, and my object in writing now is to remind the Business Committee of our intentions, and to ask the churches to empower their delegates to promise certain amounts on their behalf. One gentleman has promised £100 on certain conditions. We want a few more such promises, a few fifties, a few twenties, and smaller sums from individuals, and then we want promises from churches to bring up the rest of the sum required. We ought to raise more than £5,000. The Master's cause requires it, and that should be sufficient reason; but it would be possible to support our claim by merely selfish considerations.

Last year we had to defer action because the Association was not so fully representative of the denomination as was desirable; this year, when we are likely to meet in large numbers, I earnestly hope the brethren will come prepared for business in this direction.

N. HERBERT SHAW.

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### PROPOSED MONUMENT IN MEMORY OF REV. DR. BURNS.

THE friends of the late Rev. Dr. Jabez Burns consider a fitting tribute may be rendered to his career as an able Minister of the Gospel, an instructive Author, a veteran Temperance Reformer, and an eminently useful labourer in various fields of social progress and human welfare, by erecting a monument to his memory in the Paddington Cemetery, and a drinking fountain in Marylebone.

Many of our readers will be pleased to have an opportunity of expressing their regard for Dr. Burns' memory in this way. Subscriptions can be forwarded to Mr. C. S. Brayne, 3, Woodfield Place, Harrow Road, W., and to Mr. R. E. Farrant, 17, Buckingham Palace Road, S. W., the Treasurers; or to Rev. J. Clifford, 6, Westbourne Park Place, W.

## HOW TO MANAGE CHURCH BUSINESS.

### V.—*The Business Council.*

BY A "LIVE" DEACON.

I TAKE for granted that every church of the Independent or Baptist order has deacons; or members possessed of business knowledge and ability, on whom is devolved the responsibility of preparing the business for Church Meetings; conducting it through its successive stages in those meetings, and in the main carrying it out after it has received the approbation of the church. Such a Business Council is absolutely necessary for the wise, peaceful, and effective management of the affairs of the church. The political interests of the country cannot be managed by the 653 M. P.s who sit in the House of Commons, save through the agency of a Prime Minister and his Cabinet. Companies for commerce, for railway traffic, for the insurance of life and property, must have Boards of Management and Secretaries. Societies find Committees an inevitable part of their machinery, and all well-conducted churches have a Business Council, elected by the vote of the church, and authorised to prepare and regulate its affairs.

Whether they should be called "deacons" or not, I leave learned antiquarians to decide. To me the name is nothing; the work is all and in all. Louis XIV, of France, shrunk from applying the usual style of sovereign rulers to Oliver Cromwell, and said to Mazarin, "Shall I call such a fellow my *brother*?" "Aye," said the wise and wily Mazarin, "call him your *father*, if need be, if you would get from him what you desire." Divines and students of church lore may safely be left to solve the problem of the right and scriptural designation: it is a deacon's work and interest to see to the best ways of getting the work done.

I read some time ago a proverb in the writings of Francis Jacox, to the effect "that four fishes smelt at a bait, and turned their tails to it; one fish came by and swallowed it." That has often been done by churches. Many a bait has been laid in vain by Diotrophes and his companions, because those in charge have taken counsel together, and arranged for the despatch of church business in company. Evils have been foreseen. Difficulties have been met with calm intrepidity and fearless courage, because they have been previously measured. Bogeys that would have frightened a church meeting into hysterics have been privately disrobed, and found to have no more vitality than a dressmaker's dress-holder. Perilous chasms have been bridged over by thoughtful forecasting, and a high and safe road constructed where ruin was threatened; and so the truth of the wise king's proverb has been illustrated, that "without counsel purposes are disappointed, but in the multitude of counsellors they are established."

On this I need scarcely insist. It is more important to remember that the Business Council should be formed of the best men in the church; best, I mean, for the special work of managing the business affairs of the church. Their number is not so momentous a matter as their quality. An old ditty says, "When any difficult work's to be done, many heads can despatch it better than one." But that depends upon the heads. Two dunces do not make one wise man; and it may happen that the more the heads the more the muddle. Deacons, everybody admits, should be the "picked" men of the church. Paul's description of the qualifications for the office fills me with awe, and quickens the feeling I have of the immense responsibility of the post. I often wonder whether I know all it means. Never yet have I heard a discourse upon it, and yet I think our ministers could scarcely handle a more fruitful or necessary subject. May I quote it? "Likewise must the deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre, holding the mystery of the faith in a pure conscience. And let these also first be proved, then let them use the office of a deacon, being found blameless. Let the deacons be the husbands of one wife, ruling their children and their own houses well."

For *business* purposes, a deacon should be a man of tact and order, capable of self-control, always tolerant, able to yield as well as to stand his ground, and

quick in seeing which is the right thing to do; not stupid, if I may suppose such a manifest improbability as a stupid deacon, always manly and self-respecting, able to read and manage men, with no disposition to hector or over-govern, not vain or self-conceited, with an eye to future profit as well as to immediate expense, and a "talent" for business, either actually developed, or only waiting an opportunity to show itself.

For my part, I believe such men are not, as my reader was about to say, exceedingly rare. There are more of them in the churches than is usually supposed; and one of our failings is that we do not set such ability as this to diaconal work early enough; and therefore when it is wanted, it is either pre-engaged in parliamentary agitation, or parochial politics, or some other absorbing side pursuit; or else it is so encrusted with habits that it is almost impossible to get it into action. I have seen not a few comparatively inactive men, so far as church work is concerned, now of about fifty years of age, who might have been "developed" into "model deacons" had they been apprenticed to that work ten, fifteen, or twenty years ago.

That brings me to the question of the number of deacons for a church. Speaking broadly, my observation shows they are too few; and the few are too nearly of the same age. The Business Council should neither be too small nor too large. Of course no sane individual thinks the sacred figure of "seven" should always be reached, and when reached never exceeded. The rule is to be found in the numbers, condition, and necessities of the church. The government of the Isle of Man need not be lodged in the hands of 653 M. P.s and a cabinet of fifteen: its business will fare better with a Parliament of half-a-hundred and a cabinet of five. Each church should look to the adequacy of its diaconate for all the work expected of them, and the capacity of the church of really adding to its business force and power, and find in those two sets of facts the safe answer to the question, "How many deacons ought we to have?"

But it should never be forgotten that the faults of a small Business Council are likely to be timidity, slowness, want of venture, and a stand-still disposition. Two men will say "No" to a desirable proposition merely because of some difficulty, where seven would give a decided "Yes," and seventy would carry it with acclamation, and execute it in a week. A very small council of elderly men is lukewarm and timid, if not elegantly stagnant. A large assembly of comparatively young and inexperienced people is frequently inconsiderate, violent, and even enthusiastically rash. Many of the collisions in church life arise from the clash of the eager zeal of youth with the painful caution of age. Therefore it seems to me, for this and other reasons, that the diaconate should always include a fair proportion of young men; I mean, say, the men from seven or eight-and-twenty up to forty, as well as the "grave and reverend" seniors who are the stability and strength of every society. I have known several churches suffer from having its Business Council too small, and made up too exclusively of "old disciples." That church is to be congratulated whose business arrangements always show the far-reaching sagacity and wise carefulness of age blended with the venture and enterprise of dawning and maturing manhood.

One of the principal duties of this Business Council is to arrange and discuss the business to be transacted at the church meetings, and do everything possible that it may not be brought forward in a crude and ill-digested condition. Hence that first rule of what I may call the common law of our churches—"NO BUSINESS SHALL BE DISCUSSED AT A CHURCH MEETING WITHOUT NOTICE OF MOTION GIVEN AT A PRIOR MEETING." In some cases a rider to this is allowed, and there is much to be said in its favour, to the effect that "NEW BUSINESS MAY BE DISCUSSED WITHOUT NOTICE OF MOTION, IN CASE OF THE EXPRESS ASSENT OF THREE-FOURTHS OF THE OFFICERS OF THE CHURCH." The first law is the *Magna Charta* of the church's peace and efficiency; and the second stands to the first in the relation that the *Habeas Corpus Act* does to the Charter; it facilitates its working.

## THE JUBILEE OF MR. THOMAS COOK.

ON February 28th, 1826, a youth, not out of his "teens," joined the General Baptist church, Melbourne. His name was Thomas Cook. Few persons beyond the delightful little town of Melbourne knew this earnest, active, devoted young Christian; but now, throughout the wide, wide world, he is known as the "peerless excursionist," who conducts "parties" all round the world. It would appear that two years ago Mr. Cook settled in his own mind that if he should be spared to see Feb. 28th, 1876, he would visit the place of his mortal and immortal birth, and celebrate his Christian jubilee. Owing to a severe illness, he was not permitted to fulfil his purpose at the exact time, but having recovered he carried out his resolution on Monday week. To all the present members of the church, and a few others, he sent a most cordial invitation to meet him to tea at five o'clock in the Baptist school-room. All that were able cheerfully responded, and a very excellent repast, at Mr. Cook's expense, was greatly enjoyed by a large number of friends. Tea over, an adjournment was made to the chapel, where a public meeting was held, presided over by the Rev. W. Green, who was supported by a goodly number of friends from Derby and the neighbourhood. The proceedings commenced by singing "O God, our help in ages past," and the Rev. Dr. Underwood offered prayer. The chairman then made a few interesting remarks relating to the past history of the church, specially referring to Mr. Cook's connection with it. Mr. John Earp, the senior deacon, in a few earnest words, presented to Mr. Cook, on behalf of the church, a copy of the Holy Scriptures to commemorate his jubilee. The scholars of the Sunday schools also presented him with a writing case and envelope box. This brought Mr. Cook to his feet to deliver an address, in which he wished to deal with the past and present of his eventful and remarkable career. He commenced by expressions of deep gratitude to God, and then recounted his recollections of such honoured and esteemed servants of Jesus Christ whose dust lay in the burial ground adjoining the chapel, as John Earp, John Pegg, Joseph Scott, John Barbrum (who was seventy-three years in the employment of the present Mr. Samuel Robinson's family), Joseph Smithard (uncle of the well-known and esteemed temperance advocate, Mr. Simeon Smithard), and last, though not least, his sainted mother, who was the daughter of Thomas Perkins, once the respected minister of the chapel, and was one of the seven men who walked from Leicestershire to London to found a new society of Baptists. He then went on to say that in the earliest years of his life he was a scholar in the Wesleyan Sunday school; but at the age of thirteen or fourteen he left and went to the Baptist school, where, to use his own words, "having found as he thought the more excellent way," he at length became united with them in church fellowship. In the school he was first a scholar, then a teacher, and afterwards superintendent. At the age of twenty he became a village missionary, and was employed for the first year or so at a salary of £36 per annum; but on account of the great kindness of the people among whom he laboured giving him so many presents, and, we judge, in inviting him so frequently to their social board, they lowered his salary to £26 per annum. When at Market Harborough, he joined the Temperance Society, and now commenced his career as an excursionist. The temperance friends of Leicester wished to be present at a temperance demonstration at Loughborough. Mr. Cook suggested a special train for their conveyance. Such a thing had never been heard of; it was startling, but it struck, took deep root, and brought forth much fruit. Another and another special followed this, first to Nottingham, then to Derby, then to Liverpool and North Wales, then Scotland, then across the Channel, then over the Atlantic, then all round the world. Thus was his fame as an excursionist established, and as he related this simple tale, he gave some very interesting sketches of his experience. He bore unhesitating testimony to the value of the Bible, and as the result of his experience in Palestine, etc., urged its use geographically and historically in our day schools. The meeting was further addressed by Mr. Simeon Smithard, T. Hill, Esq., treasurer of the Baptist Missionary Society, and by the Editor of the *Baptist*.

—Derby Reporter.

## JOHN AND THE POSTAGE-STAMP.—FOR THE YOUNG.

JOHN was a boy who "lived out." Every week he wrote home to his mother, who lived on a small rocky farm among the hills. One day, John picked up an old envelope from the kitchen wood box, and saw that the postage-stamp on it was not touched by the postmaster's stamp, to show that it had done its duty, and was henceforth useless. "The postmaster missed his aim then," said John, "and left the stamp as good as new. I'll use it myself."

He moistened it at the nose of the tea-kettle, and carefully pulled the stamp off.

"No," said conscience, "for that would be cheating. The stamp has been on one letter; it ought not to carry another."

"It can carry another," said John, "because you see there is no mark to prove it worthless. The post office will not know."

"But you know," said conscience, "and that is enough. It is not honest to use it a second time. It is a little matter, to be sure; but it is cheating. God looks for principle. It is the quality of every action which He judges by."

"But no one will know it," said John faintly.

"No one!" cried conscience, "God will know it; that is enough; and He, you know, desires truth in the inward parts."

"Yes," cried all the parts of John's character, "yes, its cheating to use the postage-stamp the second time, and I will not do it."

John tore it in two and gave it to the winds. The boy won a glorious victory.

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## CHILDREN, BIRDS, AND FLOWERS.

How fair are the lilies, what fragrance they yield,

Unwatched, and untended by man,  
For the Lord gives them beauty to brighten the field,  
And the flowers are a part of His plan:

Let me never despair  
Of His love and His care;

If He thinks of the flowers, if on fields He has smiled,  
He will care so much more for a child.

There is not a sparrow that cleaves the blue air  
Unnoticed by God in its fall,  
For He made them, He knows them, they all have His care,  
And He loves them although they're so small:

Let us bless His great name  
For the lesson so plain,

For He means us to know that we're thought of above,  
And that each little child has His love.

The moss grows unseen in the niche of the wall,  
But could not be there without God;  
And the dew-drops that find it when rain cannot fall,  
He has purposely scattered abroad:

So in my lowly place  
I may still feel His grace,

For the dew of His kindness will come to me there,  
And He blesses in answer to prayer.

As we in His beautiful image were made,  
He loves us beyond all beside;

Oh! it grieved Him when sin made that image to fade,  
And to give the lost beauty He died:

And He now from His throne  
In the heavenly home

Still is saying with love that is boundless and free,  
"Let the little ones come unto Me."

## SCRAPS FROM THE EDITOR'S WASTE BASKET.

I. SOME time ago an appeal was made on this page, signed by W. Evans, N. H. Shaw, and the writer, for funds designed to express the regard of former Chilwell Students, and of the churches, to the President and Tutor of the College during the years 1857—1873. Owing to circumstances I need not state, only that part of the plan is carried out which refers to the late Classical Tutor; and it is strongly desired to complete the arrangement at or before the next Association. It is thought desirable to establish an "UNDERWOOD THEOLOGICAL PRIZE FUND" for the Students of the College; for by this process long and laborious services will be recognized, and theological studies will be stimulated. Will the brethren, therefore, collect funds as quickly as possible, and forward them to the Treasurer, T. W. Marshall, Esq., Loughborough?

II. MANSFIELD.—This is the age of reporters. Everything is reported; and "if one half the world does not know how the other half lives," it will not be from any lack of reporting. Our church life is almost as open as our political and public life. The local newspapers make the photographing of the religious activities of the churches a "leading feature" in their bill of fare. Each of our churches have their turn. A paper just to hand contains an interesting account of Baptists in general and of the General Baptist church at Mansfield in

particular. The sketch is well done, and the story told is one of past success and present activity and hope. A good and practical discourse of Mr. Marsden's is given, and the whole order of service described, so that the miscellaneous readers of the newspaper may get a clear idea of the people, their teacher, their modes of worship, and their spirit. This process of reporting will do some good. It will remove prejudice, increase sympathy and catholicity amongst Christians, and give outsiders an opportunity of knowing what sort of people we are.

III. AN INDIA RUBBER MAGAZINE!—Will brethren have mercy upon us? We have not yet patented our India Rubber Magazine. As soon as it is ready we shall print all that is sent us, including all that our CONFERENCES order to be forwarded; all that comes without being ordered; all that we can produce in our own factory—which is not a little; and last, but not least, all the poetisings of an innumerable company of worshippers of the poetical Muse, in whose august presence we deferentially take off our Editorial hat. The fact is, General Baptists need a weekly magazine. We are obliged to hold over this month several pages of Reviews, "Crow's Nest," indeed a box full. Correspondents and contributors, in the plenitude of your compassion, have mercy upon us! We are trying to do our best.

## OUR NEXT ASSOCIATION.

I. PRINTING THE AGENDA OF ASSOCIATION BUSINESS.—By resolution of the Wisbech Association the Agenda of business are to be printed and circulated as early as possible among the ministers and representatives. In order that the said list may be as correct and full as possible, ministers and representatives who intend to introduce any item of business must please give notice of the same to the Secretary early in June.

II. MINISTERS' RECEPTION COMMITTEE.—The Members of the above Committee are are the Revs. G. Hill and E. Stevenson, Messrs. T. H. Harrison, F. Thompson, and W. Bennett. Ministerial brethren who have become pastors of General Baptist churches, and whose names do not appear in the List of Accredited Ministers of the Denomination as published in the Year Book, 1875, are hereby reminded that they should make application to the above Committee before the Association, in order that their names may appear in the next published list. Letters to be addressed to the Rev. George Hill, Derby.

*Ashby-de-la-Zouch, April, 1876.*

C. CLARKE, *Association Secretary.*

III. PERSONAL MEMBERS.—As many Christians holding General Baptist convictions reside in districts where General Baptist churches are not accessible, provision is made for personal membership of the Association. Application should be made to-day to the Secretary, REV. C. CLARKE, Ashby-de-la-Zouch. Write at once.

IV. The friends at Osmaston Road have the arrangements for the Association well in hand, and intend doing all they can to make the gathering a very happy and successful one, and will therefore be glad to receive suggestions from friends on any point affecting the comfort of the visitors. Mr. P. BOTHAMLEY, No 4, CHARNWOOD STREET, is the local Secretary, to whom all applications for "beds" should be sent on or before June 9th.

# Church Register.

\*\* Information for the Register should be posted on or before the 15th of the month, to 6, WESTBOURNE PARK PLACE, W., or it is likely not to appear.

## CONFERENCES.

The LONDON (SOUTHERN) CONFERENCE will meet at Chesham on Monday, May 22nd. Rev. D. McCallum will preside. Devotional service at 11.30 a.m., addresses by Revs. J. H. Atkinson and G. W. McCree. Business meeting at 2.30 p.m., followed by open-air services. Evening service at 6.30, the preacher Rev. R. Y. Roberts. J. WALLIS CHAPMAN, Sec.

The half-yearly CHESHIRE Conference was held at Nantwich, April 4. Home Mission Committee met at 10.30 to transact business relating to its stations, etc. At the Conference session afterwards, Rev. R. Kenney was voted to the chair, and Rev. R. F. Griffiths prayed. A short devotional meeting in the afternoon was followed by the reading of Rev. J. Maden's paper, "Words of Counsel to Christian Workers." A cordial vote of thanks was given to the writer for his excellent production, and a request was made that it be inserted in the Magazine. Some discussion followed, in which the Revs. W. March, R. P. Cook, J. Walker, and Messrs. T. Walley and G. Walker took part, the Rev. J. Maden replying. There was a fair attendance of representatives. Reports from the churches were in most cases particularly gratifying, showing the exceptional number of 50 baptisms, and 6 accepted candidates for the half-year. In the evening Rev. C. Williams, of Accrington, preached in behalf of the Home Mission Funds.

I. *Home Mission Business*:—Confirmation of the new arrangements with respect to Congleton, £40 being voted for present year; acceptance of the Secretary's report, Rev. R. P. Cook, to the Association; hopeful statements were received from Audlem and Nantwich, the other Home Mission churches.

II. A hearty welcome was given to Rev. J. Maden, on his return to this Conference from the Yorkshire district.

III. That the next Conference be at Tarporley, first Tuesday in October; the Rev. R. P. Cook to read a paper on the "Nature and Field of Christian Work;" Mr. G. Walker in case of failure.

IV. That after the Conference at Tarporley and Wheelock Heath, the order of meeting-place be alphabetical.

WILLIAM MARCH, Sec.

The half-yearly Conference of EASTERN churches was held at Louth, April 6th. A paper was read in the Eastgate chapel by brother J. C. Jones on "Church Discipline." The writer was thanked for his paper, and was requested to forward it for insertion in the Magazine.

In the afternoon brother Isaac Watts presided, and brother Perriam prayed. The reports showed that since the last Conference 112 had been baptized, 66 received, and that there were 63 candidates.

The *Home Mission* accounts were audited and passed. Mr. Roberts was thanked for his services as treasurer, and was requested to continue in office another year. Grants of £10 each were made to Chatteris, and to Fleet for Holbeach. It was also agreed to recommend brother W. E. Winks as a member of the preparatory committee for the unification scheme. A Home Missionary Meeting was held in Northgate chapel in the evening, when addresses were delivered by brethren Watts, Jolly, Barrass, Winks, Robinson, and the Secretary.

The next Conference is to be held at Long Sutton on Thursday, Sept. 7th. Brother Perriam to preach in the morning, and brother T. I. Burton, of Louth, to read a paper on "Ministerial Support" in the afternoon. WILLIAM ORTON, Sec.

WARWICKSHIRE met at Gosford Street, Coventry, April 10. On the previous Sabbath special sermons were preached at Coventry by the Rev. W. Lees, President of the Conference. In spite of most dismal weather, the attendance on Monday was the largest known for some years.

The morning sitting commenced with devotional exercises, after which the President delivered his inaugural address. The meeting was greatly interested by statistics—covering the history of the Conference for the past twelve years—which were woven into the address. Everyone was surprised, gratified, and encouraged. As will be seen by Minute V., the President's address subsequently became the burden of a special resolution. Cordial thanks were unanimously voted. The Rev. E. W. Cantrell, of Longford, was then called to read a paper upon "Our Young Converts, their Culture, Temptation, and Work."



An interesting conversation followed, and a hearty vote of thanks was passed.

At one o'clock forty friends sat down to a dinner—hot, bountiful, and well served.

The afternoon session opened with devotion, after which the President, with words of welcome, gave the right hand of fellowship to the Revs. E. W. Cantrell and W. Oates. The following business was done:—

I. Reports were received with the following statistical results:—Gross gains 79, candidates 43, inquirers 55. As compared with the last report, the returns show on gross gains, decrease 39; candidates, increase 20; inquirers, increase 21.

II. The committee appointed at the last Conference to consider the question of "Special Conference Work," reported that, at a meeting held in Birmingham, it was decided to recommend the Conference to appoint brethren to seek some suitable locality in the district for the commencement of evangelistic work, with a view to the ultimate establishment of a church. The recommendation was adopted, and the President and Secretary were appointed to carry it out.

III. The same committee was commissioned by the last Conference to consider the question of the voting power of the assembly, and recommended—"That the churches be earnestly requested to appoint delegates to attend the Conference meetings, and that henceforth all members of churches in the Conference be eligible to vote. Should any question arise in which the church entertaining the Conference is specially interested, no decisive vote to be taken until the case has been referred to all the churches, and a report presented at the next Conference." The recommendation was adopted.

IV. The following arrangements for the Autumn Conference were suggested by the business committee and accepted:—Walsall to be the place, and Monday, Sep. 18, the time. The writer of the morning paper to be the Rev. W. Oates, of Longmore Street, Birmingham, and his subject, "How to make our Week Evening Services more Interesting." The Conference sermon to be preached by the Secretary.

V. On the motion of Mr. Carpenter, it was cordially resolved, "That an abstract of the President's address, embodying as far as possible complete statistics as to the progress of the Conference during the past twelve years, be prepared by the President and Rev. E. C. Pike, and forwarded to the Editor of the Magazine for publication."

A considerable company took tea in the school-room. After tea a "Service of Song" was held in the chapel, under the presidency of the Rev. H. W. Meadow, and an earnest address was delivered by Mr. S. Carpenter, of Longford. The Conference sermon was preached to a large congregation by the Rev. E. C. Pike, B.A., of Birmingham, from 2 Thess. ii. 1—12. And so ended a hearty day. The efforts of the friends at Coventry to promote the comfort of their guests were most generous and successful. To the Conference agents the sincere acknowledgments of the churches and Secretary are due, for cheerful and efficient aid in securing good audiences and a quickened Conference spirit.

LL. H. PARSONS, Sec.

### CHURCHES.

CARRINGTON.—Our bazaar was held in the school-room of Broad Street chapel, Nottingham (kindly lent for the occasion) on Easter Monday and Tuesday; but from the fact that several bazaars had been held during the previous fortnight, and several in aid of Baptist churches were being held at the same time, the result was far from satisfactory, and leaves the little band of earnest workers at Carrington £40 short of the amount required (£200) to free themselves from debt. We would remind our denominational brethren that this is the only Nonconformist cause in the village, which contains about 1,600 inhabitants, and that the friends are all working-people, and this debt is a great hindrance to them in their work, and they will be glad to receive help from any friends to enable them to remove it. Subscriptions may be sent to and will be thankfully acknowledged by H. Belton, 3, Gloucester Villas, Colville Street, Nottingham.

FLEET.—Having held several meetings to take into consideration the necessity of building a new place of worship to carry on the witnessing work of the celebrated men who have laboured in the vineyard of the Lord here, and of those who have made this ancient place an influential part of the history of our connection in their foreign work, we have resolved to build a neat substantial house for the Lord. One friend has given £100, and another £40, and others smaller sums, which we take as indications of the will of God in this undertaking. We hope to receive help both for the building and for the bazaar, that it may be a representative work. Earthenware, hardware, calico, cloth, flannel, lace, clocks, watches, jewellery, ribbons, books, etc., which may

all be sent from the centres where our own chapels exist. Fleet has been the helper of many in the days of yore; and I apprehend that this is the first appeal the church at Fleet has made to the G. B. connection. May we not prayerfully hope to meet a compensation for the past.

THOMAS WATKINSON.

**HOLBEACH.**—This place of worship has been cleaned, beautified, and renovated, at the cost of upwards of £30; and the services, with the bazaar, held in connection with the recognition of the Rev. A. J. Robinson, have fully liquidated the debt.

**LEICESTER, CARLEY STREET.**—An interesting service was held here on Monday, March 12, in connection with the formation of a new Baptist church. Last summer the chapel was re-opened for public worship, after undergoing a thorough renovation, and in Nov., Mr. J. C. Forth, of Wirksworth, in response to a unanimous invitation of the Committee of management, commenced his labours as minister of the infant enterprise. Some twenty members of neighbouring churches having expressed their desire to be formed into a separate church, the above service was held, presided over by Rev. T. Stevenson, who gave to the members the right hand of fellowship, and very judiciously addressed them upon the new relationships into which they had entered. There was a good attendance of members of the three General Baptist churches in the town, and at the close the Lord's supper was celebrated.

**LEICESTER, DOVER STREET.**—Chapel anniversary sermons were preached by Revs. I. Preston and R. Caven, B.A., March 20. Collections, £19 10s., above the average of the last twenty years. The annual meeting was held April 18. Rev. W. Evans presided. The secretary read the report, showing the various agencies of the church to be in active operation. Income of the year, weekly offerings, £302: foreign mission, £47 15s.; home mission, £7 13s.; college, £16 16s.; Sabbath school, £40; infirmary, £9 3s.; anniversary services, £38 10s.; town mission, £5; school building fund £36 4s. Baptized 17, received 8, clear increase 12. Addresses were delivered by Revs. T. Stevenson, F. B. Meyer, B.A., H. Wood, J. C. Forth, and Messrs. Cowling and Blockley.

**MACCLESFIELD—MINISTER'S HOUSE.**—This good object is about being accomplished. Through the generosity of Mr. Fawcner, our senior deacon, we have been enabled to purchase a freehold house and land eligibly situated near the chapel. The cost is £330, and Mr. Fawcner has handsomely given £300

towards it. We expect that, owing to some further necessary outlay, the total cost will be about £400. We feel that the good cause here is much indebted to our dear aged friend. Through a long course of years has he been a worker and supporter. Recently he gave £120 towards our new chapel; and now that he is laid aside through infirmity and weight of years he gives further evidence that the interest of the Redeemer's cause lies near his heart.

**MARKET BOSWORTH.**—A public tea meeting was held, March 7. Trays gratuitously given towards defraying the expenses incurred in relighting the chapel. We have introduced gas, which, besides supplying more light, has also beautified the chapel; it is lighted with a very nice brass chandelier suspended from the centre of the ceiling, having nine jets also two brackets in pulpit. The debt is discharged, and a balance in hand. Speeches were given by the Revs. J. Greenwood, J. Mabley, Mr. Houseman, and Mr. G. Maides.

**POYNTON, CHESHIRE.**—This chapel was re-opened, after extensive alterations, March 12th. The alterations have cost over £300. A wing to the school and chapel, a baptistry, a vestry, and a kitchen, and certain requisites necessary for tea parties, have been added; the roof of the chapel raised, and neat gas pendants have been fixed for lighting purposes. In the floor of the aisle, a gas apparatus has been fixed for heating purposes. The chapel is very comfortable, and adapted for worship. Re-opening sermons were preached by the Rev. W. Champness, to crowded congregations.

**WISBECH, ELY PLACE.**—The third anniversary of the opening of the new church was held on Sunday, March 19. The sermons were preached by the pastor, Rev. W. E. Winks. A well attended public meeting was held on Monday, when the following gentlemen were present and took part—Revs. J. Jolly, J. H. Atkinson, J. Smith, J. Cockett, J. F. Tyars, and A. Hart. The speeches were all of a practical and earnest character, and the report of the spiritual life of the church, as well as the financial statement, gave good promise of future prosperity. On Tuesday, Wednesday, and Thursday, evangelistic services were conducted by Mr. Jolly, Mr. Atkinson, and the pastor, each service being followed by an inquiry meeting. A very hallowed influence attended these meetings, and it is felt that they have proved a means of deep religious awakening. A sale of fancy articles was held in the school on Friday. The total proceeds amount to about £34.

WENDOVER.—On Good Friday the musical friends in connection with the chapel performed a selection of sacred music. Notwithstanding the severity of the weather a good number of people assembled to hear it, and all seemed highly gratified.

SCHOOLS.

HALIFAX.—March 19, school sermons by Rev. W. Evans. Collections, £59 5s.

LEEDS, WINTOUN STREET.—The members of the Young Women's Class, in affectionate recognition of the services of the superintendents and their teacher have presented Mr. G. Rowand and Mr. T. Chaplin with a walnut writing desk and an illuminated address each; and Miss E. Poulter with a set of serviceable books. The presentation formed a pleasant feature in connection with the Good Friday tea meeting.

MINISTERIAL.

EVERETT, E. K.—On Saturday, March 25, there was a large tea party in the Town Hall, Stalybridge, in connection with the close of Mr. Everett's Sunday Afternoon Lectures in that place, of which the Editor of the leading local journal says: "Rarely has there been such a unanimous and enthusiastic audience assembled within the four walls of the Town Hall to do honour to one who unselfishly began and carried on the labour of addressing, in a kindly, Christian, attractive way, those who were not in the habit of attending regularly any place of worship. The success which has attended his efforts has been most remarkable. Instead of his audiences beginning to tire, and the number of hearers dropping off, their interest grew week by week until it was impossible to accommodate in the large hall anything like the crowds who flocked every Sunday afternoon to hear the gifted preacher. Mr. Everett possesses a style of lecturing peculiarly his own, and which has been proved to be specially adapted for and efficacious in drawing those for whom his lectures were mainly intended. Naturally witty, he turned the keen shafts of his ridicule upon all that was base, un-Christian, and undignified; while he presented, at the same time, graphically-drawn and exceedingly attractive pictures of what life might be, even amongst the lowest and most degraded, by an acceptance of the truths of the gospel. On this occasion there was presented to Mr. Everett, from his innumerable friends, a handsome gold watch and appendages, and a purse of gold, as a slight recognition for his lectures." Mr. Everett's

regular pastorate closed with the termination of last month; and though he will be at liberty to comply with invitations for lecturing and preaching, he will still retain an honorary connection with the Stalybridge church for some time.

MADDEYS, G.—To the great sorrow of the church at Forncett, our greatly esteemed pastor, G. Maddeys, has sent in his resignation. He is in his eighty-first year, and has laboured amongst us more than twenty years with the utmost harmony and acceptance; has not been absent from the pulpit once through illness, and still preaches occasionally.

STEVENSON, W. R., M.A.—On Good-Friday upwards of 200 friends assembled at the Mechanics' Hall to take tea together, and afterwards to show their appreciation of the character and work of the Rev. W. R. Stevenson, M.A. After tea the chair was taken by Mr. John Marlowe. Mr. Swann read the following address, which had been engrossed and illuminated by Mr. W. H. Stubbs:—

TO THE REV. W. R. STEVENSON, M.A.

Dear and Reverend Pastor,—In presenting you with the accompanying tokens of our affection and esteem, we cannot forego the opportunity it gives us of expressing the deep grief we feel that circumstances have led to your resignation of the pastorate of the Broad Street Church, Nottingham. We desire to assure you that we regard with ardent admiration the faithful and loving manner with which you have, for almost a quarter of a century, discharged your duties. Your constant occupation has been like that of your great Master, going about doing good; your message has been Christ, and Him crucified, and you have not shunned to declare the whole counsel of God, manifesting at the same time that holy spirit of love, which thinketh no evil, hopeth all things, and endureth all things. You have indeed been to us a guide, counsellor, and friend, and it must ever be a source of satisfaction and thankfulness to you to know that many have been led through your instrumentality to trust in our Lord and Saviour Jesus Christ. The young especially have felt your ministration dear unto them, and the heart of the matured Christian has been comforted, strengthened, and established by the wise and loving words which you have ever spoken. While you live you will have the sympathies and prayers of those for whom you have so tenderly cared, and we are assured that He who knoweth the heart, and by whom all actions are weighed, will one day welcome you as one of His most faithful servants. Signed on behalf of a large number of the church and congregation worshipping at Broad Street Baptist Chapel, Nottingham:—

HAMLET LOVETT, *Treasurer*.  
JAMES HEWES, *Secretary*.

JNO. THORNTON  
WM. T. BEAMLEY  
JNO. MARLOW  
JAMES PEARSON  
ARCHD. M. SWANN } *Committee.*

Good-Friday, 1876.

Next Mr. H. Lovett presented Mr. Stevenson with a handsome marble timopiece

bearing the following inscription:—"Presented to the Rev. W. R. Stevenson, M.A., for nearly twenty-five years pastor of the Baptist church, Broad Street, Nottingham, by a number of his most attached friends, as an expression of loving and grateful regard." Afterwards Mr. Hewes presented Mr. Stevenson with a purse of gold, saying that the subscribers numbered about 200, representing about 120 families. Mr. Stevenson thanked very earnestly and heartily all who had contributed in any measure to the offerings of Christian affection which had just been presented. He was thankful that God had crowned his labours with an encouraging measure of success. The church twenty-five years ago was in a comparatively weak and depressed state; and though in that time there had been 200 deaths, he left it with more than 300 members, five-sixths of whom had been added under his ministry. Meanwhile their branch at New Basford had grown up to be self-supporting and independent; the chapel and school at Daybrook had been built; new school-rooms had been erected in Nottingham, and the chapel in Broad Street greatly improved. Many had co-operated in these good works, but he trusted that he had done his part faithfully. Miss Boot was then called upon to present Mrs. Stevenson with an elegant walnut work-table, on which was inscribed, "Presented to Mrs. W. R. Stevenson, by a number of her sincere friends in connection with the church and congregation worshipping at the Baptist chapel, Broad Street, Nottingham, as a token of kind regard and esteem."

#### BAPTISMS, MARCH 15 TO APRIL 15.

BOURN.—Four, by W. Orton.  
 CLAYTON.—One, by J. A. Andrews; eight, by J. Brown.  
 COVENTRY.—Five, by H. W. Meadow.  
 DESFORD.—Seven, by J. H. Houseman.  
 EARL SHILTON.—Two, by G. Payne.  
 FLEET.—Four, by T. Watkinson.  
 HALIFAX.—Five, by I. Preston.  
 HITCHIN.—Four, by J. H. Atkinson.  
 LEEDE, *Wintoun St.*—Three, by R. Silby.  
 LENTON.—Six, by J. Parkinson.  
 LONDON, *Borough Road.*—Seven.  
 LONDON, *Commercial Road.*—Four.  
 LONDON, *Praed Street.*—Seven.  
 LOUGHBOROUGH, *Baxter Gate.*—Seven, by C. Savage.  
 LONG SUTTON.—Nine, by G. Towler.  
 NOTTINGHAM, *Broad Street.*—Eight, by W. Dyson.  
 PETERBORO'.—Fourteen, by T. Barrass.  
 POYNTON.—Six, by G. Walker (one the pastor's eldest daughter).

PROSPECT PLACE, *Radford, Nottingham.*—Thirteen, by A. Brittain.

SUTTON-IN-ASHFIELD.—Seventeen, by C. Barker.

OLD BASFORD.—Five, by W. Dyson.

WALSALL.—Four, by W. Loos.

WHITWICK.—Three, by J. S. Lacey.

#### MARRIAGES.

BLOCKLEY—ISON.—March 28, at the Baptist chapel, Barton Fabis, by Rev. J. Greenwood, Mr. Samuel Blockley, of Donnington-le-Heath, to Miss Hannah Ison, of Nailstone.

CALDWELL—ALCORN.—April 5, at the Woodgate Baptist chapel, by the father of the bride, Frederick Coldwell, Esq., hosiery manufacturer, Loughborough, to Agnes, daughter, of the Rev. J. Alcorn, Rectory Cottage, Loughborough.

GOODALE—TATAM.—April 11, at the G. B. chapel, Fleet, by Rev. T. Watkinson, Mr. J. Goodale, of Long Sutton, to Miss Sarah Ann Tatam, of Fleet.

HOPKINS—ADAMSON.—March 29, in the Congregational church, Rugeley, by the Rev. Dr. Buckley, assisted by Rev. W. Orton, and Rev. J. Baker, John White Hopkins, Esq., surgeon, Eccleshall, to Mary Elizabeth, eldest daughter of Swainston Adamson, Esq., of Armitage.

JOHNSON—MORRIS.—April 9, at the Baptist chapel, Barton Fabis, by the Rev. J. Greenwood, Mr. Joshua Johnson, of Leicester, to Miss Lavinia Morris, of Barton Fabis.

MALIN—BEESON.—April 6, at Wirksworth, by Dr. Underwood, Mr. Richard Malin, of Bowmar Lane, to Miss Beeson, of Ashleyhay.

PATTISON—CALLAWAY.—April 6, at Praed Street Chapel, London, by Mr. W. F. Callaway, minister of Highbury Chapel, Birmingham, uncle of the bride, assisted by J. Clifford, M.A., LL.B., Frederick Pattison, eldest son of Mr. Councillor Pattison, Birmingham, to Mary, second daughter of Mr. J. H. Callaway, London.

STATHAM—MALIN.—April 6, at Wirksworth, by Dr. Underwood, Mr. Solomon Statham, to Miss Malin, of Bowmar Lane.

#### OBITUARY.

MASON.—April 9, at Walsall, Mr. Benjamin Mason, one of our deacons, aged 46. Our loss is great, for he was an earnest worker, and a good and thorough going Christian man.

SUTCLIFFE, REV. J., of Heptonstall, for eighteen years G. B. minister at Stalybridge, entered into rest, April 13, aged 63 years. A memoir is in preparation.

THE  
MISSIONARY OBSERVER.

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MAY, 1876.

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NOMINATIONS FOR THE FOREIGN MISSIONARY  
COMMITTEE.

UNDER the new regulations the whole Committee, consisting of twenty members, retire every year. Sixteen are chosen by ballot at the Annual Members' Meeting, and four by the Committee.

Any subscriber, or subscribing church, may nominate any number of gentlemen to serve on the Committee. It is, however, very important that no one should be nominated who is not *known* to be willing to serve if elected.

Lists for the ballot must be in the hands of the Secretary, the Rev. J. C. Pike, on or before the 5th day of June. No name can be received after that date.

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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 on or before the 31st of May, as the accounts for the year will be closed on that day.

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ROME.

WE hope, next month, to give an Engraving of the proposed New Chapel for our beloved brother Grassi at Rome, and a copy of the Appeal that is being issued by the Sub-Committee, inviting contributions towards the outlay. The total sum required is about £3,000. To have a chapel, and convenient mission premises, near to the spot where Grassi was born, and within sight of the church where for years he ministered as a popish priest, is surely enough to arouse the enthusiasm of all our friends. *Let every man, woman, and child, throughout the Connexion, forward a contribution at once, and the thing will be done.* It will be seen by the list at the end that subscriptions are beginning to come in, even before the Appeal is printed.

# JUBILEE AT BERHAMPORE—VISIT TO ASKA AND RUSSELL CONDAH.

BY THE REV. J. H. SMITH.

ON Christmas Day we celebrated the jubilee of the Berhampore Mission. Brethren from Padre Pella, Aska, and Russell Condah were present with us on that occasion. The chapel and Mission compound were decorated profusely. The services commenced with a prayer meeting in the morning at seven o'clock; this was well attended by our people, and many Hindoos were also present. At ten o'clock a sermon was preached by the pastor elect, Anunta Das. At three o'clock a public meeting was held, and addresses were given on the past and future of the church, etc., by brethren Tama Patra, Daniel Mahanty, and J. H. Smith; Anunta Das presiding. Both meetings were largely attended, the chapel and verandahs being quite full. The joyous occasion was concluded by a feast, fireworks, and music.

*Annual Meeting.*—Our annual meeting was held on the 1st January. After the reading of reports and the election of officers, brother Anunta Das was formally recognised as pastor. Brother Daniel Mahanty gave the address on behalf of the church, and brother Tama Patra offered prayer.

*Our Future.*—On this point we can say but little. There is no immediate prospect of additions to our number either within or without our christian community. Several of our young men are leaving us to seek employment in other places. As to the internal life of the church, the past year has been one of change, the present must be one of consolidation and training for work.

Our first preaching tour began on November 8th. It was in the direction of the journey we took with brother Hill last year, and extended to Aska; but as I was brought down with fever, which refused to be shaken off, I was obliged to return home on the 17th. On the 4th December, though still weak, I was able to rejoin the brethren at Aska, and we continued our journey to Russell Condah. Of the first journey through Ganjam, Pooroosutumpore, Boirane, etc., I will give brother Tama's report.

During the past year I have visited many villages in Goomsoor, for the purpose of preaching the cross of Christ. Many of the villagers confessed that the religion established by Jesus Christ is the only true religion; but they add, "It is a most difficult thing to confess Jesus Christ openly. Caste is a great hindrance; besides we have many friends and relatives, so that we cannot profess this religion." Many are unwilling to become christians from fear of losing gift-lands which they at present hold. Nevertheless great numbers have no faith whatever in the gods and goddesses, gooroos, boishnobs, and ceremonies of their forefathers.

In one village I saw a carpenter who had been ordered by his village people to make three images—one of Juggernath, one of Bolabhodri, and another of Subhodri. After the images were made, the brahmins demanded forty rupees for repeating the life-giving incantation (which none but a brahmin may use, under pain of some dreadful and instantaneous visitation from the gods); this the villagers were unwilling to give. "Well," said the carpenter, "give me four rupees, and I will say it." "What!" said the brahmins, "you, a Sudra, repeat the Muntra! If you dare to do it, your breast will burst asunder." "O," replied the carpenter, "the Padre Sahib has read it in your hearing, and so have the preachers; and I have got a tract containing it which I have read, and no harm happened to me." After this the brahmins were silent. A while ago the people refused to touch the tracts; now they will readily buy them.

The journey to Russell Condah, *via* Aska, was a very interesting one. Immediately on reaching Aska, our first duty was the very pleasing one of administering baptism to our new convert, Narrain Swamy. He had been led to decision on this point by the death of two of his companions during the year, who like himself were convinced of the truth of christianity, but hesitated to make an open profession. Their death led him to feel how unwise it would be to defer longer what he felt to be his duty. He was first led to decision upon the truth of our religion by a book called "Letters to Indian Youth on the Evidences of Christianity." We were very pleased with his experience, his

clear apprehension of Scripture teachings, and evident enjoyment of religious exercises and privileges. We baptized him in the river on Sunday morning; several of his friends and neighbours and scholars were present, to whom he addressed a few words in Telegoo. After the baptism we had a service in the tent, which was quite filled with a very attentive and orderly congregation. No opposition whatever has been offered by Narrain's friends to the step which he has taken; on the contrary, there is every reason to hope that his mother and brother will soon follow his example. During the day we had conversation with another young man, who seemed well persuaded that he ought to confess Christ; but made the objection one so often meets with—he feared his friends would disown him. There was also another young man whom I had not an opportunity of seeing, a brahmin about eighteen years of age. He, I think, requested baptism; but his friends being violently opposed, and he being as yet dependent upon them, the case was deferred. At the communion service we held in the afternoon, Narrain made a few appropriate remarks, in which he expressed the inward joy and peace he felt in having fulfilled thus far his Saviour's commands.

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## INDIAN ILLUSTRATIONS OF THE SCRIPTURES.

BY THE REV. W. HILL.

No. XXIII.

“Peter saith unto Jesus, Thou shalt never wash my feet.”—John xiii. 8.

To provide a friend, or guest, with water with which to wash his feet, is a common act of hospitality among the Hindoos. It is also considered a privilege and duty for disciples to wash the feet of any celebrated gooroo, or religious guide. But for a gooroo to wash the feet of his disciples, would be diametrically opposed to a Hindoo's ideas of propriety. Suppose, I said to my pundit, the other day, a celebrated gooroo were to attempt to wash the feet of his disciples, would they allow it? “Never,” he replied, “if he were to make the attempt, they would refuse to allow him; would rush out of his presence; and would think he was gone mad. Such an idea is entirely opposed to the reverence which a disciple has for his teacher, and would not be tolerated for a moment. To permit it would bring reproach upon both teacher and disciple.” With these ideas in his mind it is easy to understand how Peter should be startled and astonished when Jesus drew near to wash his feet. “Lord, dost thou wash my feet?” Such an act had never been heard of; was contrary to the customs of the country; contrary to every idea of propriety; and calculated to bring reproach upon his teacher. Not, therefore, out of any want of respect for the character or condescension of Jesus; not on account of any spiritual pride in himself, did Peter decline the offer of his teacher. Nay, read in the light of Hindoo customs, it would seem to be the very opposite of these feelings which made him start and shrink with astonishment as he exclaimed, “Thou shalt never wash my feet.” With his ideas of the respect and reverence due to his teacher, how could he be a party to an act of such amazing condescension, an act which, in his opinion, would lower his Master in public esteem. No sooner, however, does Peter come to perceive the meaning of Jesus, that he must be cleansed by Him if he is to be united with Him, than, with the same earnestness and fervour, he exclaims, “Lord, not my feet only, but also my hands and my head.”

That Jesus should stoop so low, may be contrary to the customs of society; and that Jesus should show his readiness not only to draw near us, but to wash away our every sin, may seem too great an act of condescension. Instead, however, of rejecting, let us accept His loving service as we sing and pray—

“Wash me, and make me thus Thine own;  
Wash me, and mine Thou art;  
Wash me, but not my feet alone;  
My hands, my head, my heart.”

## XXIV.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."—Rom. xii. 1.

THE practice of presenting and slaying animals in sacrifice is common among the Hindoos. They have, however, *living*, as well as dead, sacrifices, and are accustomed to present to some god or goddess fowls, or kids, or calves. When at Khundittur on one occasion the priest of a temple came to me and complained that a native christian youth had caught and killed one of the goddess's fowls. Goats are also dedicated to a goddess and sent adrift. At the time of their dedication they are anointed with oil and tumeric; a garland of flowers is placed round their neck; food is given them to eat; and then, with a charm whispered in their ear, they are sent away. Henceforth, in every condition, and in every place, in health and sickness, in the town or jungle, in the bazaar or market, they belong to deity—are living sacrifices. Bulls, too, are to be seen wandering about the streets of Pooree, Benares, and almost every town in India, which, as calves, were devoted to, and continue the property of the god. They are regarded as his servants, and even as divinity itself. So great is the respect paid to them by the people that they are allowed to roam at large in the streets or bazaars; are petted and fed, and are permitted to help themselves at market stalls. Every hair is said to be sacred, and to kill one would be an unpardonable crime. They are embodiments of deity—are *living* sacrifices.

If then the Hindoo, for some benefit sought or received, or in accordance with a vow, will devote a sacrifice to his favourite deity, surely the mercies of God, in Christ, ought to constrain us to devote our bodies—our all—to His service. A real *living* sacrifice is an intelligent and active sacrifice—a sacrifice always, and everywhere. Are we, then, *living* sacrifices—constantly, actively, intelligently, and entirely devoted to Jesus? To the young I would say, devote yourselves to Jesus *early*, while life is before you. Living sacrifices among the Hindoos must be presented while the animal is young, and not when old, and about to die. So, my young friends, give Jesus your earliest, your best, and your purest days. In the language of the hymn, say,

"My life, my strength, my heart, my tongue,  
My soul, my flesh, to Thee I give!  
All these to Thee of right belong—  
O! let me to Thy glory live."

## MISSION SERVICES.

BY THE REV. J. BUCKLEY, D.D.

JANUARY, 1876.—I began my work on the first Sabbath in 1876 at *Ripley*. Sermons were preached morning and evening, and in the afternoon a large and well-attended juvenile service was held. Mr. Bembridge presided, and Messrs. Argile, senior and junior, with the writer, took part in the service. The Sabbath school here numbers 600, and is the largest in Derbyshire, at least out of Derby itself. It has done exceedingly well for the Mission, though owing to exceptional circumstances the proceeds this year were somewhat less than last; but Ripley contains some ardent friends of the Mission, and sends two members to our Committee. The home of the late Sir James Outram is near to Ripley. His name occupies no mean place in our Indian annals; and his achievements in Scinde, Persia, and in the Mutiny year, are not likely to be forgotten by his fellow-countrymen. A quarter of a century ago he was resident at the Baroda court, and those who wish to understand Baroda affairs at that time should study a pamphlet compiled for him by the late Mr. John Chapman. All his countrymen, whether in England or India, appreciated and applauded his noble and generous feeling in waiving his superior rank, and serving as a volunteer under Havelock in the famous march to Lucknow. The *Times*, in noticing his death, described him as "one of the most sagacious and gallant in the long succession of heroes who have conquered and kept the empire of India."

Jan. 9th, missionary sermons were preached by Mr. Hill at *Newthorpe*, and by myself at *Ilkeston*. The meetings held during the week excited great interest, and the collections were decidedly above the average. At Ilkeston



Mr. Wild, the pastor, presided; the report was read by Mr. Hithersay; and besides the deputation, addresses were delivered by Mr. Hayman and Mr. Webb (Wesleyan), who for fourteen years was a missionary in British Honduras. At Newthorpe Mr. Hayman, the pastor, presided, and the same brethren spoke as on the preceding evening. On Wednesday evening a meeting was held at Heanor. H. West, Esq., suitably presided, and addresses were delivered by Messrs. Wild, Hayman, Briggs, and the deputation. This was, I believe, the first missionary meeting we have had at Heanor, but I am persuaded it will not be the last.

Jan. 16th found me at *Osmaston Road, Derby*, and on the following evening a juvenile missionary meeting was held in Sacheverel Street school-room, Mr. G. Hill, the pastor, in the chair. The report was read by the newly appointed secretary, Mr. Crawshaw, who a little more than two years since was at Cuttack, and often heard the word of the Lord there. Mr. Hill, missionary, and the writer delivered addresses; and "Here we suffer grief and pain" was sung in three languages—in Hindoostanee by Mr. C., in Oriya by the missionaries, and in English by all of us. The young people appeared much interested, and the collections were somewhat better than usual. I may add that on Monday morning I delivered an address at the *Midland Railway Station* to about 150 mechanics, and am glad to say that they listened with a good degree of attention.

Jan. 23rd I was at *Walsall*. Sermons were preached morning and evening, and a juvenile meeting was held in the afternoon. On the following evening an interesting missionary meeting was held. E. Crapper, Esq., presided, and in appropriately introducing the proceedings humourously told us that he had recently met with a definition of a chairman's duty as being threefold—to "look sunny, speak honey, and give money." I may add that he answered fully to the description; but I will not offend christian humility by stating how largely the collection was aided by his liberality. The report was read by Mr. Shaw, the secretary, and supplemented by Mr. Lees, the pastor; and in addition to the writer, Messrs. Clarke, Mitchell, Ridsdale, and Marshall took part in the meeting. The collections amounted to £27—a larger sum than has been obtained by public collections at any of the churches I have visited, and making with the collections in the Sabbath school the noble sum of £57, instead of ELEVEN SHILLINGS AND SIXPENCE sent by "Walsall Sabbath School" to our exchequer when I was in England in 1855. But the friends here do not mean to "rest and be thankful." It is in their hearts to do yet more for the Mission, when they are relieved from local burdens, and God will bless them for it. This was my first visit to Walsall, and the reader will easily believe that it was peculiarly encouraging.

Jan. 30th I preached morning and evening at *Burton-on-Trent*, and in the afternoon a juvenile meeting was held. The annual missionary meeting was held on the following evening. Mr. A. Underwood, M.A., pastor, in the chair; and in the regretted absence through indisposition of the secretary, he read the report. Other speakers, Messrs. Hill, Owers, Askew, and the writer. The attendance at all the services was very pleasing. It was feared that there would be a deficiency of several pounds in the receipts for the year, but happily it was otherwise; the collections were larger than usual, and the total receipts were in excess of former years. The young people here have done well for a number of years, and deserve much encouragement. Many hallowed recollections were awakened by my visit to Burton; for more than half a century has passed since I first visited the town on the memorable day when our first chapel here was opened. I walked from Measham, my native place, with some twelve or fifteen others to attend the opening services. The walk on that bright spring morning in May, 1824, and the sermons preached by revered fathers who have long since entered into the joy of their Lord, still live in my recollection. The opinion of a lad in his eleventh year as to the excellence of the discourses delivered would not have much weight with sensible readers, and need not be given. It is something to say that they are not yet forgotten. Joseph Goadby, the grandfather, preached in the morning from "According to this time it shall be said of Jacob and of Israel, what hath God wrought"—Num. xxiii. 23; and J. G. Pike—who a few days before had written the last lines of the "Guide to Young Disciples," a work that has endeared his name to thousands—preached

in the afternoon on a favourite theme, "To know the love of Christ which passeth knowledge." O that this were a long summer's day, that I might worthily describe the wonderful lovingkindness of the Lord; but the patience of the reader, and the space of the printer would not suffice for the story of mercy and grace that would have to be recorded if I indulged the reflections suggested by so extended a period. Yet one interesting recollection of that important day must not be passed over. One of the hymns given out by Mr. Pike was the 344th in our present hymn book—Watts's paraphrase of the former part of the incomparable 72nd Psalm—

"Great God, whose universal sway  
The known and unknown worlds obey."

We sang this hymn again at the Sabbath evening service, and only *four* persons were present besides myself who sang it on the 9th of May, 1824. The reader remembers the closing lines—

"Peace, like a river, from His throne  
Shall flow to nations yet unknown."

When we first sang this hymn at Burton the work in Orissa had not long begun. Lacey had only been a few months in the field; and Sutton left England a few weeks after the day of which I am writing. In reference to "nations yet unknown," I may remark that the world knew very little at that time of Orissa; and that the wild and barbarous tribes inhabiting the hill tracts of Orissa, with their bloody rites, were altogether "unknown," even to the government of India. It was more than eleven years after this before the uncivilised Khonds were reached in their mountain fastnesses, and their horrid sacrifices disclosed to the civilised world. Two hundred and fifty of those who were rescued by the humanity of the government from being offered in sacrifice to the bloody goddess of the Khonds were placed in our Mission schools, and in those of the American brethren; and a goodly number of them were afterwards constrained by the mercy of God to present themselves a living sacrifice, holy and acceptable unto Him. The Khonds had no written language, but the Oriya character has been employed in the elementary works that have been published. The first portion of the Word of God translated into the language was the 67th Psalm, and it was translated at my request for the great Exhibition in 1851 by our late dear friend, Captain Frye; and the only tract published was under the direction of our late beloved brother, J. O. Goadby, whose heart was so warmly set on the conversion of these barbarous mountaineers, and was a translation of our Oriya tract, "Come to Jesus." When shall the feet of the messengers of peace be beautiful on these mountains? When shall this long neglected people be raised by the gospel from their present degradation to sit down in heavenly places in Christ Jesus? Surely the Khonds must be included in the glowing prediction of the Redeemer's triumphs, "They that dwell in the wilderness shall bow before Him." I always think of them when we sing the well-known verse—

"Let the Indian, let the negro,  
Let the rude barbarian see  
That divine and signal conquest  
Once obtained on Calvary."

Both the preachers of that Sabbath in 1824, it may be added, have been represented in the Mission field; in the one case by a son\* and afterwards by a grandson†; in the other instance by a grandson.‡ The home services rendered to the cause by the Pikes' and the Goadbys' for many years are well known to all our readers. The Burton of to-day is, I may add, five or six times as populous as the Burton of 1824.

Feb. 1st found me at *Swadlincote*, where on the preceding Sabbath missionary sermons had been preached by Mr. Hill.§ The attendance at the meeting was very encouraging, and the pecuniary results of the services decidedly in advance of former years. Mr. J. Cholerton presided, and in addition to myself, Mr. W.

\* The Rev. J., now Dr. J. Goadby, who resides in America. He was connected with the Mission from 1833 to 1838, when, in consequence of ill health, the connection was severed.

† The Rev. J. O. Goadby, who laboured from 1857 till 1868. He died under my roof July 27, 1868.  
‡ The Rev. J. G. Pike, now of Outcack.

§ In the *Observer* for February, p. 80, it is said that our missionary brother, Mr. Hill, was born at Ticknall. This is inaccurate. His father was born at Ticknall, and he at Derby.

Talbot and Mr. T. Kilner, both Wesleyans, and both returned missionaries, addressed the meeting. It was thought remarkable that at a village missionary meeting three returned missionaries should be on the platform—one from Ceylon, another from southern India, and a third from Orissa. A new chapel is much needed here, for which help will be required from the liberal friends in the denomination, and I trust cheerfully given. This was my first visit to Swadlincote, though as my first and second birth occurred not many miles distant, I was familiar with the neighbourhood. The population in this locality has greatly increased during the last few years. Well do I remember a camp meeting on Gresley Common, which is near to Swadlincote, in the summer of 1832; and I am the only survivor of some half-dozen preachers who witnessed for Christ on that day. One scene is indelibly imprinted on my memory. Our evening meeting was delayed by a heavy shower; but the interest of the service was greatly increased by the remarkable appropriateness of the hymn that was sung when we gathered together. It was Watts's paraphrase of the 65th Psalm; and standing as we did on that elevation, looking on the "little hills" that surrounded us, admiring the "rich provisions" yielded by the valleys, and observing the "softened ridges of the field" permitting the corn to spring forth—it was deeply interesting to hear the "poor labourers sing"—

"The little hills on every side  
Rejoice at falling showers;  
The meadows dressed in all their pride,  
Perfume the air with flowers."

This sacred song has ever since been associated in my recollection with the scene on that Sabbath evening.

Feb. 6th, I preached for the Mission at *Hugglescote* and *Ibstock*, and addressed a juvenile meeting at the former place in the morning. It was pleasant to meet again my esteemed friend the pastor of the church here, of whose father and grandfather I have interesting recollections, and who were for many years members and deacons of the church at Ashby. Meetings were held at Hugglescote on Monday evening, and Ibstock on Tuesday evening. Mr. Salisbury, M.A., the pastor, presided on both occasions, and the other speakers besides the writer were, at Hugglescote, Messrs. Johnson, of Coalville, Guy (Primitive Methodist), and Haddon (Independent); and at Ibstock, Messrs. Hardy (Primitive Methodist), Greenwood, of Barton, and Haddon. The attendance at all the services was very gratifying, and the collections larger than in former years. The new chapel at Hugglescote will have been opened before this paper can see the light. The opening services will, I trust, be memorable, and the collections satisfactory. May the glory of the latter house be greater than that of the former. It must have cost the older members a pang to leave the old place that had so many hallowed associations; but the step was a desirable and proper one. Our fathers sought to serve their generation, and we have to serve ours according to the will of God. On leaving India I had hoped to see a dear old friend at Ibstock whom I knew half a century ago (Mr. Joseph Newbold); but a little time before we landed the aged saint came to his grave in a full age, as a shock of corn cometh in its season. He was ninety-four. The historical reader will remember that the celebrated Laud, afterwards archbishop, exercised his ministry for several years at Ibstock. He was bewitched by the mother of harlots, and did all he could to lead the nation back to Rome. He was beheaded in 1645.

Feb. 9th a missionary service was held at *Whitwick*. Mr. J. S. Lacey, the pastor, presided, and with Mr. Salisbury and the writer urged the claims of the sacred cause on a goodly number of friends who were gathered together. Collections, etc., £6 10s. In exhorting the collectors to punctuality, Mr. Lacey held up for their imitation one of the sisters of the Mission, Mrs. Brooks. When she was a missionary collector, he was one of her subscribers, and on his marriage he had supposed that she would allow him a little grace; but no; a few days after the wedding she called, congratulated him on the auspicious event, and asked for his subscription. There is a monastery near Whitwick; but I could not learn that the adherents of Rome were getting hold of the common people, and I hope they never will. Two hundred years ago John Bunyan, in describing Vanity Fair, said that England had taken a dislike to Romish wares, and I devoutly hope it will always be so.



THE  
GENERAL BAPTIST MAGAZINE.

JUNE, 1876.

WHERE ARE THE MEN ?

II.—*How to reach them.*

KEEPING in mind the character and range of the FACTS described in last month's Magazine relative to the proportion of male and female members in our churches, we now proceed to consider the methods open to us for removing the deplorable alienation of men from the organised Christianity of our day, and attracting them to the gospel of Christ in loving and enthusiastic allegiance.

Many suggestions have reached us on this branch of our theme: some we will pass in review; but those relating to the slovenly, slipshod, and quarrelsome way in which churches transact business will be better left in the hands of our "Live Deacon;" and others based on the "one man-ministry," and the like, are so well dealt with in an able paper by the Rev. W. March (which we hope to print next month), that we also omit them, and begin with the examination of a method least in accord with current teaching and established practise, viz., the OPENING OF THE PULPIT DOOR TO CHRISTIAN WOMEN.

Taking that suggestion in its widest sweep, and as inclusive of the pastor's work of shepherding the flock, visiting the sick, reclaiming the erring, and quickening spiritual life, it is not so unredeemably trivial as to some it may seem. Indeed, very much that is sensible and biblical can be said in its favour. Of course the battalions of church opinion are against it; and they never cease to cannonade the advocates of pastoral work for women with the ancient shot obtained from the armoury of "the great bachelor apostle." But Frances Power Cobbe has shown in the last number of the *Theological Review* that with a whole Bible in our hands, and a little knowledge in our heads of the excited and tumultuous state of the Corinthian church and of the habits of Corinthian women, we shall be prepared to give a freer course to women in the ministry of religion than is our wont at the present time.

Why shouldn't a woman preach? Why shouldn't a woman minister in holy things? Can anybody say? Is there a single reason against it that bears candid sifting and rigorous scrutiny? Can you say anything more in favour of locking the pulpit door against the whole of our sisterhood in the church, than can be advanced in favour of abstinence "from meats offered to idols, from blood, and from things strangled?" That first Encyclical of the Jerusalem church, dealing with local difficulties and temporary questions, was sufficient to make my grandfather (and many more like him, two generations ago) a total abstainer from the prohibited foods, however delicately prepared; and in like manner the tender, persuasive, and winning voice of woman is hushed in

obedience to an injunction occasioned by special circumstances in an exceptional Christian community. Misconception, prejudice, and false sentiment, are the three smiths who have forged the iron fence that bars Christian women from the pulpit of nine-tenths of Christendom.

Clearly so. For it is certain women make most effective Sunday school teachers, write some of our sweetest hymns, deliver thrilling addresses on all kinds of topics, and have or *might* have (for no one denies that they are as capable of collegiate training as men) all the acquired qualifications necessary in a work for which they are naturally so well adapted. Their tender and ready sympathy, intensesness of religious fervour, power of pure self-sacrificing love, practical directness, and capability of forgetting themselves and dealing with the concrete and particular, as if there were no abstract and universal; above all, their glowing sympathy and penetrative spirituality make one unspeakably astonished that the church of the Son of Mary has employed in so few ways the rare gifts of redeemed woman.

Those sections of the church which have had the sense and courage to utilise woman's gifts in a wise way have found their reward. Amongst the *Friends*, Christian women are "able ministers of the New Testament." The "Dinahs" belonging to the Primitive Methodists turn many to righteousness. Martha Turner, the pastor of a Unitarian congregation in Melbourne, Australia, is possessed of such "great abilities and intense spiritual force" as to justify her being cited as a model pastor. Miss Smiley's brave work in the United States, and the successful labours of Miss Marsh, Miss Weston, Miss Robinson, and many others, amongst *men* in England, are worth a thousand bushels of the chopped straw of acutest logicians and dry-as-dust literalists.

Moreover, have we not read of Miriam and Deborah, Esther and Judith? Was not Phebe a deaconess of the church at Cenchrea, and a "succourer of many." Did not Mary bestow much labour on Paul, and was not Priscilla "a helper in Christ Jesus?" And does not even Paul himself command the aged women to teach the young women to be sober and to love their husbands? It is not therefore too much to hope that a larger use of the sanctified and cultured gifts of Christian women, in the pulpit and out, in public and private; for their own sex, but specially for mixed audiences also; in visiting the sick and the fallen, watching over the young and inexperienced, would largely contribute to increase the number of men accepting and obeying the gospel of Jesus.

But all will agree that success in this direction may be immediately anticipated from special attention to the LADS IN OUR SUNDAY SCHOOLS, AND YOUNG MEN IN OUR CONGREGATIONS. Now we have the opportunity of attracting their sympathy, forming their convictions and habits, and shaping their future. If we let it go, it is most likely gone for ever. Wise, able, and sympathetic teachers of young men's Bible classes are of inestimable value in a school, and no pains should be spared to get them. Every church should have a young men's man, one who lays himself out for them, spends his money, his time, his sympathy, and arranges his home for them, and is known as always ready to give advice on anything, and to be a real friend to all young men. One? Nay there should be three or four on each side of the chapel, ready to take the young by the hand, and lead them to desire for Christ and the open avowal of Christianity. Get them to

take sides whilst you have a chance. Delay in fixing their position is dangerous; postponed, it may never be done.\* Once enrolled, never let them go. Keep them steadily in view. Watch over them. Let them see that you love them; and if they leave you, follow them with a letter, and get them introduced into a religious circle before they have time to drift into the motley and multitudinous army of godlessness. We must take care to show them that the religious life is manly, free, healthy, vigorous, and joyous; not a round of ceremonies or a battle for creeds, not hanging on a text or dependent on a theory; but a righteous, helpful, true life, drawn from the loving Christ by faith. We must not let them leave us to obtain recreation. Keeping the main thing in view, still we must make opportunities for social intercourse and friendly interchange of feeling. Get up a cricket or rowing club in the summer, and social meetings in the winter. Prove that you care for their *young* life, its pleasures, its recreation, its business, and its godliness. Set them to work early. Do not be afraid of making them conceited and officious. Experience will dry up their conceit, and grace will reduce their officiousness. Activity will attach them. They will become defenders as well as professors; partisans and missionaries as well as believers.

Two or three correspondents lay the blame of the alienation of men from Christianity at the door of the church, and urge the necessity of rendering EVERY CHRISTIAN SOCIETY WARM, GLOWING, AND ATTRACTIVE with deep and tender human sympathies. This is too obvious to need many words. I know churches that no prize you could name would ever get me to join. They are frigid as the grave. More caste-bound than Hindoo life; less social than an English funeral. The members go in and out, speak to nobody, care for nobody; lounge at their ease while they hear; give their money as they pay their income tax; pay an organist to praise God for them, a preacher to offer prayers for them, a missionary to visit the sick for them, and if they could they would pay somebody to die and go to heaven for them, while they stayed here and enjoyed the good things of this life. They have artistic singing, chaste preaching, a beautiful building; but no heart, no humanness, no genuine brotherly feeling for men. Love attracts and holds. It is earnest and inventive. It looks a welcome to a stranger, if it does not speak. It makes its seats "free," and loans books with a generous hand. It goes out and compels men to come in; and when in, it makes them feel and say, "It is good to be here." Even a child knows whether it is wanted or not; and men are not less sagacious. Left standing in the aisle for two or three minutes, or to seat himself tremblingly in another's pew, or to the vacancy of no hymn-book in time of song,—the stranger concludes, these people do not care for me. Never shall we succeed in bringing the men of England into our communion in large numbers, until the "fellowship of saints" is seen to be a real and living experience, and the brotherhood of men in Christ an unquestionable bond of sympathy and guarantee of help.

Akin to this is the idea that our churches should heartily sympathise with and help the SOCIALLY AMELIORATING MOVEMENTS of the time. In a large town, where the percentage of males in six churches is low, that one ranks the highest that most strenuously devotes itself to

\* Cf. "Standing their Ground," page 216.

temperance work. Most of the preachers whose audiences are largely masculine are men who never fail to show the bearing of Christianity on the social questions of the day. Men know what their foes are, if they do not confess it. Englishmen understand that the beerhouse is their enemy—their worst enemy; the enemy of purse and peace, of character and home; and in their better moments they appreciate the men who unselfishly help them to war with and conquer their foe. Give them society, the pleasures of intercourse without the drink, and “British Workman Public-Houses” prove, many will be glad of the deliverance; and once free from ensnaring Bacchus, they are ready for the Christian appeal, “Come with us, and we will do you good.” A great cloud of witnesses might be cited to show that Christ’s method of ministering to the lower need first—the need of body or intellect,—is the surest way of conferring an effectual blessing upon heart and life.

There is but little space left for the last point; **MORE MANHOOD IN THOSE WHO HAVE THE PREACHING MONOPOLY.** Three things are needed in the preacher to attract men—*Fire, Freedom, and Force.* A cold logic engine, though regulated with faultless accuracy, is of little avail. Christian preaching begins with men on whom rest tongues of fire. The Holy Ghost proves itself fire in the speech of apostles. “First, and above all things, a minister should be intensely religious.” Preaching to men must have earnestness, intensity, enthusiasm, soul-fire. But it must also breathe the spirit of love and of freedom; and know nothing of brawling dogmatism and hard intolerance. Men appreciate the ringing tones of firm conviction, but fiercely hate the narrowness that sees only along its own line, and hears nought but its own voice. The rigid and inflexible literalism of the pulpit has bred a host of sceptics.

Lastly, force of thought, of style, of appeal, of character, is the supreme necessity for laying hold of men. A writer in *Blackwood* says, “There are far worse dangers to be apprehended in the matter of pulpit oratory than familiar illustrations and honest, plain-spoken English. Firing over the heads of a congregation is a far more common fault, and much less excusable, than firing point blank into their consciences, even at some slight risk of falling into the coarse and grotesque. Rowland Hill (who certainly did not himself sin on the side of over-refinement) was right enough when he said, ‘I don’t like those mighty fine preachers who so beautifully round off the sinner’s conscience.’ ‘When I preach,’ said Luther, ‘I sink myself deeply down: I regard neither doctors nor masters, of whom there are in the church above forty; but I have an eye to the multitude of young people, children, and servants, of whom there are more than two thousand.’ It is hardly too much to say that two-thirds of every sermon that is preached is practically unintelligible to an audience of working-men. Neither the words, nor the ideas, nor the formation of the sentences, are what they are accustomed to. It is quite true that such audiences by no means object to fine language, if it be sonorously delivered; and there are plenty of stories current as to the imposing effect of a sounding polysyllable, or even a scrap of Latin, upon ignorant hearers. But if the pulpit trumpet is to call to the real battle of life, it must at least utter an intelligible sound. Sermons, even more than prayers and catechisms, must be in the ‘vulgar tongue,’ if they are to have any practical effect on the masses.”

JOHN CLIFFORD.



## CHURCH DISCIPLINE.\*

BY REV. J. C. JONES, M.A.

THIS is a subject of the deepest possible moment in its relation to the comfort and prosperity of the respective societies represented at this Conference. The word *ecclesia*, translated in our version of the Scriptures by the word *church*, appears to be used in four different significations.

1. It is applied to an *ordinary assembly*. Thus in Acts xix. 32, 40, "Some therefore cried one thing, and some another: for the assembly was confused," etc. "And when he had thus spoken, he dismissed the *assembly*."

2. It is applied to the whole body of the Israelites, Acts vii. 38, "This is he that was in the church in the wilderness," etc.

3. The entire company of Christ's true disciples, part of whom are in heaven, and part on earth, Eph. v. 25, 27—"Christ loved the *church*."

4. Particular societies of Christians congregated together in one place, Acts xiii. 1, "Now there were in the *church* that was at Antioch," etc.

It is scarcely necessary to say that on this occasion we employ the word in the last of the senses just enumerated. By a *church*, then, we mean a society of professing Christians, voluntarily united together for mutual edification, and for the extension of the kingdom of Christ in the world.

By the term *discipline*, again, we refer to the maintenance of order in the Church of Christ, with special allusion to the exercise of that authority delegated by the Head of the church, empowering and requiring the brethren assembled to take action in case of serious irregularity in faith or practice of any of the members.

Of course we only give utterance to the barest truism when we assert that in an organization such as we now contemplate, order is of supreme importance, and must be maintained even at the risk of the most painful consequences to any separate individuals. A family whose members are perpetually jarring and jangling, making that which ought to be a home more like a hell; an army whose regiments are insubordinate, mutineering and rebellious; a nation whose inhabitants are trampling under foot all law, defying all control, and walking every one according to his own will:—such, I venture to assert, are no unfit emblems, no overdrawn caricatures of scenes that have been witnessed in nonconformist churches where discipline has been neglected, where the evil passions of human nature have been let loose, where the professed church of the Prince of Peace has been changed into a chamber of horrors; the truly spiritual and devout, meanwhile, shedding bitter tears as the boar out of the wood wastes the vineyard of the Lord, the onemy laughing and tauntingly crying, "Aha! Aha! so would we have it," confusion and every evil work being the lamentable issue.

Brethren, we most firmly and devoutly believe that the principles of nonconformity with respect to church discipline are not only sound, but absolutely and divinely perfect, *viewed abstractedly*. Unfortunately,

\* A paper read at the Lincolnshire Conference, held at Louth, April 6th, and printed at the request of the Conference.

however, these principles, like all else that is perfect, are not unfrequently abused in the hands of fallible and fallen man; and thus a miserable incongruity is presented between the theoretical and the practical, affording a pretext to those who advocate the existence of a state church for adhering to a system where the scandals of what is designated a "dissenting democracy" have no chance of development. "Look at home," retort the abettors of a state paid hierarchy in reply to our arguments on the evils of a national church, as they point to half-a-dozen little Zoars and Bethels, Ebenezers and Adullams, which ever and anon are more like bear gardens than churches of Christ; forgetting, be it noted, that the *incidental evils in connection with any system* form no valid argument as to the essential unsoundness of that system.

In treating, then, this subject of "Church Discipline," and believing that here, as in all other cases, the *prevention of an evil* is better than the cure of that evil, I would first of all direct your attention to a few simple suggestions that, if adopted, may materially aid us in avoiding the necessity for the exercise of discipline at all, or to a very limited extent, using that term in the sense of church action involving the infliction of privation or suffering on any of its members.

And, I. I would affectionately suggest that *the most scrupulous care be exercised in the admission of members into Christian communion.*

It is obvious that by the reception of persons who are not truly converted to God into the fellowship of the Christian church, at least two tremendous evils are perpetrated—first, the individual thus received, by the very position that he occupies as an accredited and recognized Christian, is removed almost hopelessly beyond the probability of conversion in consequence of the delusion nurtured in his own breast by the profession that he has made; and, secondly, an element is introduced which is almost certain, sooner or later, to cause trouble to the church, either necessitating the exercise of a distressing discipline, or, what is perhaps even worse, acting as a perpetual drag on the spiritual aspirations and projects of the devout and godly, permeating the whole community with an atmosphere of cold formality, worldly selfishness, and spiritual death. Let us, then, I repeat, be most cautious as to the admission of members into our respective churches, receiving proof as to the reality of their conversion, not only from their own avowal, but from the testimony of others with whom they habitually associate.

In addition to the employment of other means I may hear mention that for nearly twenty years I have found the systematic holding of inquirers' meetings in classes on Sabbath evenings to be most serviceable in this respect; so much so, that by far the majority of those who are proposed as candidates for baptism and church fellowship have, so to speak, passed through these meetings, many of them having attended them for months, their Christian character and experience being well known by those of us who from time to time have held conversation with them.

But now I anticipate an objection. Is it right, it may be asked, looking at the matter in the light of scriptural authority and precedent, to hesitate as to the reception of any into church fellowship who profess their faith in the Lord Jesus Christ for salvation? The three thousand on the day of Pentecost, the baptism of the Ethiopian in the desert, and, indeed, the uniform practice of the apostles, may be quoted

with apparent force in support of the somewhat popular idea that the entire burden of responsibility should be thrown on the shoulders of those who seek admission into the church, and not on those of the brethren in whose society they wish to enrol themselves.

On this point, however, it is most material to observe that the position of the apostles, and the early church generally, was, with regard to the admission of members, altogether peculiar; and while we freely admit that the general principles regulating their conduct are to be adopted by us, yet in details a certain amount of variation is necessary, according to altered circumstances. For, in the

First place, it must be remembered that in the primitive age profession of religion was made with the certainty of entailing the scorn and hatred of those around, and at the imminent risk of human life. Persecution, in its most bitter and relentless forms, was then rampant. Baptism then meant being "baptized for the dead"—thus rendering it extremely unlikely that any person would wish from wrong motives to be identified with a society whose members were not only proscribed and detested, but "killed all the day long, and accounted as sheep for the slaughter."

Secondly. It must be borne in mind that the apostles were able, to a considerable extent, to guard the purity of the church by miraculous agency of the most admonitory and awful character. Thus in the case of Ananias and Sapphira, who almost immediately after their union with the outward and visible church were made to feel very terribly that they had taken a step which could not be allowed to pass with impunity. The result of the Divine judgment recorded in their case will be found in Acts v. 11, "*And great fear came upon all the church, and upon as many as heard these things.*" And again in the thirteenth verse, "*And of the rest durst no man join himself to them: but the people magnified them.*" And,

Thirdly. Although in some instances the apostles were deceived, as notably with regard to Simon Magus, yet it is but fair to suppose that, being under the guidance of a special inspiration, they would be largely preserved from error by influences which we have no right to expect. Philip was, no doubt, entirely unknown to the Ethiopian, and he administered the rite of baptism to him as a perfect stranger; but this would by no means be a sufficient warrant for us to adopt a similar course, inasmuch as the circumstances were altogether peculiar, the Holy Spirit having said to Philip, "Go near and join thyself to this chariot;" and in all probability giving him special directions at the time as to the course he should pursue.

Looking, then, at the whole question in its bearing on church discipline, we cannot but regard it of supreme importance to exercise the most conscientious and prayerful caution in the admission of church members.

II. We would suggest that, *under no circumstances whatever should a person be received into visible communion excepting by the unanimous vote of the members assembled at a church meeting.*

The decision of a *mere majority*, with only one or two avowedly dissentient on a question so vitally affecting the peace and prosperity of a

whole spiritual community, is, we venture to think, strongly to be deprecated, inasmuch as coldness, distance, discord, and partizanship, are extremely likely to result.

It may possibly be thought by some persons all but impracticable to secure absolute unanimity. The difficulty, however, as we know from many years' experience, is much greater in appearance than in reality.

Truly spiritually minded Christian people are only too glad to welcome among them all who love the Lord Jesus Christ, while any who are influenced by personal feeling or unchristian prejudice will soon find their level, their motives will speedily be detected, and they themselves will be frowned upon by those who, like their Master, rejoice that the lost sheep is found, or the prodigal son restored.

It may be that in some instances *delay* in the admission of a candidate will be the result; but infinitely better that such should be the case than introduce a fresh element of division and discord into the church.

III. We would strongly urge that *special arrangements be organized for an effective spiritual oversight of the members, and especially of those who have been recently converted to Christ.*

No one, I apprehend, who knows anything of the principles and working of Wesleyan Methodism will doubt for a moment that the distinctive peculiarity of greatest power is their class system—a system by virtue of which the various members of society meet together for spiritual stimulus and consolidation—a system without which Methodism would be, comparatively speaking, incoherent, and consequently ineffective. Now we are by no means blind to the defects and occasional evils of class meetings, but it has appeared to us for some time past that something of the same kind might, with immense advantage, be adopted in all our nonconformist churches; for, not only are we losing from year to year those who simply slip away from our ranks through lack of efficient oversight, but cases of backsliding occur, bringing scandal upon the cause of Christ, and requiring the discipline of the church, which, at least in some cases, might have been avoided had some bond existed similar to that just referred to.

The defects of what are termed “the one man system” have been criticised very freely of late, but on no one point does it break down more completely than on this.

Very probably some difficulty might be found at first, especially among the aged and experienced, in carrying out this suggestion; but no serious obstacle need exist in the case of members newly received, for whose spiritual benefit mainly the plan would be adopted: we say for whose benefit *mainly*, because we well know that although the first love of the young convert is peculiarly and proverbially charming and beautiful, it is beauty without much strength, liable to be blighted by the first rude blast of temptation, and that what is buoyant, effervescent, sparkling, specially needs the power and consolidation of Christian principle which would be most likely to be secured by intercourse with those most distinguished for their spirituality and Christian maturity.

(Concluded in our next.)

## THE CRUELITIES OF SPORT AND SCIENCE.

BY THE REV. G. W. M'CREE.

MAN was endowed with dominion over "every living thing that moveth upon the earth." This dominion was not, however, unlimited and irresponsible. The merciful Creator did not give man power over the beast for his amusement. We may restrain, use, or kill animals, first, for the purpose of labour, travel, and exercise; second, for food and raiment; and third, for the protection of limb and life. We are not entitled to maim, torture, or kill even wild animals for *sport*. The eagle, lion, seal, elephant, and hare have a right to life until it becomes necessary for some humane and lawful purpose to take it away; and then we are bound to do so in as painless a manner as possible. It is evident, however, that many plebians and peers think that animal suffering is nothing, and that they may mutilate both tame and wild creatures for *sport*—a very cruel word.

One example of what we mean must suffice. In a book entitled, "Sport in Abyssinia," by the Earl of Mayo, Lieutenant, Grenadier Guards, we find the account of the killing a hartebeest. "To-day I had great fun shooting a fine bull hartebeest. This animal is about the size of an Alderney cow. I was going out of my tent very early in the morning when I saw the herd grazing not far off on the plain. I tried to stalk a bull which was feeding behind the herd, and on the nearest side to me; but I failed. I then tried to stalk another, which was more on the left of the herd, and which looked a very big gentleman, and I think an old friend of mine, as I had fired at him before. As I was creeping along, the herd had closed up and passed not far off on my right. The bull that I had first tried to stalk was following. I missed him with both barrels of my Express, and then I ran to the top of an ant-hill, and took aim at him with my heavy twelve-bore rifle. It was a very long shot: the left barrel broke his hind leg just at the hock; and now the hunt began. I had come out of my tent with only my slippers on, and in walking through the burnt grass of the plain the short hard stubs were rather trying to my feet with nothing but stockings on. The bull hartebeest managed to go very nearly two miles; he stopped on several occasions, and let me come close up to him. I fired at him with my Express, and, as I thought, missed him; he then limped away again, but went a good deal faster than one would suppose was possible. It was getting very hot; but I was determined the brute should not beat me. I lost sight of him for a little time among some trees; when I got through them I found he was trying to ascend a small hill. I had two more cartridges of my heavy rifle, and these I fired at him; and as he was waddling up the hill the shot broke the fetlock joint of his other hind leg. This stopped him, and Goubasee and myself found him sitting up like a dog, close to a white ant-hill. I had no knife with me and no cartridges, and I did not know on earth what to do; so Goubasee got big stones and handed them up the ant-hill to me, as I stood on the top and tried to smash his head in by throwing them at him. He charged at me in a clumsy way twice, when I was not on the ant-hill, and very nearly caught me with his horns as I half tripped up in stepping back. I thought I would look in the cartridge bag to see if I had completely ran out of

ammunition. To my great joy I found one Express cartridge; so I put the beast out of his misery with a shot behind the ear."

The shooting, smashing, and killing of one of God's creatures—who had as much right to life *at that time* as the Earl of Mayo himself—was, it seems, "fine fun." Did the hartebeest think so?

The fact is, sportsmen inflict horrible cruelties on wild animals for their personal glorification and amusement; and we venture to suggest that Christian men should—as we now do—protest against the notion that God populates the earth with living creatures that idle men may find "fine fun" in slaying them.

To all lovers of sport we may address the words of Jones, of Nayland, who wrote as follows:—"Cruelty to dumb animals is one of the distinguishing vices of the lowest and basest of the people. Wherever it is found, it is a certain mark of ignorance and meanness; an intrinsic mark which all the external advantages of wealth, splendour, and nobility cannot obliterate. It will consist neither with true learning nor true civility; and religion disclaims and detests it as an insult upon the majesty and goodness of God, who, having made the instincts of brute beasts minister to the improvement of the mind, as well as to the convenience of the body, hath furnished us with a motive to mercy and compassion toward them very strong and powerful, but too refined to have any influence on the illiterate and irreligious."

Even insignificant creatures should be treated with tenderness and care, and most cordially do we say, with Cowper—

"I would not enter on my list of friends  
(Though graced with polished manners and fine sense,  
Yet wanting sensibility) the man  
Who needlessly sets foot upon a worm.  
An inadvertent step may crush the snail  
That crawls at evening in the public path;  
But he that has humanity, forewarned,  
Will tread aside and let the reptile live."

Scientific experiments on dumb animals are not unfrequently of doubtful utility, and should not be performed except under the pressure of the most palpable and imperious necessity. We dare not pain our readers by entering into details, but confine ourselves to a single mild example of what is sometimes done to helpless creatures. When Mr. Youatt was examined before the Vivisection Committee appointed by the House of Commons, he was asked, "Is it your opinion that rabies can be produced by irritating a dog, or by any peculiar mode of treatment, such as bad food, exposure to the sun, or want of water?" He answered, "No." He added, "At the Paris Veterinary School three dogs were selected as the subject of a very cruel but decisive experiment. It was during the heat of summer, and they were all chained in the full blaze of the sun. To one, salted meat alone was given; to the second, water only; and to the third, neither food nor drink. They all died; but not one of them exhibited the slightest symptom of rabies."

This experiment may have been necessary; but if conclusive, it ought not to be repeated. How far Vivisection should be allowed, is at present a difficult problem to solve; but it is clear, in the light of our merciful religion, that any unnecessary cruelty to animals in scientific studies and experiments is a foul blot on the man who is guilty of them.

## THE LATE REV. JOHN SUTCLIFFE.

THE subject of this brief notice, John, the son of Crossley and Sarah Sutcliffe, was born at Rattenstall, near Hebden Bridge, in the West Riding of Yorkshire, on the 8th day of October, 1812. He received his education at the Heptonstall Grammar School, taught by the incumbent of the parish. Having himself chosen the profession of school-master, he commenced his duties as an assistant in a school at Stockport; but as his health was imperilled there, he soon returned home to Slatering, to which place his parents had previously removed. He now commenced a day school at Heptonstall Slack. This he continued for many years, and aided numbers on these hills in obtaining a good elementary education. Here he began to attend the worship of the General Baptists, whose minister, the Rev. W. Butler, was a solid, faithful, and successful preacher of the gospel, and withal an enthusiastic exponent and able defender of our denominational principles. Mr. Sutcliffe admired his ability, and loved him for his work's sake. Although the fruits of such a ministry in the mind of our brother were of slow growth, they were substantial and enduring. It was not till he was nearly twenty-seven years of age that he fully decided to make a public profession of his faith in Christ.

In offering himself to the church at Slack as a candidate for baptism, he wrote, "I have long attended your worship, and have for a number of years thought that the sentiments preached by the General Baptists come nearest to the Word of God. I have often felt my mind impressed under the preaching of the Word, but have to lament that those impressions were like the morning cloud or early dew, they soon vanished away. I often thought within myself that I would become religious at *such a time*; but those resolutions were broken again and again, until I came to be laid on a sick bed. I then began to reflect on my past life, and resolved that if the Lord would be pleased to spare my life I would seek after the one thing needful. It pleased the Lord to raise me to health again. Friends invited me to an experience meeting, which I have often found to be of real use to my mind, and I can now trust in the Lord Jesus Christ as my Saviour, and often find him to be precious to my soul." He was accepted by the church, and with eleven others was baptized on the 13th of June, 1839. Soon he began to be useful both as a Sabbath school teacher, and as an exhorter at the prayer meetings. It also speedily became manifest that he had abilities for employment in a still higher sphere. He was therefore requested to preach before the church preparatory to his being formally recognised as a preacher of the gospel. He complied with the request. The result is stated in the following minute, which shows how careful our forefathers were to "lay hands suddenly on no man:" "Brother John Sutcliffe, of Slatering, was exercised in preaching, to the unanimous satisfaction of the friends; it was agreed that he be desired to preach again this day five weeks, at seven o'clock in the morning." After a second feast of unanimous satisfaction, the friends were at length *satisfied*. They agreed that he should be "called out to preach the gospel wherever Divine Providence might open his way." He was engaged as an occasional preacher in the neighbourhood of

Slack for about two years and a half, at the end of which time Divine Providence opened his way to a more important sphere of labour.

At the commencement of the year 1844 he was "called" to undertake the ministerial and pastoral office in connection with our church at Stalybridge. Here he zealously and successfully laboured for eighteen years. He undertook his charge with a deep sense of responsibility, and with a somewhat depressing view of his fitness for the work upon which he was entering. The following extract from a record made at the time shows this: "I have commenced my labours at Stalybridge. But oh! what a poor weak feeble creature have they made choice of; one who is less than the least of all saints, and knows nothing that he ought to know. However, I have often prayed earnestly for the Lord to direct me right. . . . It seems, after earnest prayer and the advice of my dear friends at Slack, that it is the place for me. O Lord, make me useful." This prayer was heard; the Lord did make him manifestly useful.

While not neglecting to feed the church of God, and while wishing to promote the spiritual growth of the members of the church, his desire for the conversion of sinners rose to the intense ardour of a *ruling passion*, which ordinary results could not allay. Moreover, a constitutional tendency to mental depression sometimes troubled him, and led him to take gloomy views of his position and his work. This would occur even amid successes which greatly cheered the hearts of his friends. Thus a measure of sunlight which should have brightened and warmed his soul was obscured. What a blessing that we have "a High Priest who can be touched with the feeling of our infirmities!" Our brother felt the need of His sympathy, and endeavoured by His help to persevere. His settlement was followed by a formal designation to the pastoral office, May 16th, 1845. The brethren engaged in the services then held, or have since held, important positions in our own denomination, and some have not been unknown in the walks of literature and philanthropy. James Hodgson, Esq. (of Slack), Revs. J. C. Jones, M.A. (then a student), R. Ingham, D.D., Jabez Tunnicliffe, H. Hollinrake, and W. Butler (who delivered the charge), all took part.

About a year later a service was held in the same place that had not been at all anticipated. Very reluctantly the people had to give up their place of worship to a railway company.

On the 10th of May, 1846, our brother and his people met for the last time in the old chapel. It was an interesting and solemn day. Twelve persons were baptized in the morning, and a special sermon was preached in the afternoon from Exod. xxxiii. 14. A heavy burden of new cares now began to press upon our brother. The dead lying in the old burial ground had to be removed to ground which had been purchased at Cocker Hill, where the new chapel was to be built. Our friend had to superintend this work, as well as to undertake duties in connection with the building of the new place.

He deeply felt the trial of having his mind diverted from his ordinary work. Dark fears brooded over his mind; but in the midst of all his ministry was blest, both in the guiding and comforting of believers, and in the conversion of sinners. After the new chapel had been



opened, he became, if possible, more earnest than before, and tokens of the Divine presence and blessing were not denied.

In September, 1848, he suffered the loss of his only son, a promising boy of seven years of age, to whom he was ardently attached. In relation to this event he wrote, "This has been a great trial; but the Lord has done it, and I desire to bow with humble submission. O that it may be sanctified to my present and everlasting good."

In 1858 his cherished friend and co-worker in the promotion of the welfare of the church, Mr. John Brooks, was removed by death. This was a heavy blow to our friend, and a great loss to the cause. He laboured on, however, till 1862, in which year he resigned his charge.

His pastorate at Stalybridge was unquestionably successful. To this extent at least it was blest—the membership was nearly doubled, having risen from about 113 to 221. He baptized upwards of 160, many of whom were brought to Christ by his own ministry. Still he was troubled with doubts, whether or not he ought to be a stated minister. The natural sensitiveness of his mind, and his tendency to depression, brought him frequent trials, which rendered his work oppressive, and obscured to his own vision what others saw with gratitude and gladness—the value of the results which God was achieving by him. These circumstances account for his backwardness to take another pastoral charge.

He returned to Slatering, and for some time managed a farm, and subsequently taught a school at Slack. Soon after his return he was appointed conductor of one of the experience meetings, and afterwards was elected an elder of the church. He was often engaged in preaching at our out-stations, and also frequently called out to supply the pulpits of neighbouring churches. His labours in this respect were very useful, acceptable, and distributed over an area of many miles. He continued this kind service even after his health had begun to fail. His last sermon, preached at West Vale in January, from Daniel xii. 8—"What shall be the end of these things,"—is spoken of by the West Vale friends as having been very impressive. These friends, hearing of his serious illness, sent a letter of sympathy, expressive of their appreciation of his labours among them, and of their desire that God would greatly comfort him in his affliction and be with him in the "end." But about the time they were *writing*, his spirit was passing away. The kindness of this letter was much appreciated by his sorrowing widow and the other members of his bereaved family, when it reached them in the evening of the day on which he died. During his painful affliction his strength rapidly wasted away. At one time it was thought he would recover; but complicated disease set in, and with this his little remaining strength could not successfully contend. He began to feel—and he remarked it to one of his friends—that he had nearly "finished his course;" but with emphasis he added, "I HAVE KEPT THE FAITH." At another time he said, "I have no raptures, brother; but I have peace.

‘How can I sink with such a prop,  
Which holds the world and all things up.’

I have loved to preach the unsearchable riches of Christ; but I cannot do it now." At the closing scene his Heavenly Father was very gracious

to him. His sensitive nature was not subjected to any exciting strain. He calmly fell asleep in Christ, April 13th, 1876.

Thus lived and laboured and died this devoted servant of God. He was sincere as a Christian; humble and unobtrusive as a fellow-worker; frank, honest, and faithful as a friend; evangelical, pointed, and earnest as a preacher of the word of truth; and he was instrumental in turning "many from darkness to light, that they might receive forgiveness of sins, and inheritance among them which are sanctified."

He was buried at Slack, April 19th, 1876, and his funeral sermon was preached to a large congregation on the following Lord's-day by the writer.

J. LAWTON.

## CHRISTIAN WORK IN THE EAST END OF LONDON.

### No. VI.—*Mrs. Hilton's Crèche.*

IN the summer of 1870 an English visitor found herself in one of those continental establishments referred to in a previous paper. The visitor was Mrs. Marie Hilton, of East London, a member of the Society of Friends. The establishment was the magnificent Crèche at Brussels, in which from 500 to 600 children, ranging in age from a month to fifteen years, are all carefully reared and trained as in one vast home. Alter but one word in the famous despatch of Cæsar, and you have Mrs. Hilton's account of that visit—I came, I saw, I imitated. The very name Crèche possesses a charm. It means manger, and was given to these institutions in memory of Him to whose service they are dedicated, viz., Christ the Babe of Bethlehem, who was cradled in a Crèche. Mrs. Hilton had heard of such institutions, but now her eye saw, and perceiving at once the significance and the scope of such a Christlike work, she resolved by God's help to plant one in England. On her return home she sent out an appeal for cots. In a short time £114 came to hand, that sum being £3 each from thirty-eight donors, each gift representing a fully-equipped cot. Then came the selection and adaptation of premises. Three houses were speedily converted into suitable rooms—their position illustrating the old adage about birds of a feather; for curiously enough the Crèche stands side by side with Dr. Barnardo's Home for Working and Destitute Lads, the Crèche being 12, 14, and 16, and the Home 18 and 20, Stepney Causeway. There they are, like two breasts filled with the milk of human kindness; paired, to borrow a simile from the Canticles, "like two young roes that are twins."

My visit to the Crèche took place but a short time ago. It was a *fête* day. A considerable number of visitors, principally ladies, were present to witness the distribution of prizes. The room in which this took place was packed to the full. One third of it looked marvellously like a section of a toy-shop; another third was occupied by the extremely juvenile pupils who in various ways had become worthy of distinction; and the rest of the room was filled with deeply interested on-lookers, such as the ladies aforesaid and myself. As I gazed on what the Scotch would term the "great sma' family," I wondered much as to their respective attainments. This feeling was shared, I thought, by

the good lady who distributed the prizes; for as one mite of humanity after another toddled up to the front, she asked in delighted amazement, "What has this one done to earn a prize?" The answers, however, were satisfactory. One had distinguished himself in the truly Christian attainment of being "kindly affectioned;" another merited a prize for "good behaviour;" a third for "spelling;" and a fourth, a tiny, rosy-cheeked, blushing little fellow, held out his hand modestly for a fascinating picture-book, the reward of his patient studies in arithmetic. How far he had gone in the science of numbers, I cannot say; but by way of gently testing his capacity, the amiable president asked him—

"How many are twice two?" "Four." "Very good."

"How many are twice three?" "Five." Here judgment was given against him, and the examination came to a close.

But be not hard, dear reader, upon that elementary mathematician. Southey wrote "An Apology for the Pig;" and after that 'twould surely be wrong to let a deserving, but mistaken though ever-so-little a boy go undefended. I hazard a conjecture in favour of this little boy. Perhaps he mistook the multiplication for the addition table, and gave his answers accordingly. If so, he is excused. But if not, it were easy to find older and taller boys who under the excitement of a similar examination have failed even more hopelessly.

Going down a certain road one afternoon, my hap was to be overtaken by a schoolboy, who, after loitering all too long by the way, was suddenly seized with the idea of keeping my pace. He was at least four times as old as the aforementioned inmate of the Crèche. As he ran alongside I questioned him thus:—

"Been to school, my boy?" "Yes."

"What school do you go to?" "Mr. ——'s, on the Forest."

"Who's your teacher?" "Mr. Brown."

"Can you spell?" "Yes."

"Spell donkey." "D-o-n-c-k-y, donkey."

(I should say that spelling bees were unknown in this country at that time.)

I then resolved to question him in other departments of knowledge, and seeing some figures on a slate which dangled about his legs as he partly walked and partly ran to keep pace with me, I inquired,

"Can you do arithmetic?" "No," he replied, accompanying the answer with a shake of the head such as one is apt to give when suddenly addressed by a foreigner whose language we cannot comprehend. I then asked,

"What have you been doing on your slate?" "SUMS," he answered, and before I had time to question him further he turned off the path, and pointing across the way, said, "I have to go up here," and away he went.

After this I am sure the candid reader will condone the trifling error of the very small boy at the Crèche.

While the rest of the prizes were being distributed, and the happy children were plunging their tiny hands into the mysterious depths of a bran-tub, out of which came oranges and other attractive things, I set forth on a tour round the building. Mounting a stair leading to the nursery, I found the wall hung with bags of clothing, and learned that when the children are brought to the Crèche in the morning, they are

all stripped and washed, and clad in other garments for the day, and then re-clad in their own clothing when their mothers fetch them home at night. Cleanliness is a marked feature in the establishment. Cheerfulness is another. Indeed there is everything to make children happy. Buxom nurses more than supply the places of such mothers as many of the children have, and bright looking pictures everywhere adorn the walls of the rooms. Plants are placed here and there in conspicuous places, and in one room I saw a pair of turtle-doves in their wicker cage. A rocking-horse, a Noah's ark, swings, picture-books, baby-jumpers, and all kinds of toys, meet the requirements of infant eyes and hands. Passing through the nursery, one baby is fast asleep, another is just attempting to wake itself by a faint cry, a little nurse-girl is employed in rocking two to sleep in their separate swinging cots, the broad lap of an older nurse contains three little ones, ten or a dozen more are all playing with each other on the floor, and two delicate ones are sprawling quietly on the matted floor of a square space enclosed by an iron fence, and called "the pound." School and other rooms occupy another part of the building; while, to meet the increasing needs of a thickly-peopled neighbourhood, the Crèche has put forth two special branches. An "Infant Infirmary," or department for sick children, has been created, and contains about twelve cots. Some idea of the need of this branch may be gathered from the fact that in the two years it has been opened, no less than 250 children have enjoyed its nurturing care.

The other branch is the "Infants' Home," and shelters some thirty inmates. These, unlike the children of the Crèche proper, are cared for altogether. Their ages vary from nine months to seven years. The bare mention of a few cases such as are sustained by this department will sufficiently vindicate its existence and appeal to public sympathy. Louie, aged two years; Ritchie, aged sixteen months; Marianne, aged four years; and Susie, aged five years, have all been deserted by their parents. Of the rest, the majority are fatherless; but Tommy, aged seven years, is both blind and fatherless. Rosie, aged five years; Eliza, aged four years; and Watercresses, aged four years, are motherless. Three others have mothers who are insane; whilst Lucie, aged five years; Willie, aged four years; and Bertie, aged four years, are fatherless and motherless.

A mission that opens a door to save and bless such helpless children, carries its own recommendation, and bears upon it the seal of heaven; and the Redeemer once laid in Bethlehem's humble Crèche will say of all such deeds of love, "Ye did it unto me." J. FLETCHER.

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#### STANDING THEIR GROUND.

THE following is full of significance. A minister writes, "Women join the church with more impulse than men, and with a less thoroughly formed spiritual life. I have kept a list of persons baptized during my ministry, and received into church fellowship. I find I had baptized about ten women to every four men; but when once they were in the church, the men stood best. Those who were severed from church membership were in the proportion of eighteen women to four men. If my experience is a general one, it would appear that the disproportion between male and female members would be greater than it is, if the men did not stand their ground better than women. In many places, women do not feel the stress of temptation before eighteen or nineteen at earliest, and they are in church membership from three to four years before that; boys, however, begin to feel it at fourteen or fifteen, *i.e.*, before they join the church."

## THE DERBY ASSOCIATION: A FORECAST.

AGAIN our Annual Gathering returns like an affectionate child to one of its Midland Homes. All religions, says Max Müller, have to refresh themselves at their original sources in order to retain their primitive purity, or recover their pristine freshness and incorruption. Our churches instinctively visit the Midlands, drawn by a real though invisible magnetism. True, we were born in London, but we have not taken so kindly to our birthplace as to the fresh and bracing air that is wafted from those Charnwood Hills, off whose slopes came the largest contingent of that community that met to form the New Connexion of General Baptists in the East End of London in June, 1770.

It is eight years since we were made welcome to the generous hospitality of our Derby friends. How the very mention of the date reminds us of the many men we have lost since then, and of the mournful fact that this year has been more fatal to our ministry than any one of the preceding seven! We have indeed been bereaved of our brethren! Voices of ardent youth, maturing manhood, and ripened experience are, for us, hushed in the silence of the grave, though for God and His angels they are melodious with sweetest praise and purest tone. We sorrow; but only as the sons and daughters of the good hope that animated them, and still inspires us, and that we would might brighten and gladden all human lives. But verily the sands of our working hour are swiftly running out; and though better men far will follow us, still it behoves us to do whatsoever our hand findeth to do with our might, as for eternity, and also as with only a rapidly contracting space in which to do it. May the solemn memories that will meet us as we look into one another's faces stimulate our zeal and self-sacrifice, and increase our pure, unselfish, and loving regard for one another, and for that eternal work which the Lord of all the workers has given us in charge.

Derby has had a worthy share in making our denominational history. It has given us both men and measures: and mainly is it to be recollected as the birthplace of our Foreign Missions; and the life-sphere of the widely-known and sainted Rev. J. G. Pike, the founder and first Secretary of the Missions to Orissa. It is appropriate that the chair of the Association should be filled by one who has given his life to the Oriyas, and looks forward with joy to the consecration of his remaining days to the same blessed enterprise. For his own sake, and as representative of his fellow-workers in the Mission field, Dr. Buckley may count on a loving and hearty welcome to the post of honour and service to which he is called by his brethren.

Our other department of foreign work is likely to attract to itself a large share of attention. Grassi's labours in Rome, we are told on good authority, have an importance it is difficult to exaggerate, and deserve the most extensive support we can give. The new chapel will be a new point of departure, an immense addition to Grassi's power as an Evangelist of Christ and a witness for a pure and primitive church faith and order.

But if we are wise and know what our Israel ought to do, we shall give no stinted interest to our work at home. This is the weakest point in our machinery. The Union Building Fund urgently needs larger means, and offers inducements to those desiring a perpetuity of usefulness of the most attractive character. The "Unification" principle for

Home Missions firmly set in our constitution at the Wisbech Association, will require to be "got to work" at Derby. The Provisional Committee has had a happy and successful meeting, and adopted in substance the scheme printed in the Minutes; and it only waits to be floated into action on a sea of gold to bring in large measures of aid to every department of our enterprise both at home and abroad. The chief need is prompt and decisive action.

"Lose this day loitering,—'twill be the same story  
 To-morrow, and the next more dilatory;  
 The indecision brings its own delays,  
 And days are lost lamenting other days.  
 Are you in earnest? Seize this very minute,  
 What you can do, or dream you can, begin it;  
 Boldness has genius, power, and magic in it.  
 Only engage, and then the mind grows heated,—  
 Begin, and then the work will be completed."

I shall not betray any secret if I add that it is "in the air" that a deputation from the Baptist Union, consisting of the President and Mr. C. Williams, may visit us to expound the schemes of the Union for increasing the stipends of Baptist pastors. This will be not quite, but almost a novel theme to us. For some reason or other, either because our ministers are so well sustained by their churches, or know their churches are willing to do their best, or for some other cause, the topic has not often appeared on our *agenda*. Speaking for ourselves, we have heard and seen more of thanks for steady additions to ministerial income, and of help promptly rendered in emergencies, than of anything else. But there is much to be said for the Annuity and Sustentation Funds, and it cannot be better said than by the honoured brethren we expect to hear at Derby.

A new and helpful feature will appear in the printed statement of the subjects and order of business distributed on Tuesday morning: and we suppose again for *Thursday* and *Friday*. Every man will know what his business is, when and where it has to be done, and at what stage it will appear in our public proceedings. The point to be gained is to make every representative as well acquainted with the order and state of the business as the President and Secretary themselves are.

Of things needed we may mention one or two, in addition to those we have suggested in former years. First, it is eminently desirable that we should have a return from our churches of the number of "Local Preachers," and of their names and addresses; and that the Association, as an Association, should do more to develop and strengthen this important auxiliary than is now being done. The village churches are becoming less and less able to sustain pastors, and more and more dependent on the services of our brethren who are able and willing to give their Sabbaths to the work of preaching the gospel. Every facility should therefore be given for obtaining the services of these friends; and if not every year, yet once in two or three, a sitting of the Association might be devoted to the consideration of the methods of increasing the usefulness of this itinerant ministry. The tactics of the "platitudinarians, attitudinarians, and latitudinarians" of the Established Church are telling in our villages, and in this way amongst others we must seek to counterwork them. We have only space to mention the suggestion received yesterday of a "*Sermon to Young People on the*

*Monday Night* as a desirable change from our present course," and to say that if it could be brought in so as not to clash with anything else, and create that eminently undesirable arrangement of two meetings at once, it would be a very good thing. We cannot do too much for our young people.

O that the choicest blessings of our God may attend our gatherings; that a spirit of purest love for Christ and men may fill our hearts; and that all our proceedings may be guided and inspired by the Spirit of God, and so issue in the welfare of the churches and the glory of the Father's name.

JOHN CLIFFORD.

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### WESTBOURNE PARK CHAPEL, LONDON.

WE have the opportunity of presenting a drawing of our New Chapel in this month's Magazine, together with the following explanatory description by the architect, Mr. J. Wallis Chapman:—"The chapel it is proposed to build on the freehold site situated in Westbourne Park, in what is now called Porchester Road, but was named Westbourne Park Place, is nearly opposite the Royal Oak Station of the Metropolitan Railway, and between the Westbourne Park Road on one side, and Westbourne Park Villas on the other, and will be of the Early Geometrical Gothic style. But the style has been made subservient to the requirements of the church and congregation, and effect has been sought for in mass and outline rather than in richness of detail.

"Accommodation is provided in the chapel for 1,000 adults, a proportion to be located in one end and two side galleries. Three wide staircases give access to the galleries; two communicating also with the school-room. Opening on to the galleries are two rooms for inquirers. Facilities for ingress and egress are abundantly provided on the ground floor, and a distinctive feature is a large enclosed vestibule, built upon a part of the site which could not be made available for sittings. This vestibule, which is about 49 feet long by 12 feet deep, will, it is hoped prove useful in preventing draughts, in accommodating those waiting for friends, and in affording opportunities for personal conversation, without the distinctive character of the inquirers' room. Two sets of screen doors to every entrance shut out the external air; whilst various appliances are provided for ventilation, the lantern on the roof and the spirelet at the south-east corner being specially adapted for this purpose. The levels of the ground floor and galleries have been arranged so as to give, as nearly as may be, from every sitting, an equally good view of the preaching platform. In front of this platform, but on a lower level, and but little raised above the general floor line, is another platform for the communion table and choir seats; the baptistery is however placed in a recess behind the preacher, who is thereby brought more forward into the main building. The back staircase gives private access to the ladies' and deacons' vestries, which are on the same level and communicate with the baptistery platform.

The main building is divided into nave and aisles by iron columns carrying an arcade of terra cotta and a series of clerestory windows and ventilating openings. The aisle roofs have arched principals corres-

ponding in outline with the arcade arches; the nave roof has tie beams, curved ribs, and moulded king posts wrought and stained. The ceilings, which are of polygonal section, are boarded and panelled out with moulded ribs.

"In proportioning the building, regard has been had to its acoustical qualities. The clear width of the nave is 27 feet, of the aisles 9 feet each; the total internal width being 47 feet. The length of the aisles is 69 feet, of the nave 82 feet 4 inches, to which last dimension should be added the platform recess, which would give a total internal length of nearly 90 feet. The greatest internal height is nearly 48 feet.

"Beneath the vestries, on an intermediate floor, is a minister's vestry, a small room for books, tracts, etc., and a private entrance from the side road named Westbourne Park Villas. This entrance will also be used by the young men's class, whose room is in the basement. A corresponding entrance at the other end of the building will be used by the young women. Each of these classes will have accommodation for sixty or more persons. The main school-room will be nearly 13 feet high, and measures 47 feet by 50 feet. Separate entrances, with covered lobbies, are provided for girls and boys. The infants' class-room will be divisible for senior and junior infants. In addition to the above there will be six other class-rooms, each accommodating from ten to twenty-five children. Two of the smaller class-rooms will be arranged so as to open into the young men's room, thus providing a room to seat about 130 people for small meetings. The natural lighting will be abundant and distributed. The heating apparatus will be arranged so as to warm the school-room and the chapel either separately or together.

"The total estimated expenditure, including furniture, fees, etc., (but exclusive of land) is about £8,000."

Taking this statement in company with the one in our last issue, it will be seen that the Praed Street church is doing its utmost to secure a thoroughly serviceable building, adapted in every way for usefulness, and at the most economical expense possible. Hours have been spent by a painstaking committee to reduce the cost. "Can't we do without this?" has been the question urged again and again, and in no case has anything been retained, save where it was absolutely demanded by the *usefulness* of the building. So that we are not asking our friends for their utmost help without having a good case to plead. The building of Westbourne Park chapel is a HOME MISSION effort; undertaken indeed by one church, but not the less a Home Mission effort; and a Home Mission effort in the Metropolis of the United Kingdom.

It should never be forgotten that London is the greatest city the world ever saw, and has an influence not only in all parts of Britain, but also in all parts of the world. Cities hold the balance of empire. The history of the world is the history of cities: of the hundred-gated Thebes, of swarthy Carthage, literary Alexandria, wealthy Tyre, philosophic Athens, invincible Rome, beautiful Paris, all-hallowed Jerusalem. "Paris is France." Rome is Italy. London is England. Cities epitomize the knowledge, the ignorance, the morals, the results of human struggle and failure, of sin and saintliness, of suffering and joy. And of all cities London is chief. It contains 700 square miles, and in



single line would stretch from Calais to Constantinople and back again, has over four million people in it, and delivers in its postal districts more than 238 millions of postal letters a year. There is a birth every four minutes, and a death every six. A small village of 200 persons is added to the population every day, and twenty-three miles of new streets opened every year. *Thirty-seven persons out of every hundred* are from the country, and all quarters of the globe add at least 100,000 foreigners. More Roman Catholics are in London than in Rome, more Jews than in Palestine, more Irish than in Belfast, more Scotchmen than in Aberdeen, and more Welshmen than Cardiff. We have sixty-two miles of beer-shops and gin palaces, over a million of people who never attend public worship, and need for more than one thousand new churches and chapels. Of its moral state Mr. Jenkins says, in "*The Devil's Chain*"—"On London from every quarter of England converge the waifs of misery, sin, shame, and crime. Into the great vortex, one by one, float and whirl the drift-wood and wreck of English humanity. Decayed gentleman or gentlewoman, broken bankrupt, runaway clerk, dissolute clergymen, dishonoured lady, ruined maid, deserter, thief, malefactor, tramp, blackleg, adventurer—all sink out of sight into the depths of that voracious sea." There is, we rejoice to say, much that is admirably Christian by the side of all this, many brave, self-sacrificing Christian pastors and deacons, Sunday school teachers, and other workers, who toil and pray to carry the pity and help of Christ's gospel to the needy. But, oh! how sadly these workers call for reinforcement! How piercing and bitter the cry for Christian compassion and aid, how urgent the demand for the multiplication of the agencies of preaching and teaching, of Temperance and Band of Hope and Bible Mission work, and of brotherly evangelizing in all its forms, not even those know who live within sight and sound of "that voracious sea."

Friends, do help us with all your might and help now! Generous promise, and some generous gifts, have cheered us; but we pray and look for a large response to our appeal for aid in a work that has so many claims on your practical sympathy. Be not afraid of sending small sums: or, if so, club the small sums together and forward them. The smallest donation will be thankfully received, and the largest much rejoiced over. Come now to our help, and let Monday, July the 3rd, when the foundation-stone is laid, be a day for unbounded thankfulness to our God.

JOHN CLIFFORD.

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### THE TEACHER'S PRAYER.

Come, dear Saviour, with salvation  
To our little flock to-day:  
Shield our children from temptation,  
Lest they take the evil way:  
By Thy merities,  
Save them even while we pray.

Standing where two ways are meeting,  
Grant that one may ne'er be tried—  
That brief way so broad and busy,  
Thronged by men of lust and pride:  
In the narrow  
May their youthful feet abide.

Syren sounds are falsely luring,  
Cunning hands will beckon on;  
Swiftly come the sin and sorrow,  
Ripley.

When the sliding steps are gone,  
Deep declining  
Daily to the deeper wrong.

Hard the other path and hilly,  
Though it ends in life and Thee;  
Trodden by the poor and weary—  
What but faith can ever see  
They are reaching  
Rest and riches yet to be?

Help them doubting to decision,  
Set them on the King's highway,  
There no ravening beast or lion  
Goeth up to seek his prey,  
And no fowler,  
Or unclean, their steps betray.

E. HALL JACKSON.

## HOW TO MANAGE CHURCH BUSINESS.

### VI.—*The Inside of the Business Council.*

BY A "LIVE" DEACON.

It is perfectly safe to say that the character and career of the church, as an organisation for transacting its own business, depends more upon the wise and happy working of the Business Council than upon any other thing. Keep this central machinery, this mainspring, in good order, and there will not be much that will go wrong. Let that get a twist, and no matter how eloquent the sermons in the pulpit, efficient the management of seats, sedulous the attention to strangers, and enthusiastic the work of Sunday school teachers and Dorcas ladies, there will be imminent risk of general disturbance and wide-spread mischief.

Somebody says a man has no worse enemy than himself: and I believe it is accepted as an axiom in conjugal life, that if husband and wife will pull lovingly together, all will go merrily as a marriage bell; but if they wrangle and jangle, brag and "nag," sulk and pout, and indulge in other childish follies, they will be wretched and miserable, though they revel in the wealth of Croesus, and are surrounded with the luxuriance and beauty of Eden. Everybody knows that political cabinets always commit suicide. They are rarely destroyed by the shot poured in upon them from the batteries of opposition benches. They fall into rivalries. They quarrel as to schemes, if not as to principles, and failing to present a united front, the opposition waves break through and they are washed away. And, as far as I can recollect, looking over a lengthened experience, the principal troubles of Independent and Baptist churches (*i.e.*, of churches really free and democratic in their constitution, and set for the absolutely undiminished practise in all departments of the principle of religious equality) have arisen within the Business Council, if not at first hand, then because when it has originated without, they have failed to grapple with it in a charitable, wise, conciliatory, and *united* spirit. In a restaurant the other day I could not help hearing, in a conversation between two men in M. B. waistcoats and "dog-collars," the warmly uttered words, "Oh, I should have gone along all right, if it hadn't been for a confoundedly stupid old deacon whose head is as thick as a post, and his heart as hard as a tenpenny nail;" and I thought to myself, "There goes the poor old deacon again: but I shouldn't be surprised if there is another side to that question, and that possibly the thick-headed deacon may have been unnecessarily and unwisely opposed by an eager and zealous minister, bent on taking the kingdom of heaven by violence." I will allow that some deacons are incurably stupid, and seem to have been predestinated to be grindstones on which ministers should sharpen their wits; or "means of grace" in aid of patience and forbearance and similar virtues; but still I have seen some terribly head-strong, autocratic young men, who seemed to think that because they had been to College they could command the Channel Fleet, or administer the affairs of Christendom. Any way, his observation struck in with my thoughts on the management of church business, and led me to decide on penning a few ideas gathered *inside* the Business Council. And first as to the

PRESIDENT OF THE COUNCIL. I suppose it is safe to assume that the minister, old or young, experienced or inexperienced, takes this post. I have never heard it questioned, nor dared to question it; though I must say that it has struck me as not a little odd that a youth of twenty-two or three, fresh from College, who never managed man or woman or child in his life, and is only just out of the hands of "tutors and governors," should be set to guide the deliberations of practical men of business experience extending over thirty or more years. Nothing of the sort is done anywhere else, so far as I know. Homage is not paid to mere position, irrespective of special fitness, in the management of railways, gas companies, and the like; but if "whatever is, is right," then of course this is, and I do not object. Indeed, I see much in its

favour, and would not wish the custom altered; but I must suggest to the churches how eminently desirable it is they should make some provision for producing *pastors* and *rulers* as well as *preachers*, and cease thinking they have finished their work when they have trained a man in the knowledge of Greek and the art of constructing a sermon. Even four years digging amongst Hebrew roots will not qualify a man to direct the affairs of a church, and show him how to read character; what per cent. to add to one man's word, and take from another's; what to put down to clumsiness of expression, and what to felt purpose; and generally how to work with and guide men. I verily believe the churches ought to enable Colleges to send nearly every student (certainly every one who has had no business experience) to obtain his *pastoral* training in the society of some minister of good business habits and obvious tact in the management of men. Co-pastorates are extremely difficult to work, and are only desirable in rare cases; but a system of this sort generally adopted would obviate nine-tenths of our church troubles, and confer incalculable good on the ministry of the future. This is by the way; much more is to be said for it, and if I had space should be said; but I must pass to the

**METHOD AND ORDER OF CONDUCTING BUSINESS.** Dates of meetings should be fixed and regular; as frequent as the amount of business necessitates; but occurring at regular intervals, so that *no officer may be absent* from any inadvertence, such as change of night, or short notice, or the like. This is a more serious matter than it seems. Regularity of attendance at the council meeting of the deacons and pastor is essential to presenting a united front on *every question* at the church meeting. It should never be possible for an officer to say, "This subject was discussed in my absence. I had no notice of the meeting, and I cannot concur in it." And indeed so essential is a united front, that it would be far better, if possible, to postpone the business, and give such an officer an opportunity of discussing the question with his fellow-officers, than to have the discussion in church meeting.

Every topic should be discussed right out to its end at the Business Council. All objections—those possible to different members of the church, even if not raised by church officers—should be fairly canvassed, and the conclusion arrived at duly registered in a minute book. And when once settled, no officer should "back out" or "turn coat" at the *church* meeting, not even if fresh light has dawned upon him; but should get an opportunity of speaking with his fellow-officers privately, and having a special interview with them, or of postponing the business till such an interview can be obtained. Indeed, every imaginable effort should be made, and every resource used, to prevent the appearance of divided counsels in the diaconate. Better delay for months and discuss for weeks, than show any elements of divisiveness in the Business Council.

But if one officer objects, and all the rest carry a proposition? Then it is his duty to be silent, and not to disturb the church. The peace of the church is of more importance than his opinion; and if he has done all he can to convince the majority of the truth of his opinion, and failed, then be he minister or deacon, his duty is submission or retirement. Few things are more important than to know when to fight and when to surrender. The game should always be worth the candle. A two hours' discussion over a yard of window leather may turn on a principle, but it is far more likely to turn on a prejudice. The grace of yielding has an inexpressible beauty and dignity, and "is mightiest in the mightiest;"

"It becomes the throned monarch better than his crown.  
His sceptre shows the force of temporal power,  
The attribute of awe and majesty,  
Wherein doth sit the dread and fear of kings;  
But mercy is above this sceptred sway;  
It is enthroned in the hearts of kings,  
It is an attribute of God Himself;  
And earthly power doth then show likest God's,  
When mercy seasons justice."

P.S.—The letter you have handed me, dear Mr. Editor, I will beg space to reply to next month. It is a kindly uttered "grumble" on the paper concerning "What to do with Grumblers;" and as answering it will put my principles to the test, I must beg a little time.

A "L. D."

## THREE NEW VILLAGE CHAPELS.

THE NEW GENERAL BAPTIST CHAPEL AT BARROW-ON-SOAR was opened on Easter-Monday, April 17th, by the Rev. J. C. Jones, M.A.; a public tea-meeting being held in the afternoon. With the profits of the tea, the collections, and a few donations from friends unable to attend, there was realised the sum of £79 10s. On the following Sunday, after sermons by the Rev. I. Preston, £21 12s. 6d. was added to the building fund; and on the next Sunday Mr. T. W. Marshall preached, and a further sum of £26 16s. was realised; the total at these opening services being £127 18s. 6d. The chapel, which is regarded as an ornament to the village, adjoins the old chapel (which has been converted into two capital school-rooms); it was built by Mr. H. Black, of Barrow, from designs by Mr. W. E. Cooke, of Quorndon. The total cost, including site, which is surrounded by a brick wall, alteration of old chapel, and erection of minister's vestry and suitable out-offices, is about £1200, of which some £500 is yet needed. The gable end of the chapel is the front, and has an open arched entrance with stone pilasters; Mansfield round shafts with carved capitals and large label mould round the top; the internal edge of arch has carved foliage about one foot apart. Over this stone arch is a three-light window, the centre light being ten feet high, with circular head; the square heads of the other two lights being surmounted with carved foliage, the word "General" being in one, and "Baptist" in the other. On each side in front is a window, thirteen feet by two feet nine inches, set back in double reveal. There is a stone string course above all the windows and up the gable, also on the brick cornice with stone brackets. Entering the lobby, a door on each side opens into the chapel, which at once conveys a pleasing impression. The inside measure is fifty feet by twenty-five feet, and twenty-four feet up to the plate. The principals are circular, reaching down the wall about seven feet, and resting on stone corbels. It is ceiled under the rafters, and the heavy timbers are visible. In the ceiling are four ornamental ventilators. A capital gallery, fifteen feet deep, approached from the top school-room, accommodates the choir and harmonium, besides a large number of hearers. The chapel will seat 350 persons. The heating apparatus, by Vipan and Headley, of Leicester, is so arranged as to warm all, or any one only, of the three rooms. The benches, or stalls, which are all alike, and open, are of best pitch pine; as is also the pulpit platform, with cast-iron scroll-work panels, by Macfarren, of Glasgow. There is a good baptistery, covered with Kamptulicon, surrounded by red and white quarries. An elegant thirty-two-light corona of gas suspends from the ceiling, and the other gas fittings are elegant and effective. The zeal and liberality of the Barrow friends are worthy of all praise, for they have erected a sanctuary which reflects the utmost credit on all concerned.

OPENING OF NEW CHAPEL AND SCHOOL-ROOMS, HUGGLESCOTE.—On the last Sunday in June, 1875, the congregation usually worshipping in the General Baptist chapel here took their leave of the spot where for one hundred and twenty years the willing feet of past and present had trod their way to Zion. It was only natural on such an occasion that memory should ramble through the bye-gones, and recall events both historic and personal. Many were the sighs and tears of most, as the old place had long found a habitation in their hearts, and the sorrow and pain in their farewell service proved the reality of their love to the good old paths. "Let us arise and go hence," was the text, and Rev. J. Salisbury, M.A., preached an admirable sermon, which produced lasting impressions on many present. The grave-yard, too, had its full share of influence. *There* lie the good and brave in the cause of the Lord. Men and women of sterling piety and thorough nonconformity; peasant who dare haul up squire to quarter sessions for assault, during the days of persecution and rotten eggs for conscience' sake—(see Mag. No. 1). Mothers in Israel, who had many a time walked their ten miles to conference. To leave behind generations of those who had commenced and carried on the cause was properly the occasion for solemn thought, when for the last time the benediction was pronounced within the old walls. The glory of the latter house, however, was not departed. A new and larger sanctuary, with school-rooms, in a more convenient position in the parish, were erecting. On April 14th, 1876 (Good-Friday), and the two following Sundays, the opening services were conducted by the Rev. J. P.

Chown, J. C. Jones, M.A., and W. Walters. All the services were well attended and highly appreciated, the sermons exceedingly good, and the whole collections amounted to £200, making with previous efforts a total of £1200. The chapel will seat over 600 persons; the large school-room 300, with two smaller ones adapted for general purposes. The Sunday school, established 1811, contains 240 scholars. The day school, under the care of Miss Lavender, with assistant and pupil teachers, has an average attendance of 110. The Rev. J. Salisbury, M.A., has now been minister sixteen years, with every prospect of further usefulness. His first service in the new chapel was especially adapted for the occasion. Psalm cxxxii. 8 and 9, formed the subject of a very suitable sermon. In home missionary work, too, Hugglescote has been aggressive. Ibstock, Whitwick, Coalville, and Coleorton, all owe their existence from here; and very pleasing it was to see the younger branches all manifesting their attachment to the old place by their real aid on this occasion. Hugglescote thanks all her children and friends. May the blessing of God crown their efforts, and may He accept this temple offered in His name, with the dedication of people and building to His own holy worship! "The Lord be with us, as He was with our fathers."

MORTON, NEAR BOURNE.—On the 14th and 16th of April a new chapel with school-rooms was dedicated to the service of God by the General Baptist church of Bourne. Notwithstanding most inclement weather, a goodly number assembled for the opening at three p.m.; and before the tea and evening service the attendance was large. The first prayer was offered by the Rev. W. Orton, the pastor; and appropriate sermons were preached by the Rev. J. Buckley, D.D., from Haggai ii. 7, "And I will fill this house with glory, saith the Lord of hosts;" and Eph. iii. 8, "The unsearchable riches of Christ." On the following Sunday the preacher was the Rev. W. R. Stevenson, M.A. At the tea-meeting on Monday, Mr. Roberts, one of the deacons, presided, and gave an interesting account of the rise and progress of the cause in this neighbourhood, stating that the church at Bourne had been in existence since 1640; that the gospel had been preached by the General Baptists at Morton at intervals from that time to the present; that through the liberality of a Christian sister a building had been set apart for the purpose of public worship about thirty years ago; and then appealed to the friends present with the utmost earnestness to give diligent attention to the training of the young for Christ, concluding with the hope and prayer that now a larger house of prayer had been opened, the message of salvation might move the hearts of many who by a consistent Christian life might be instrumental in spreading God's truth when those who now bear the heat and burden of the day shall have gone to the church above. The whole of the services were of an interesting and useful character, and the pecuniary proceeds were eminently satisfactory. The building is from a design of Messrs. Horsfield and Son, Manchester. It has stalls, a baptistery, two school-rooms, a kitchen, etc., and is a model of neatness and convenience. The cost, exclusive of ground and school furniture, was about £700.

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### ONLY A FLOWER TO GIVE.—FOR THE YOUNG.

"MOTHER," asked little Phœbe Cary, "have you nothing I can carry to poor aunt Molly?"

Phœbe's mother was poor, and her cupboard was empty that morning.

"I wish I had, Phœbe," said she. "Can you think of anything?"

Phœbe thought a moment, and then said, "I've only a flower. I will take her a sweet-pea."

Now Phœbe had a sweet-pea, which she had planted under the window, and as it grew and flowered, both mother and daughter loved and enjoyed it. Phœbe picked a fine blossom and ran down the lane to poor aunt Molly's cottage. This was a poor old sick woman, who for a whole year had lain on her bed suffering great pain.

In the afternoon a lady called to see aunt Molly, and noticed the sweet-pea in a cracked tumbler near the poor woman's bed.

"That pretty posy," said aunt Molly, looking up with a grateful smile, "was brought to me this morning by a little girl, who said it was all she had to bring. I am sure it is worth a great deal to know I'm thought of, and as I look at it, it brings up the image of green fields and the posies I used to pick when I was young; yes,

and it makes me think what a wonderful God we have! If this little flower is not beneath His making and His care, He wont overlook a poor creature like me."

Tears came into the lady's eyes. And what did she think? She thought, "If you have only a flower to give, give that, and remember, too, the Saviour's words that even a cup of cold water given in a Christian spirit shall not lose its reward."

It is worth a great deal to the poor, the aged, and the sick, to know that they are thought of.

## OUR POLITICAL CROW'S NEST.

I. THE EFFECTS OF TORY ASCENDANCY on the nation are becoming more and more manifest every day. It increases the corporate selfishness and greed, lowers the tone of conscience, and deteriorates national morals. Official life is corrupted, and clericalism takes a new lease of life and power. Who can behold the unbridled levity and illimitable hypocrisy of the British Prime Minister without unutterable pain? Were not his statements about the Russian advances on India as mendacious as they were frivolously advanced? Could anything surpass the audacious antagonism to truth that described the "Burials" question as a "Sanitary" and not an "Ecclesiastical" one? Tory principles are ineffably stupid, but Tory practise is annoyingly degrading. But we have this consolation, that even in England a tree is sooner or later known by its fruits; and that the most erect, respectable, and conceited crab, cannot always pass itself off as the best Devonshire apple. The mill-stones of justice grind slowly, but they grind to powder!

II. RELIGIOUS EQUALITY.—The Liberation Society has held its annual meetings in the most jubilant mood. The confidence of approaching victory inspired all that was said and done. Not a single note of despondency was struck; nothing but calm, assured faith in the triumph of a just cause was manifest. Another year devoted to the instruction of the nation in the meaning and bearings of the fundamental and all inclusive principle of religious equality is already telling in the ripening of the public mind, and the dissemination of the conviction of the justice of our cause. The outlook is bright and brightening, and the first duty is to complete thoroughly the education of the whole nation, and of the Liberal party in particular, upon this prime political question.

III. ROMANISM ON THE CONTINENT.—This great political power is not just now favoured with very bright prospects. It has received a rude blow by the defeat of Don Carlos in Spain; and it seems likely that the Spanish bishops will lose in the fight against toleration and freedom of worship. The anti-clerical elections in

France, the continued sway of Bismarck in Germany, the progress of Liberalism in Italy, are all fitted to add to the gloom of the "faithful." Indeed Roman Catholicism looks with hope only to the Ritualists in England, and the colonising Irish in America. Everywhere else the fires are dying out.

III. PUBLICANS AND POLITICS.—The magnificent victory gained on the Sunday Closing Bill for Ireland shows which way the wind is blowing. A majority of fifty-seven against a government sent in to support the inalienable rights of beer is a significant circumstance, and, taken along with other social and political phenomena, warrants the conclusion that the hour is ripening for more effective dealing with the desolating drunkenness of our time. The paper in the *Fortnightly* for May, by the Mayor of Birmingham, on "The Right method of dealing with the Publicans," is statesmanlike, philosophical, and reasoned. It argues for what most will admit to be necessary and inevitable; restriction, but with compensation for those whose existing means of livelihood it proposes to destroy, and advocates an adoption of the Gothenburg system, which would remit the problem of staying the plague of drunkenness for local solution. Probably the best feature about this paper is the proof it affords of the widening acceptance of Cobden's famous saying, that "the temperance cause lies at the foundation of all social and political reform."

IV. MOHAMMEDANS AND CHRISTIANS are in bitter conflict in Constantinople, and the danger of a fanatical outbreak is great. The fact is, the end of all Mohammedan civil power is at hand, as the end of Papal civil power has already come. The Turkish Empire is dying of weakness at its centre, and that Empire is the Mohammedan strength, and these rivalries and threatened outbreaks are spasmodic movements that foretell the beginning of the end. Its prestige has departed. Its doom is nigh. Civilly defunct, Mohammedanism will have lost its main support, and the way will be open for the fuller introduction of the gospel of the One God revealed in Christ His chief Prophet and Son.

## SCRAPS FROM THE EDITOR'S WASTE BASKET.

I. WANTED, MORE MONEY! MORE MONEY!—This is the cry raised by Dr. Landels at the Baptist Union. As General Baptists we take it up, and say, yes, wanted £10,000!! Every penny of it, too, to be well and wisely spent in doing work for which the best of all reasons may be given, and which when done will result in much good to the world. I could cite a dozen cases in a breath, each of which deserves the sympathy and help of every General Baptist who can give either or both. There is a healthy and progressive movement along the whole line. North and south, east and west, we are astir, busily renovating old chapels, and building new ones; storing for class-rooms and opening mission halls. The Lord be praised for our activity, and feed its springs with the fulness of His life! The Lord fill us with an unexampled SPIRIT OF GIVING. We want more money, money. Many of you are learning how to make it. Seek proficiency in it: for it is a blessed and divine art, that of making money. "God giveth the power to get wealth." But larger is the blessing, and more godlike the art of GIVING. We are giving well. The altar of 1875 is bright with golden offerings to God. But let us go on to perfection, and begin the march now. Not less than £10,000 should be spent in the year between our next two Associations in extending our HOME WORK—improving our machinery and the like. We are more than 24,000 strong. We have love enough for God and souls to lead us to do this!

II. WHY ARE BAPTISTS POOR?—Our friend, Dr. Landels, notwithstanding the appeal for money, told us at the meetings of the Baptist Union that, as a denomination, Baptists are poor. To make a confession like that is certainly no worldly policy; for it is the maxim of the world to cloak its poverty in a garb of seeming wealth. But we are not of the world, and therefore may take the risks of the confession cheerfully. But still we should like to ask, assuming the statement to be true, *Why are Baptists poor?* The country is wealthy, and we ought to have our share of it unless it involve treason to conscience and Christ. Presbyterians are wealthy. Congregationalists are wealthy. Wesleyans are wealthy. Friends are wealthy. Unitarians are wealthy. Why should we, of the whole sisterhood of English Free Churches, be distinguished for our poverty. Is it more

bad fortune, or in the nature of things? Wealth is not a bad thing. It is certain Baptists need money. The kingdom of heaven *seems* to depend for its progress upon it. It may be, and no doubt is, often a means of grace: why have we not got it? What is it in us and our ways that repels or fails to attract men of wealth? If men leave us as they make money are we wholly without blame? The question is worth asking, Is the Baptist faith irreconcilable with the possession of money? If so we exult in our poverty, and rejoice in our sacrifice for the sake of Christ. But is it so? May it not be the accidental but frequently present rather than the *essential* elements of Baptist faith and practice that place us in this position? We join with the President of the Baptist Union in asking for discussion. Will our friends observe, and think, and send their thoughts along?

III. CHAPEL PROPERTY RETURNS.—There are still some thirty or forty of these to come in. The members of the Committee having this business in charge are very anxious to give a general statement to the Association of the chief features of the returns. Will friends who could not send last year forward their Schedules before the 10th of June to Rev. S. S. Allsop, March, Cambs., or to Mr. J. Wallis Chapman, 11, Sutherland Gardens, Harrow Road, W. In case the schedule sent is lost, another will be found in the Minutes for 1874. Will Church Secretaries be good enough to attend to this important business at once, for we are anxious to get it out of hand?

IV. ANOTHER CHANGE OF EDITOR'S ADDRESS.—Scarcely had we located ourselves in our new abode, next door to our New Chapel Site, when we heard rumours in the air of an intention on the part of the omnipotent Metropolitan Board of Works to re-christen the locality. It was said the name would be *Royal Oak Road*, and having a little affection for "Public Houses," and for "King Charles of happy memory," and a strong love for the useful, we hoped that name would win the day. At one end of the road we have the Royal Oak Station, and at the other the Royal Oak "public;" nothing could have been better than Royal Oak Road. But the Board of Works ruling is for *Porchester Road*; and our address now is, 51, PORCHESTER ROAD, WESTBOURNE PARK, W.

# Reviews.

REUNION IN THE HEAVENLY KINGDOM AND OTHER DISCOURSES. By W. Anderson, LL.D. *Hodder & Stoughton.*

ONE would think even Professor Blackie might find content in this volume of sermons. For the principal characteristic of Dr. Anderson's preaching is on-pressing, invincible, determined strength. The thought is solid, always going down to the fundamental principles of human nature, and of the gospel of Christ, and to their relations to each other; the expression is strong rather than ornate, vigorous and incisive and crushing, rarely gentle, tender, and soothing; the arrangement, too, is strongly logical, the work of a man who always longs to put reasoned truth before his hearers; whilst in the matters of courageous speech, practical urgency, vehement rebuke, and scorching sarcasm, these discourses are simply unequalled. The volume is a repertory of illustrations of manly preaching of the highest type. The introductory sketch, by Dr. Hutton, of Paisley, is a fine piece of work, worthy at once of the theme and of the worker. We are very glad that Dr. Anderson's literary executor keeps this masterly mind before the public. It is a much needed service. Life is so rapid and busy now that the men of yesterday cannot be seen for the bustle and stir of the men of to-day. Blessed are they who call us aside to quiet communion with the character, career, and service of departed giants like the author of these discourses.

PSALMS AND HYMNS. Revised Edition. *Haddon & Co.*

AMONGST hymn books this selection deservedly occupies a foremost place for purity and fervour of devotional feeling, for wisdom of arrangement, for variety of excellent editions, and for comprehensiveness of theme, and consequent adaptation to the needs of praise and prayer in home and school and church.

JEWISH FAITH AND GENTLE COURAGE. By J. S. Beamish. *Hamilton, Adams, and Co.*

THIS volume of poetry consists of a dramatic setting of the biblical story of Mordecai and Haman, and a description of a successful contest with slavery. It reveals dramatic force, power of vividly realizing historical scenes, strength and clearness of expression, and healthy moral sentiments.

RIVERS OF WATER IN A DRY PLACE. By the Author of "The White Foreigners from over the Water. *Religious Tract Society.*

DR. J. G. HOLLAND, the celebrated American writer, says, "We can raise more Christians by juvenile Christian culture than by adult conversion, a thousand to one;" and the same principle holds good with regard to the quickening of missionary enthusiasm and missionary activity. We must secure the ardour and consecration of youth on the altar of Foreign Missions. This book will feed the missionary faith and inform the intelligence. It is the *Acts of the Apostle MOFFAT* told for children, and told in a graphic, interesting, and helpful way, and forms a valuable account of the introduction of Christianity into South Africa. It should find a place on the book shelves of our home and school libraries. It costs three shillings.

RELIGIOUS LIBERTY IN THE CHURCH. By J. Carvell Williams. *Stock.*

THE Secretary of the Liberation Society re-states the case for the Burials Bills in a most compact, comprehensive, and telling form in this shilling pamphlet. The history of the agitation for this small measure of religious equality is briefly described; every objection is fully stated, and forcibly rebutted, large and effective use being made of the sayings of those in the opposite camp; and the writer winds up by a quotation which is at once rebuke and warning and appeal from the *Greville Memoirs* relating to the "pride, and obstinate avarice," which led the Church to oppose the Dissenters Marriage Bill of 1835.

SETMA, THE TURKISH CAPTIVE. *Religious Tract Society.*

THIS is a translation, by Miss E. J. Whately, from the German, of a most captivating story of the conversion of two Mohammedan girls to the faith and love and service of Christ. It is one of the "Little Dot" series; but it is suitable for young and old alike.

SQUIRE LYNN'S WILL. By Emma Leslie. *Sunday School Union.*

THIS is a tale of very high excellence. We have been quite cheered with it. The plot is cleverly conceived. The characters are wrought out with sustained skill, and the tone is at once manly and Christian. It ought to find a large audience.



THE ARCHÆOLOGY OF BAPTISM. By Dr. W. N. COTE. *Yates & Alexander.*  
 THIS is sure to become the standard work on the subject of which it treats. It is so exhaustive, thoroughgoing, carefully prepared and complete, that as a history of Christian Baptism it is safe to hold a foremost and an authoritative place for many years to come. All the sources of information concerning ablutionary rites as symbolical of purifying and purity are laid under contribution; pictures from the catacombs; stiff, rude, and strange drawings from the early and middle ages; plans of baptisteries; quo-

tations from classical and other historians, are given to illustrate and explain the modes of baptism at different stages of the church's history. It vindicates immersion: not in our way, but with the candidate kneeling and the head pressed forward and under the water; refutes pouring, and accounts for the practice of sprinkling. It has upwards of sixty well-executed engravings, and is printed with clear type and well bound. We are grateful for this elaborate volume, as a well-executed monogram of church history, a repository of baptismal argument, and an interesting contribution to literature.

## Church Register.

\* \* \* Information for the Register should be posted on or before the 15th of the month, to 51, PORCHESTER ROAD, WESTBOURNE PARK, W., or it is likely not to appear.

### THE NEXT ASSOCIATION.

DERBY, Osmaston Road Church, June 19 to 23. Applications for BEDS should be made not later than June 9th, enclosing loose stamp (*not stamped enveloped*) for reply, to Mr. P. Bothamley, 4, Charnwood Street, Derby.

### CONFERENCES.

The LANCASHIRE AND YORKSHIRE CONFERENCE will be held on Wednesday, June 7, in Wintown Street, Chapel, Leeds. The Rev. J. Brown will read a paper in the morning on "The best means of promoting the edification of our church members. Service at eleven o'clock.

W. SHARMAN, *Secretary.*

The next meetings of the MIDLAND CONFERENCE will be held at Belper on Whit-Wednesday, June 7. In the morning the Rev. H. Marsden, of Mansfield, will preach. In the afternoon the Conference will meet for business. At this meeting the officers, etc., of the Midland Home Mission for 1876-7 will be elected, and a collection will be made for evangelistic purposes.

W. DYSON, *Sec.*

### GENERAL BAPTIST ASSEMBLY.

Dear Sir,—I trust you will, notwithstanding the many and urgent claims on your space, insert, as you have repeatedly done before, a few words of earnest invitation from me to my brethren of the New Connexion to be with us at our meeting on Whit-Tuesday, June 6, and at our Communion Service on the following Thursday evening.

Need I remind your readers of the comprehensiveness of our constitution?

We do not ask of our members anything more than conformity to, or of our visitors anything more than sympathy with, what is expressed by those two words "*General Baptist.*" Would that our Assembly more accurately corresponded to the title which it has inherited from the older, and so far happier times, when it was really "*The General Assembly of General Baptist Churches.*"

Various reasons make me desirous to press this invitation now, especially on the ministers and members of your churches in London, or within easy reach. The advertisement on your covers will give all needful information.

J. C. MEANS.

### CHURCHES.

DERBY, *St. Mary's Gate.*—Thirty-fourth anniversary services, May 14th and 15th. Two sermons were preached by the Rev. S. Newnam, of Edinburgh. Tea meeting on Monday. Mr. Councillor Hill in the chair. Addresses by the Revs. S. Newnam, T. Goadby, B.A., and G. Hill. Prayers were offered by several friends, specially pleading for the Lord's direction over the choice of a future pastor. The proceeds amounted to £100; the largest sum obtained since the opening of the chapel.

HEADCORN, *Kent.*—The fourth anniversary of the pastorate of the Rev. C. Hoddinott was celebrated April 23, 24, when sermons were preached by Revs. J. Marten and C. Hoddinott. Above seventy sat down to tea on the Monday, which was followed by a public meeting, when the chapel was well filled. The most hearty good will and Christian union prevail, and signs of prosperity abound.

**HOLBEACH.**—Our chapel has recently been repaired and cleansed, and reopening services have been held, by means of which £47 have been realized, the sum needed. A bazaar was held on the 8th and 9th of March. Rev. J. Jolly preached on the former day, and a tea and public meeting held, and addresses given by Revs. G. Towler, T. Watkinson, J. Kent, A. J. Robinson, the pastor, and Mr. Fysh. Special sermons were preached, March 19, by Revs. H. Watts and G. Towler.

**KEGWORTH.**—Our bazaar, in Easter week, was quite a success. It was opened by A. Goodlife, Esq. The amount of money realized exceeded our expectations, being more than one hundred guineas clear! We are very grateful to our generous friends.

**KIRKBY.**—Our chapel anniversary took place April 16 and 17. Mr. J. W. Avery, of the College, preached. The trays for the tea were given, and a service of song followed the tea. Adding £10 collected by two young members, the total raised for the chapel debt is £216 9s.

**KIRKBY FOLLY.**—Mr. Alcorn, son of Rev. J. Alcorn, preached our anniversary sermons May 14. Collections more than usual.

**LONGTON.**—Kindly allow me to say that the Memorial Stones of our new chapel will be laid on Whit-Monday, June 5. The undersigned has engaged to lay the fourth, and will be pleased and thankful if any of his friends will enable him to put upon the "Ebenezer" stone as large an amount as possible.

C. SPRINGTHORPE.

**LOUGHBOROUGH, Baxter Gate.**—April 18, by a tea kindly given by a lady £13 have been netted towards the removal of our debt.

**MAOCLESFIELD—Extinction of Chapel Mortgage.**—We had the pleasure of announcing last month the purchase of a minister's house; and we have the further pleasure of stating that the mortgage upon our chapel is now cleared off through the additional munificence of Mr. Fawcner, who has since passed away. In a conversation with our pastor, Mr. F. expressed a wish that he might see the chapel incumbrance removed, and kindly said that if the mortgagee would forego £100, he himself would give the remaining £300. Mr. Small readily assented, and the following day the business was done. We still need internal painting, etc., school fittings, and before the winter additional heating appliances; these requirements, with our present liability to the Union Baptist Building Fund, will take about £300 more, and trust, in good time, it will be raised.

**MOUNTSORREL, near Loughborough.**—We are intending to hold a bazaar at the time of our annual fair in July. Will our friends in the large towns kindly forward us a few fancy goods to relieve the plain sewing upon which all our members are busily engaged. We should appreciate anything, however small. Mrs. Hunt, Mrs. Billson, and Mrs. Rudkin, will be glad to receive the articles. Daily carrier from Leicester and Loughborough.

**NOTTINGHAM—"ANOTHER GENERAL BAPTIST CHAPEL"**—*Mechanics Hall Church.*—We are glad to announce that a few of the members from another church in the town who, with their minister, recently separated from Circus Street, have united themselves with us in church fellowship; and the union has been effected, not only with heartiness and unanimity, but with great promise of success. The Rev. F. G. Buckingham has, therefore, become the minister of the whole church in its reunited state; and although for the present continuing to worship in the Hall, to which we so recently removed from the People's Hall, we do not intend to remain there longer than necessary. A piece of land, costing nearly £1,200, has been purchased at the junction of Alfred Street and Woodborough Road, upon which we intend immediately to erect a *Chapel and School-rooms*. This land being in the midst of a thriving neighbourhood, and having now a population of about 25,000, and before long, according to the opinion of the Town Council, will contain 50,000 inhabitants, is in a state of comparative destitution as regards places in which to worship. We are, therefore, hopeful of speedily gathering a congregation to whom the word of life may be proclaimed. When we consider that no General Baptist chapel has been erected in the town since that of Mansfield Road, twenty-five years since, we hope the step will be fully justified by the results, and that thus permanent good may arise out of what appeared to be an evil. We confidently ask the kind assistance of friends. Donations will be thankfully received either by Rev. F. G. Buckingham, Newcastle Street, New Basford; H. F. Cox, Cranmer Quadrant; or E. Barwick, Secretary, Sherwood Rise, Nottingham.

**SHEFFIELD, Cemetery Road.**—The chapel, which has been closed for several weeks for cleaning, painting, and decorating, and also for repairing and enlarging the organ, was reopened on Easter Sunday. Our pastor, Rev. G. Hester, preached. A bazaar was held next day. Upwards of 200 sat down to a tea. The evening was afterwards spent in hearing

short speeches, music and singing, with several intervals of half an hour for purchasing at the stalls, conversation, and visiting the "Gallery of Art," which had been provided in one of the class-rooms, and which proved to be a source of enjoyment to a large number of the friends. The working of the bazaar was placed in the hands of the younger members of the church and congregation. The total cost of cleaning, painting, and decorating the chapel, with the enlargement of the organ, will be about £250. The amount realized from collections, subscriptions, and the bazaar, etc., £132. The organ is expected to be finished in a few weeks, when we intend having an organ recital and concert.

**SHEFFIELD—NEW MISSION STATION.**—This mission station (an account of which was given in the Magazine of June last, reported that large premises had been bought in Norwich Street, of J. C. Skelton, Esq., for £850) was opened for public worship on Sunday, April 30, when the Rev. W. R. Stevenson, M.A., preached in the morning, and the Rev. G. Hester in the evening. In the afternoon a service of song, "Elijah," was given by the Choral Society belonging to Cemetery Road. A tea and public meeting was held next day, Rev. G. Hester presiding, and addresses were given by the Revs. W. R. Stevenson, M.A., J. M. Stephens, B.A., R. Ensole, R. Stainton, J. Calvert, W. Linwood, LL.B., T. Smelt, and other friends. The new room will seat about 150. It was full each service.

**SWADLINCOTE.**—Good Friday. After a public tea the Rev. H. B. Robinson gave his lecture on "Manliness," and preached on Easter Sunday. £20 were added to the new chapel fund. Donations are needed, and will be thankfully received for this fund by Mr. J. Cholerton, Treasurer, or Mr. G. Eley, Secretary.

**WEST VALE, Halifax.**—Our bazaar was opened, April 13, by Mr. Alderman Wayman, Ex-Mayor of Halifax, the Revs. I. Preston, W. Gray, and J. Lawton, taking part. It consisted of four well furnished stalls, and a refreshment stall bountifully supplied, and remained open Good Friday and Easter Monday and Tuesday. The nett results will remove £300 of the £400 we owe; and the goods left will go a long way towards removing the other hundred. We are unspeakably thankful to all our friends for their help, and to God for His goodness.

#### SCHOOL ANNIVERSARIES.

**BURTON-ON-TRENT.**—April 30. J. Clifford preached. Collection, £40.

**COALVILLE.**—April 9. Preacher, Rev. W. Evans. Collections, £31.

**DENHOLME.**—May 14. Preacher, Rev. J. P. Tetley. Collection, £42 9s. 9d.

**LEICESTER, Archdeacon Lane.**—April 30th. Preachers, Revs. R. Caven, B.A., F. B. Meyer, B.A., and W. Bishop. Collections, £40.

**LEICESTER, Friar Lane.**—May 14th. Preachers, Revs. E. C. Pike, B.A., and I. Morley Wright. Collections, £70.

**LEEDS, Wintoun Street.**—Rev. W. R. Stevenson, M.A., preached. Collections in advance of previous year.

**NANTWICH.**—April 30. Preacher, Rev. G. Hind. Collections, £6 6s. 7d.

**NAZEBOTTOM.**—May 14. Revs. H. Valentine and R. Godfrey. Collections, £36.

**SHEFFIELD.**—The Sunday school anniversary services were held on Sunday and Monday, May 14 and 15. Sermons were preached morning and evening, and an address given in the afternoon, by the Rev. S. S. Allsop, of March. On Monday evening a service of Sacred Song, entitled "Daniel," was rendered by the scholars, assisted by the choir, the readings by the Rev. G. Hester. Our school is in a prosperous condition. In the Sunday School Union Examination twenty-one of our scholars competed, eleven taking 1st class, and five 2nd class certificates, as well as two prizes.

#### MINISTERIAL.

**BOTTRILL, Rev. W. E.**, formerly of Regent's Park College, London, has accepted a cordial and unanimous invitation to the pastorate of the church, Wellington Road, Todmorden.

**DALTON, Rev. J. J.**, has resigned the pastorate of the church at Infirmary Road, Bradford, and is now open to supply vacant pulpits. His address is Northfield Place, Bradford.

**SILBY, Rev. R.**, of Leeds, was presented with a purse containing £10 by his people on the 17th ult. A similar token of love has been given each year, coincident with a substantial increase of salary.

#### BAPTISMS, APRIL 18 TO MAY 18.

**BARTON.**—Six, by J. H. Houseman.

**BIRMINGHAM, Longmore Street.**—Four, by W. Oates.

**BRADFORD, Sion Jubilee Chapel.**—Twenty-six, by J. W. Ashworth.

**BURTON-ON-TRENT.**—Seven, by Dr. Underwood.

**CLAYTON.**—Six, by J. Brown.

**COALVILLE.**—Twenty-seven, by C. T. Johnson.

DERBY, *St. Mary's Gate*.—Eight, by Rev. J. B. Myers.  
 EDGESIDE.—Two, by J. Watmough.  
 HINCKLEY.—Fourteen, by W. J. Staynes.  
 KEGWORTH.—Thirty-three, by T. Woolley.  
 KIRKBY.—Two, by F. Shacklock.  
 KIRKBY FOLLY.—Four, by F. Shacklock.  
 LEICESTER, *Carley Street*.—Three, by J. C. Forth.  
 LEICESTER, *Dover Street*.—Seven, by W. Evans.  
 LONDON, *Church Street*.—Nine, by D. Burns.  
 LONDON, *Commercial Road*.—Four, by J. Fletcher.  
 MACCLESFIELD.—Two, by J. Maden.  
 MEASHAM.—Two, by W. Millington.  
 MELBOURNE.—Six, by W. Lees.  
 NAZEBOTTOM.—Five, by J. R. Godfrey.  
 OLD BASFORD.—Two, by W. Dyson.  
 SAWLEY.—Six, by J. Stenson.  
 STOKE-ON-TRENT.—Six, by W. March.  
 UPPER BROUGHTON.—One, by Mr. Everett.  
 WEST VALE.—Four, by W. Gray.  
 WHITWICK.—Three, by J. S. Lacey.  
 WISBECH.—Six, by W. E. Winks.

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#### MISCELLANEOUS.

UNIVERSITY HONOURS. — Mr. Joseph Wilson, son of Mr. D. Wilson, senior deacon of the church, North Parade, Halifax, has just been elected to a Fellowship at Christ's College, Cambridge. He was eighth Wrangler last year, and first in the first class in the Historical Tripos last December.

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#### OBITUARIES.

FRANKS.—Mrs. Mary Ann Franks, the beloved wife of Mr. L. Franks, of Holbeach, departed this life, after patiently suffering for many weeks, on Feb. 12, aged fifty-one years. The ways of God are not known to us—and this is the hiding of His power: only one year has passed away, within one day, since I buried our departed sister's only child. The passing year has been one of deep solicitude and anxiety to her throbbing heart, yet at every visit I found her happy in the Saviour's love, and smilingly she would say, "I am upon the Rock;" "The Lord is my Shepherd;" "I long to go; but I trust I am not patient." She is gone to her rest, where every care, every tear, and every trouble ceases to be. God has given to His beloved sleep.

She is asleep in Jesus, and sweet her slumbers are. She will awake again, and have part in the first resurrection, and be clothed upon with her house which is from heaven, which will adorn her deathless spirit, and make her meet to behold the King in His beauty, and seeing Him shall be like unto her glorious Head. Twenty-six years ago she made a profession of Christ before many witnesses. She has finished her course; she has kept the faith; she has fought the good fight, and gone to receive her crown. May we follow after those who now through faith and patience inherit the promises; and may it be ours, for Christ's sake, to experience the words which our beloved sister made choice of for several months before her departure for her funeral obsequies, "My flesh and my heart faileth me; but Thou wilt be the strength of my heart, and my portion for ever."

T. W., *Fleet*.

TOONE.—On Sunday evening, April 2, Mr. George Toone, of Wolvey, in the fifty-ninth year of his age. He was admitted to the G. B. church in this place when a young man, and for many years had been leader of the choir, superintendent of the Sabbath school, deacon, treasurer, and secretary of the church, literally supporting all its agencies, and constantly attending all its services. He had many cares and anxieties; but the grace of God helped him to bear them cheerfully. He took charge of four nephews and nieces when they lost both their parents, and befriended other orphan children, and relatively was engaged up to the last. During the week he travelled to several places. On the Wednesday he conducted the prayer meeting, on Friday he wrote a letter about the mission services, and on Saturday arranged for his class for Sunday morning, hoping to be at school himself in the afternoon. But when the Sabbath dawned, the affliction under which he had laboured for some time assumed an alarming character, and though a physician from Leicester was soon at his side, he quietly and peacefully passed away in the evening. His funeral was an event long to be remembered in the village. Messrs. Smith, Gilbert, J. S. and H. Beamish, headed the procession, while a number of friends and neighbours, members of the church and children in the Sabbath school, followed. The burial service was conducted by the above friend, and a hymn was sung at the grave, followed by a sermon on the succeeding Sabbath by Mr. Beamish. This is the third deacon of long standing removed from this church during the last three years.

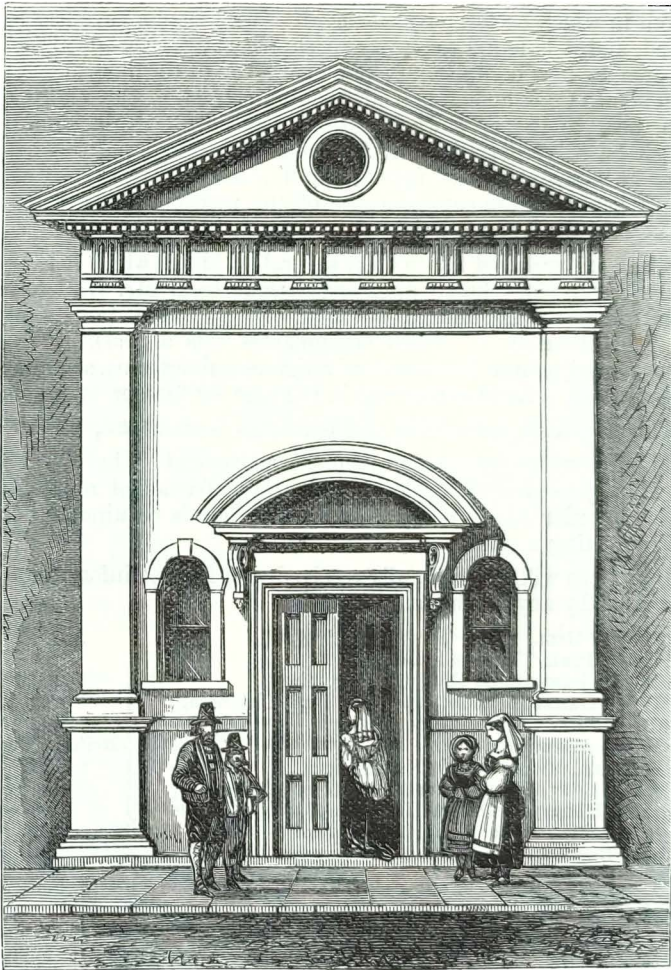
H. B.

THE  
MISSIONARY OBSERVER.

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JUNE, 1876.

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NEW BAPTIST CHAPEL AND MISSION STATION,  
*VIA S. PUDENZIANA, ROME.*

# NEW BAPTIST CHAPEL AND MISSION STATION,

VIA S. PUDENZIANA, ROME.

IN making an appeal for funds to realize the above object, the Committee desire to place before you the following facts:—

Nearly three years since the Rev. James Wall, the Agent of the Baptist Missionary Society in Rome, had the great privilege of baptizing and receiving into the church there Cavaliere Paulo Grassi, formerly Priest and Incumbent of the Church of Santa Maria Maggiore, who very shortly afterwards was set apart as a Native Preacher, and under the direction of Mr. Wall, was located in via Panisperna, near to the Church in which he formerly officiated. His labours have been greatly blessed, and it is found necessary to supply better accommodation than the room he now occupies. A site has, through the instrumentality of Mr. Thomas Cook and Mr. Wall, been purchased in the Via S. Pudenziana, near to the spot where Grassi was born, within sight of the Church he so recently left, in the midst of the people to whom as a priest he ministered, and upon ground intensely interesting as being near, if not upon the supposed site of the house of Pudens, the friend and host of the Apostle Paul.

The site purchased has upon it several buildings which it is proposed to alter; and plans based upon suggestions from Mr. Wall have been submitted to the Committee, which provide a CHAPEL (an engraving of the front elevation of which accompanies this appeal), a HOUSE for Signor Grassi, a SHOP for the sale of religious publications, a SCHOOL-ROOM and VESTRIES. Land is reserved in the rear for further enlargements.

The estimated cost of site and buildings is about £3,000.

The Committee who have taken this movement in hand feel assured that it only needs to be made known to the friends of religion and of liberty, in order immediately to secure all that is required for so great and interesting a work.

Donations will be thankfully received, and further information cheerfully given by any of the undernamed—

MR. THOMAS HILL, Baker Street, Nottingham.

REV. J. C. PIKE, The Fosse, Leicester.

MR. W. B. BEMBRIDGE, Ripley, Derbyshire,

„ J. W. GARRETT PEGG, Blackwell Hall, Chesham,

„ CHAS. ROBERTS, jun., Peterborough,

„ W. R. WHERRY, Bourn,

„ H. HILL, Baker Street, Nottingham,

„ THOS. COOK, Granby Street, Leicester (*Chairman*),

„ T. H. HARRISON, Green Hill House, Derby, (*Secretary*)

„ H. H. STEVENSON, New Holme, Whalley Range, Manchester.

„ JAS. BARLOW, Croft House, Accrington.

} *Building Committee.*

“I have great pleasure in recommending this appeal to the generous consideration of British christians. From personal knowledge of Signor Grassi's work I can testify to the great good which, through the Divine blessing, he has been enabled to accomplish, and also to the necessity there is for such a place of worship as it is now proposed to erect. I trust the proposal will meet with the encouragement and support it deserves.

WM. LANDELS.”

*Regent's Park, May 10, 1876.*

“I cordially recommend this application for help in providing a chapel, etc.,

for Signor Grassi. He is working along with Mr. Wall. Although the funds are raised by a separate Committee the work is one, and the workers at one.

Manchester, May 8, 1876.

ALEX. MCLAREN."

The following sums have been promised or paid:—

		£	s.	d.			£	s.	d.
Mr. W. B. Bembridge, Ripley	..	50	0	0	Mr. Fredk. Earp, St. Michael's House,				
" Thos. Cook, Leicester	..	10	0	0	Derby	..	5	0	0
Mrs. Cook,	"	5	0	0	" R. Johnson, London	..	5	0	0
Miss Cook,	"	5	0	0	" T. H. Harrison, Derby	..	31	10	0
Mrs. Pegg, Chosham	..	20	0	0	" John Lamb, Derby	..	5	5	0
Mr. J. W. Garrett Pegg, Chesham	..	5	0	0	" David Renwick, Derby	..	5	5	0
" W. Stevenson, Derby	..	10	0	0	" Mr. Thos. Hill, Nottingham	..	20	0	0
" H. H. Stevenson, Manchester	..	10	10	0	" Webster Earp, Melbourne	..	5	5	0
" John Robertson, Manchester	..	5	0	0					

THOUGHTS ABOUT ROME.

DEAR MR. PIKE,—Although before I sailed for America the business relating to the Rome property, and the proposed chapel was properly handed over to the Committee of the Foreign Mission, and the trustees had the whole of the details committed to their management, my thoughts for Rome will not sleep, or be smothered by the exciting engagements preparatory to the opening of the Exhibition here.

I am most anxious to get the May Magazine, to see in what shape the brethren have presented the claims of this important Mission; and I am concerned to know how those claims will be met at the Annual Association at Derby. It is in anticipation of that great annual event that I am desirous of saying a few words in the June *Missionary Observer*.

It is to be hoped that the brethren will feel the peculiarity of the claims of Rome, and that the necessary amount for the erection of the buildings will be promptly provided. We have made an excellent start in the purchase of a site of extraordinary interest, and there should be no hesitation about the contributions necessary to complete the work. It must be remembered that there can be no help obtained on the spot: the gathered disciples are poor, and the few christian residents in Rome cannot be relied upon for help, as each section has to maintain its own cause. I really should hardly know where to ask for a sovereign. Papal influence is so strong, and so jealous of our movements, that some who might be disposed and able to do a little, dare hardly to be seen lending help to a work so decidedly anti-catholic as the erection of premises for Baptist worship and teaching. In this we are not nearly so fortunate as the resident Indian missionaries, who do find willing helpers both in the civil and military service.

This appeal for Rome should not be met with any half-hearted hesitancy, but by simultaneous and vigorous efforts. A collection for the special object in each of our congregations might realise most of the required amount. But there are many who if properly applied to would be ready to help against the power of the Papacy, though they may not see eye to eye with us. It would be a sorrowful thing to have a lingering subscription. The list of subscriptions that I left with the Treasurer represents nearly £50, to which, by God's help, I will engage to "grind or find" another £50. The Baptists of America are making a great centennial effort for educational and denominational objects; but I will try to get a few dollars for our Rome chapel. I have to-day (Lord's-day, May 7th) fallen in with a devoted and active church of 250 members and a nice solid congregation, and if they will give me a collection I will tell them a story about the city of the Papal head-quarters. American Baptists are not all of the fashionable stamp, who exhaust their means on church edifices, ministers' salaries, and quartette and solo performers.

In New York I found last Lord's-day an energetic working pastor and devoted people at the Pilgrim Baptist Church; and here to-day I have made the happy acquaintance of a good earnest minister and devoted church, with

whom I was recognized as a brother "in the breaking of bread." Large additions were made to many churches by baptism last Lord's-day—the last Sabbath in the month,—and to-day the newly baptized are admitted to fellowship in the good old way of our forefathers by the hand and heart of church welcome.

Baptism has its place and power in American churches, and its influence is felt on all sections. Beecher told his congregation last Sunday that all that wished it might be baptized by immersion; and here is a cutting from a Cincinnati paper about our Methodist friends—

"A METHODIST BAPTISM.—On Sabbath evening, April 16th, Zion Baptist church was filled to overflowing on the occasion of the baptism of twenty-six candidates for membership in Union Chapel, M. E. church. They were buried with Christ in baptism by their pastor, Rev. Mr. Hatton. There are still more to follow; and the church and baptistry have been loaned for the occasion. The question has often been raised, "How is it the coloured people prefer the ancient scriptural way of baptism?" An old coloured man answered this question admirably, in the South, to a Congregational minister. He said, 'You see, sir, we coloured folks aint got much learning, so we takes the Bible just as it reads.' That is it precisely. They follow the teachings of the Scriptures."

America seems destined soonest to realize the glorious consummation when there shall be "one Lord, one faith, one baptism." Christian union will never be perfect whilst baby baptism is practised. The idolatry of infant baptism has its centre in Rome. Let it be our aim to teach the Romans the better way, and for this "Let us arise and build."

Yours very truly,

THOMAS COOK.

P.S.—I cut from the *Watchman* newspaper the following paragraphs about Rome. Our readers will be pleased with the following singular and striking coincidence which is being published in some of the English journals:—

"The site obtained for the proposed new Baptist chapel in Rome was formerly occupied by a palace of the family of Pudens, the husband of Claudia and friend of Timothy at Rome (2 Tim. iv. 21). Claudia is believed to have been a British princess surnamed Rufina, who seems to have been sent to Rome for her education, and who was there under the protection of Pomponia, wife of Aulus Plautius, conqueror of Britain. Pomponia was accused of 'foreign superstition,' probably Christianity, and is supposed to have been the instrument of converting Claudia, who took the name Rufina from her. Tradition represents Timothy, a son of Pudens, as taking part in converting the Britons. There is an historical preface referring to Pudens and Claudia in the fascinating story of 'Pomponia; or, the Gospel in Cæsar's Household.' It is a profoundly interesting coincidence that now, in 1876, Englishmen should be building a chapel on the very site where their countrywoman Claudia probably dwelt in Rome; and if the tradition be correct which names the son of Pudens as a missionary to England, then it follows that we are paying back a debt which we owe to the early Christians of Rome on a spot peculiarly appropriate."

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## MISSION SERVICES.

BY THE REV. J. BUCKLEY, D.D.

FEB. 13th I preached morning and evening at *Castle Donington*, and addressed a juvenile meeting in the afternoon. On the same day Mr. Almy preached for the Mission at *Sawley*, and Mr. Hill at *Sheepshed*. On Monday evening the missionary meeting was held at *Castle Donington*, when Mr. Atwood kindly and suitably presided. The report was read by Mr. Elliott, and addresses delivered by W. Hill, J. Buckley, and Mr. L. Stevenson. The meeting was interesting, and the collections above the average. This church has from the beginning supported the Mission, though sometimes more liberally than at others. The first report of the Society was read at the Association here in 1817. Our fathers



often referred to the sermon preached at this Association by the late Mr. Jarrom from the angelic message, "Behold, I bring you good tidings of great joy," etc. One or two striking and beautiful illustrations from our first report may interest our young readers. "The oak which forms the pride of the stately forest, and which bears unmoved the storms of revolving centuries, creeps through the first years of its existence a feeble unnoticed plant; while the gourd, that has advanced to maturity in a night, has sunk to decay before the rays of one setting sun have shone upon it." A Missionary Society is then compared to a stream that tends to the ocean; at first a rivulet that may be measured by a span, but which, increasing as it flows, swells till the insignificant brook expands into a mighty river, and swelling still, before its course concludes the river becomes almost a sea. The hope was then expressed that "the little stream" which sprung up the year before would "continue increasing as it flows, till some ages hence, when all who watched its rise are long forgotten, it shall, like a torrent, pour the waters of salvation through many a barren spot in the wide heathen wilderness." At the Association held here forty years ago, Mr. Wallis preached an excellent sermon, which a few of my readers will remember, on "the water and the blood"—1 John v. 6; and on the Thursday morning Mr. Lacey, then enjoying his only furlough, preached from Psalm xxii. 27, dwelling on the words, "Remember and turn unto the Lord"—a phrase worthy of being pondered. Donington Hall, the residence of the first Marquis of Hastings, the only Governor-General that Leicestershire has given to India, and who held the appointment for a longer time than any who preceded or have succeeded him, is a rather tempting subject, but I must defer it to "Notes by the Way," if leisure should be given to write them. Tuesday evening a meeting was held at *Weston*. This was my first visit to this place. My esteemed relative, Mr. Elliott, was in the chair, and the other speakers were Messrs. G. Slack, L. Stevenson, and J. Buckley. Collections, etc., a few shillings less than last year. It is very desirable that all our village stations should regularly have missionary services. Wednesday evening we were at *Sawley*. My old friend, Mr. W. Bennett, was in the chair, and we could remember together "the way in which the Lord our God had led us for forty years in the wilderness." Other speakers were Messrs. Stevenson, W. Hill, and J. Buckley. Amount of collections not known to the writer, but believed to be somewhat in excess of former years. The *first legacy* the Society received was from a young friend, Mr. Thos. Parkinson, of *Sawley*.

Feb. 20th and 21st the annual services were held at *Leicester*. Sermons were preached at our different chapels by Messrs. J. H. Atkinson (of *Hitchin*), J. Buckley, W. Evans, H. Wood, and S. Lambrick. Juvenile services were held in the afternoon at *Friar Lane*, *Archdeacon Lane*, and *Dover Street*, at which addresses were delivered by Mr. Wilkinson and the deputation. The *Missionary Breakfast* was held at *Dover Street* school-room on Monday morning, and was better attended than usual. After breakfast a meeting presided over by Mr. Evans was held, and several addresses that evidently interested the friends were delivered. The following were the speakers, in addition to the deputation, Mr. J. H. Atkinson and the writer:—Messrs. F. B. Meyer, B.A., R. Caven, B.A., W. B. Bliss, S. Lambrick, I. Stubbins, H. Wilkinson, and H. Wood. The usual missionary meeting was held in the evening at *Friar Lane*. The absence of the pastor, the beloved Secretary of the Society, was deeply regretted by all, especially as it was occasioned by indisposition. The venerable J. P. Mursell, the immediate successor of Robert Hall, and the oldest minister in *Leicester*, presided. Prayer was offered by Mr. T. Stevenson, who is next in seniority to Mr. M., and who for some forty-four years worthily and faithfully sustained the pastoral charge at *Archdeacon Lane*. Mr. Evans read the report, and Mr. Winks read a communication from Mr. Cook in relation to the property at *Rome*, after which the deputation and Mr. Wood addressed the friends. *Leicester* has honoured itself by raising a statue to the memory of Robert Hall; and it is one of my cherished boyish recollections that in September, 1823, before he left *Leicester*, I heard the famous preacher at *Ashby*, from the words, "He shall reign over the house of Jacob for ever, and of His kingdom there shall be no end." The supporters of the Mission know that Mr. and Mrs. Brooks, who have laboured in the good cause for thirty-five years, went from *Archdeacon Lane*.

Tuesday evening I attended a meeting at *Kirkby Folly*, a place that should have another and worthier name. On the preceding Lord's-day, Mr. Hill preached here, also at *Kirkby* and *Kirkby Woodhouse*; and on Monday evening attended a meeting at the last-named place. Mr. Barker (Independent) presided at Kirkby Folly, and the other speakers were Mr. Barker (of Sutton-in-Ashfield) and the deputation. The chapel was crowded to excess, and the meeting excited great interest. The sum realised from the three places was very encouraging, £28 6s.—more than four times the amount raised twenty years ago. And it was peculiarly encouraging to know that two persons had been brought to the saving knowledge of the truth by the Mission services held at Kirkby in 1854 and 1855. In the former year a young man who had lived neglectful of the great concern was led to attend the Sabbath evening service, when the missionary sermon was preached: that hour was the turning point in his history: old things passed away, and all things became new. He is still walking in the way everlasting, and is a local preacher. At the meeting in 1855 Mr. Hill was associated with me. That evening a thoughtless trifler with salvation came to the service, and as he listened to the statements made, a new world, as he described it, opened before him. He gave all the money he had with him at the collection; but what was more important, he gave himself to Christ. That day was to him the beginning of days. He became a member of the church, a teacher in the Sabbath school, and afterwards was superintendent of the school, and a deacon of the church. He has since died in Christ. May similar results follow the recent services. When Mr. Hill was in England before, he met this friend at a railway station, and heard from his own lips, in a way equally unexpected and gratifying, the particulars of his conversion.

Feb. 27th missionary sermons were preached at our chapels at *Nottingham* by Messrs. Cox, W. Hill, J. Buckley, and E. K. Everett. Sermons were also preached or addresses delivered at *Hyson Green*, and *Carrington*. On Tuesday evening the missionary meeting was held at *Mansfield Road*, Mr. Cox, the pastor, in the chair. Mr. Hunt read the report, and addresses were delivered by Messrs. Everett, Hill, and the writer; but indisposition prevented me from remaining to the close of the meeting. On the following morning a *Missionary Breakfast* was held at *Mansfield Road*; after which a meeting was held, Mr. Cox again presiding, at which brief addresses were delivered by Mr. Woods and the deputation. How many warm and hearty friends of the holy cause we met with at Nottingham on our former visit who have since departed to be with Christ! Who that knew them can forget the deep interest felt in the Orissa Mission, and felt till death, by John Heard, Esq., Henry Mallet, Hugh Hunter, and others that I cannot stay to particularise? But while old and long-tried friends have passed to their heavenly home, it is encouraging that the Lord has raised up others who will be imitators of those whose memories will ever be precious to those who knew them.

March 5th found me at *Measham*, where I preached morning and evening to very pleasing congregations; and on account of my indisposition Mr. Millington preached in the afternoon at *Netherseal*. The meeting on Monday evening was largely attended. Thos. Yeomans, Esq., kindly presided, and addresses were delivered by Mr. Millington (the pastor) and myself. The collections were nearly three times as much as last year. It was deeply interesting to me to visit once more the home of my childhood and early years. Here I started in the race of life, and spent its first twenty years. Here nearly half a century ago I was baptized in the name of the Lord Jesus (Nov. 5th, 1826); and here my first attempts to preach the gospel were made. Pollok's lines occur to me—

“Nor strange that recollection there should dwell,  
Where first I heard of God's redeeming love,  
First felt and reasoned; loved and was beloved.”

With tender and solemn feelings I visited the graveyard where many dear ones are sleeping. More than forty years have passed since I left Measham as my home? but who can ever forget or cease to think with interest of the place of his birth? On the Sabbath evening I reminded my hearers of the first missionary service held there on a Thursday afternoon in September, 1822. We sang one of the

hymns sung on that occasion (339th), and which I may add was given out by the late Mr. Jones, then of Castle Donington, and afterwards of March.

"My Saviour and my King, Thy beauties are divine."

And as the sermon was preached on that occasion by the late Mr. Orton, of Hugglescote, from Daniel xii. 4, "Many shall run to and fro, and knowledge shall be increased," I read and expounded this important chapter. The preacher referred to the barbarous practice of swinging with hooks in the back, and the reference arrested the attention of one of his youthful hearers, then a lad in his ninth year. The Government woke up some thirty-six years later to the desirableness of suppressing this cruel and disgusting practice; and the youthful hearer of that day now writing these lines was officially applied to by the Commissioner of Orissa for his opinion on the safety of such suppression, and it was very decidedly given. Happily the revolting rite has been suppressed for several years; and as a generation is rising up that know little of widow burning, female infanticide, meriah sacrifices, and churruck poojah or hook swinging, it may be well to add that it is supposed that before its abolition more than 50,000 persons annually swung in Bengal, and about a tenth of the number in Orissa. It was celebrated in March or April, and though not enjoined by any shastré was accompanied by other disgusting practices of self-torture.

Tuesday a meeting was held at *Netherseal*. I was at the opening of the chapel here, May 17th, 1826, when the late Mr. Pike preached two solemn and impressive sermons from Luke ix. 60 and James v. 20. That year will be remembered by some who read this as an extremely unhealthy one. A malignant fever raged in our neighbourhood, and my dear mother, who was present at the opening service, was in a fortnight a corpse. I should think no dutiful son has ever read Cowper's deeply pathetic lines on the receipt of his mother's picture without tears—

"My mother! when I learned that thou wast dead,  
Say, wast thou conscious of the tears I shed?"

But I need not quote lines so familiar. The phrase in Psalm xxxv. 14, is very expressive—"As one that mourneth for his mother." The speakers at the *Netherseal* meeting were Mr. Millington and myself. Attendance and collections encouraging.

The next evening I was at *Billesdon*. On the preceding Sabbath Mr. Wood preached for the Mission here; and on the same day Mr. Hill preached at *Leake* and *Wymeswold*. At the *Billesdon* meeting the speakers were Messrs. T. Stevenson (in the chair), Wilkinson, Wood, and J. Buckley. Collections and subscriptions £10. A generation has passed since I was first at *Billesdon*, and its changes, political, social, and religious, who shall describe? Blessed be God we have unchangeable and undying truth to proclaim to a world that sorely needs it.

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## THE LIVINGSTONIA MISSION.

THE "Record" of the Free Church of Scotland, for March, gives pleasant intelligence respecting the new Mission in Africa:—

"The great news of the month is the arrival of the *Livingstonia* Missionary Expedition on Lake Nyassa. This event took place on the 12th of October. Mr. Young, in a letter to Captain Wilson, tells that, after conveying (with the help of eight hundred carriers) the ship and goods across the cataracts in the river, the good steamer *Ilala* was launched successfully on the 6th, set sail on the 8th, and two days after burst, a most unexpected visitor, into the magnificent lake, with which we are now likely to become very well acquainted. The *Ilala* turns out to be a good sea boat, and is able to steam seven knots an hour with one boiler. While Mr. Young was trying the paces of the launch on the water, the remainder of the Mission party were engaged in building houses near Cape

Maclear. 'Thus far,' writes Mr. Young, 'I think the whole affair is a great success.' And the prospects for the future seem as hopeful as the past has been prosperous. 'There is not a single native we have met with,' he adds, 'but is rejoiced to see us.' 'Before entering Nyassa I called on the powerful chief, Mponda, through whose dominions all the slaves for the coast pass. He was very civil, and made us presents. He gave us permission to settle on any part of his land. He owns the whole Cape Maclear peninsula, and for a few pieces of calico he would stop all slaves passing through his dominions.' 'We are a wonder and astonishment to all the Arabs and natives. The former shake their heads, no doubt fearing that their game is up.' 'While on the lake I came up with one of the slave dhows (boats), but she was empty. She was on her way for a cargo. Before we got near her she lowered her sail, and the master, who hailed from Zanzibar, at once said in broken English, "Me no got slaves in!"' These sentences from Mr. Young's letter seem to us most significant. Our mission is being established under the smile of God. The people for whose benefit it has been commenced have given it a hearty welcome, and the slave-dealers have taken fright at its very first appearance. Let us bear this peculiarly interesting and promising enterprise more constantly on our hearts in prayer."

#### DEATH OF MRS. SUTTON.

INTELLIGENCE has been recently received of the death of this esteemed sister of the Mission, and widow of the late Dr. Amos Sutton. She died on the 6th of April last, and was buried on the 8th of the same month in the lot of her brother, John C. Hubbard, Forest Hill Cemetery, Boston, U. S., America. The account states that she is much lamented by her relatives and friends. We hope, in a future number, to give further particulars in reference to the departed from the pen of Dr. Buckley.

#### FOREIGN LETTERS RECEIVED.

BERHAMPTON—J. H. Smith, April 8.

CUTTACK—W. Miller, March 28, April 4, 11.

PIPLEE—T. Bailey, April 10.

#### CONTRIBUTIONS

*Received on account of the General Baptist Missionary Society from  
April 18th, to May 18th, 1876.*

	£	s.	d.		£	s.	d.
Berkhampstead .. . . .	13	0	6	Hose .. . . .	6	1	0
Birmingham—by Mrs. Ellaway .. . . .	11	6	0	Hurstwood .. . . .	4	0	0
Broughton .. . . .	19	12	6	Langley Mill .. . . .	1	8	0
Burnley, <i>Ebenezer</i> .. . . .	12	8	6	London, <i>Commercial Road</i> .. . . .	29	15	7
<i>Enon</i> .. . . .	10	16	10	Longford .. . . .	89	0	2
Chatteris .. . . .	16	0	0	Long Sutton .. . . .	10	0	0
Chellaston .. . . .	12	14	0	New Hunstanton .. . . .	0	10	0
Chesham .. . . .	70	5	9	Norwich .. . . .	16	8	0
Coalville .. . . .	15	14	7	Peterborough .. . . .	100	1	4
Comingsby .. . . .	7	8	8	Ramsgate .. . . .	0	10	6
Dewsbury .. . . .	9	18	0	Sheffield .. . . .	81	6	8
Duffield .. . . .	8	6	1	Spalding .. . . .	17	12	10
Edgeside .. . . .	5	0	0	Ticknall .. . . .	2	0	0
Ford .. . . .	28	16	6	Wendover .. . . .	8	2	9
Gambleside .. . . .	2	4	0	Wisbech .. . . .	57	6	0
Hinckley .. . . .	1	1	0	"    post mark .. . . .	0	2	6
Hitchin .. . . .	8	16	8				

Subscriptions and Donations in aid of the General Baptist Missionary Society will be thankfully received by T. HILL, Esq., Baker Street, Nottingham, Treasurer; and by the Rev. J. C. PIKE, Secretary, Leicester, from whom also Missionary Boxes, Collecting Books and Cards may be obtained. It is particularly requested that Post Office Orders to the Secretary may be sent to the GENERAL POST OFFICE, LEICESTER, and NOT to the King Richard's Road Office.

## GENERAL BAPTIST MAGAZINE.

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 JULY, 1876.
 

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## BAPTISTS SCATTERED ABROAD.

THE question of the relative wealth of Baptists, mentioned by Dr. Landels in his address from the Chair of the Baptist Union, and referred to in our "Scraps" last month, is really only a part of the wide and interesting subject at the head of this paper. "Baptists are said to be poor." They do not reap a proportionate share of the increasing gains of the country. Richer by far than they were ten or twenty years ago, yet they have not netted such large profits from the immense accessions to the national wealth made within the last quarter of a century, as some other bodies of Christians have done. This is generally admitted and variously explained. To some the reason for this denominational poverty is an occasion for "glorying;" a sign of incorruptible fidelity to principle, and of integrity of denominational character. To others, reasons occur which are suggestive of incidental defects in our methods of working, and of blundering ways of achieving admittedly necessary and noble ends. Any way, this consolation is ours, if we need it, Baptists are not poor because they are scarce in these isles. Without the slightest tinge of sectarian self-complacency, we may safely say they are scattered everywhere, and either intimately associated with Pædobaptist organisations, or else dwell on the fringe of such institutions. WHY Baptists are thus dispersed amongst the churches of Great Britain, is an inquiry which can scarcely be pursued with candour and intelligence without yielding some substantial profit.

In asserting this broad Baptist dispersion, we would have it understood that we do not forget the strong tendency in all of us to see only what we *wish* to see. As far back as our College days we heard of the fair and beautiful lady who looking through a telescope at the "Shadows of the Moon," could descry nothing but the forms of two lovers approaching and embracing each other; whilst an ambitious clergyman, eager for the bishop's apron, saw through the same all-revealing instrument, and whilst directed to the same object, nothing but the glittering spires of a magnificent cathedral. We know a Swedenborgian who honestly believes the churches of Christendom are surely, though slowly, drifting to the acceptance of the Great Mystic's Faith; and we have been told it is a common idea amongst Unitarians that the most sensible and thoughtful members of the Evangelical bodies are only held back by

the power of early association from the avowal of the Unitarian belief. We are, therefore, reasonably solicitous to keep within the range of known and ascertained fact, and to exclude to the uttermost the operations of the deft fingers of imagination, whilst we trace the indications of that leavening of the churches with Baptist sentiment which seems to us an undeniable phenomenon of British Christian life.

It is unnecessary to do more than register the following important facts:—that the *set* of the currents of biblical interpretation and historical research with regard to Baptism is strongly and decisively towards our position; that the best scholars, expositors, and church historians of Germany, America, and England bear witness with convincing unanimity in favour of immersion as the primitive form of baptism; and that the Christian spirit of the time demands with ever increasing urgency of insistence that all true and acceptable religious service must be personally and individually rendered. Of course these are capital facts, and stand for grand moulding and formative influences of the opinion and practise of the church of the future. Indeed their influence is already seen in the readiness with which Pædobaptist ministers, both in England and elsewhere, are prepared to administer baptism by immersion in any case where the candidate desires it; and in the admission, rapidly becoming general, that even if the Baptist is a narrow bigot and a little “blind,” still he is, as a matter of fact, historically right. But this is allowed by members in all churches, and even by church leaders; and yet they not only are not Baptists, but for reasons sufficient to themselves are actually our determined opponents.

Another general fact is this. Nine-tenths of those who are now claiming for themselves the extremely questionable honour of belonging to no “sect” at all, and trying to establish their claim by the double method of vehement denunciation of all sections of the Christian church, and the formation of a new sect arrogating the universal titles of “Christians” and of “Brethren,” are staunch advocates of Believers’ Baptism. They are reputed to have the merit of being close students of the Word; and two or three of their leaders have rendered large aid in its exposition, and nearly all find their way both to the theory and practise of baptism as it is understood amongst us.

But at the head of the list of actual “Baptists scattered abroad,” must be placed those members of other churches who have positively repudiated the baptismal rite of their own church, and, as a matter of conscience and at some risk, submitted to Believers’ Baptism. These are by no means few. Every Baptist minister is familiar with them. Month by month we have forwarded to us reports of the baptisms in our churches; and for some time past we have carefully noted the number and character of certain explanatory items in the returns, such as “One, an Independent who remains with his own people;” “Baptized five, two Wesleyans who do not unite with us;” “Three baptized, one a local preacher among the Wesleyan Methodists;” “Baptized two, one a member of the Church of England.” These are samples of the notorious fact that Baptist pastors not infrequently administer the ordinance of believers’ baptism to persons who have ceased to believe in the scriptural authority and character of the ceremony to which unwittingly and unwillingly they were subjected in their early infancy;

though they prefer to retain their fellowship with the churches of their early choice and love.

Next come the Emigrant Baptists: a widely dispersed people, every Baptist minister of twenty years' experience knows full well. Born in a Baptist atmosphere, nourished by Baptist institutions, they are still Baptists in conviction. They do not forget their first choice. Our opinions are theirs. They make no surrender. They never attend a "Christening." Their children are not sprinkled. They have ceased to be in alliance with Baptists; but they have not become Pædobaptists, though in Independent, Wesleyan, and Presbyterian churches, and in some cases holding important offices in them.

Why is there this Baptist emigration? What is it scatters amongst and over other churches the men and women that hold our views of baptismal truth, and whose energy and zeal and generosity we need for the work we have to do for God and men? The answer is not one, but manifold. Various causes conspire to effect this dispersion. Some of them doubtless, unmanly, mean, and despicable; but others as certainly just and righteous: some involving disloyalty to Christ, and a violation of conscience; but others wholly due to loving deference to Christ's authority, and intelligent desire to carry out all His will.

From necessity or desire, for example, a man changes his abode and locates himself in a district where there is no Baptist church, or not one with which he can honestly associate. Rehoboth is too high for him, he cannot attain unto it. Ebenezer has too strait a gate, he cannot squeeze through it. The Cave of Adullam, though it has much water, is far too gloomy for his spirit; and so he must go where he can get for himself the largest measure of truth *all round*, and he is obliged to prefer supporting a church which has a real, free, and healing gospel for all mankind, though it mis-reads an ordinance, to one that is exactly right on baptism, but dumb as death as to any glad tidings for the perishing souls of men.

Most of us have met the Baptist Emigrant who set sail from our port in a storm, and cast anchor in the calmer seas of Presbyterianism or Wesleyanism. Ministers, and members too, leave us because they cannot endure the inevitable chafings incident to our thoroughgoing self-government. They will not pay the price necessary to secure the working of the principle of undiluted religious equality. The tyranny of ignorance, the offensiveness of bloated self-conceit, the fussy meddlingness of new-born zeal, and the numberless irritations of ambitious Diotrephes, require very skilful treatment in churches of the democratic order; and it is not surprising that failure and dismay occasionally follow the best intended schemes and efforts of the best men. But it would be worth a great deal if we could get some of our stupid or violent, or arrogant and overbearing fellow-members to think of the effect of their folly on weak and sensitive natures, and try to be self-restrained, considerate, and courteous.

"John Wesley was pathetically troubled by the dilemma that if his people were good Methodists they inevitably grew rich, and if they became rich they inevitably ceased to be good Methodists." "Culture," as represented by wealth and what it purchases, produced a distaste for the original Methodist habits; and no doubt it is one of the strongest

foes Baptists have to encounter, and one of the most prolific causes of emigrations from our ranks to other bodies. We suffer, in common with dissenters generally, but beyond most, in the measure of our nearer approach to the democratic form of church government, and in our adoption of immersion as the only scriptural rite of baptism. There is nothing specially repulsive in sprinkling a beautiful babe; indeed, if the infant is quiet, there is something pleasing and attractive about the ceremony. So much can scarcely be said for the immersion of a grown person in a tank of water. The whole of the beauty is *spiritual*. Regarded as an act of cheerful obedience to the soul's Saviour, it has an ineffable charm and a surpassing grace; but viewed in itself, and by an unspiritual or a weakly spiritual mind, it is positively repulsive. Still we have reckoned with this antagonism to a so-called culture, and are prepared to pay whatever it may cost, rather than taint by the slightest stain the purity of our allegiance to Christ.

But it is worth while to ask whether we do not make baptism needlessly offensive and disturbing by departing from the original mode of immersing the candidate *forwards, and when in a kneeling posture*, and by insisting on publicity in *all* cases. To recur to the practise of the early churches would do away with the backward plunge, and so add to the comfort of the candidate, and promote the quiet and solemnity of the service. Nor have we any scriptural warrant for making a public show of this act of loyalty to Christ Jesus. The New Testament baptisms were not public in the sense in which ours are; and we are bound to take the utmost care not to add to the burdens of Christ's disciples on the misused plea of faithfulness to His laws.

Briefly, and finally, another source of Baptist emigrations is seen in the strong tendency to treat the ceremonial part of Christianity with growing indifference. "What does it matter," is the ever-recurring question, "so long as the heart is right?" "It's only an ordinance," and truth or error about it is of little moment. To one in this state of mind, departure to another body hinges on a trifle, a whim, a caprice, or a social fashion. The obligation to witness for the truth, of uncorrupted fidelity to conviction, and spotless allegiance to Christ Jesus in that which is little as well as in that which is much, is neither felt nor admitted. Reduce all Christians to that type, and the truths of the gospel would soon be lost in the swamps of "Paganism," and genuine manhood utterly cease from amongst men.

In so far, then, as "Baptists" are scattered abroad by our faults and foibles let us amend our ways, but on no account whatever may we yield to the temptation to forget that the goal of denominational life and activity is not large numbers, a wide-sounding repute, a famous name, a rich exchequer, and two-columns-reports in the *Times* newspaper, but clear perception of the will of Christ, incorruptible loyalty to truth, spotless excellence in work, and ever-increasing helpfulness to men. So, finding in our *livingly-held* creed (not in our *historical* one, for that is not enough,) those elements of truth which justify our separate existence, let us steadfastly hold on our way, urging our beliefs with the largest charity, even when we utter them with a logic all on fire.

JOHN CLIFFORD.



## WORDS OF COUNSEL TO CHRISTIAN WORKERS.

BY REV. JAMES MADEN.

A SURVEY of our Conference or Associational gatherings, or a glance at the names of departed worthies in our obituary columns, leaves on our minds a vivid impression that in a very short period a great number of earnest, able, and devoted servants of the Lord Jesus has been called from the scenes of conflict to the regions of unmingled felicity and undisturbed repose. A second glance reveals the forms of beloved brethren who are far before and beyond us in the richness and depth of their spiritual experience. They are so firmly fixed on the Rock of Ages, so rooted and grounded in the truth of the gospel, and their faith has been so long tested by the hostile winds of criticism, and by the various and sharp discipline of a long and chequered life, that they are alike prepared for their remaining duties and surrounding dangers, without any words to cheer or suggestions to guide from their younger brethren. The sapling has no need to exhort the sturdy old oak to prepare for the coming storms. A third glance at our fellow-workers makes us feel the vastness of the change effected in society by the rapid flight of years, and reminds us of the words of Solomon, "One generation passeth away, and another cometh;" and of the new and rising generation it may be said, it cometh with the simplicity, hopefulness, inexperience, and liability to mistake and error, which have characterized the generations that have passed away. It cometh also to grapple with evils hoary with antiquity, and almost venerable with age; and although when victory seems near, hope is bright, and expectancy most sanguine, an apparently adverse change along the lines damps the ardour of the youthful troops, and makes them exceedingly anxious about the final issue of the conflict. In the management of worldly and material affairs we often require the skill which adopts the best means for obtaining the ends in view, and the courage which laughs at difficulties and obstacles, and fights through them, or vaults over them, with a force and elasticity peculiar to the young and the strong. But in dealing with spiritual natures, and with the momentous subjects affecting the everlasting destiny of our fellow-men, we need more especially to have the wisdom of the serpent blended with the harmlessness of the dove; and both elements should be tempered by the grace that will enable us to endure hardness as good soldiers of Christ. Looking steadfastly at the great work before us, at the short time in which the business of our life must be accomplished, and at the solemn responsibilities laid upon us by our Master, we earnestly invite all our fellow-labourers

TO CLING MOST TENACIOUSLY TO THE CENTRAL TRUTHS OF THE  
GOSPEL.

That there are central truths in Theology, as in all the sciences, must be patent to every contemplative mind. And that the greatest facts in God's revelation are more important and suggestive than the least, is so evident that we need not adduce any proof. We have no desire to limit the student, the teacher, or the preacher, in the selection

of subjects for study or exposition. Travel round the world if you choose—dive down to the lowest depths, and mark and indicate the various stages in the history of our globe; or rise and soar amid the starry orbs—visit the very Paradise of God, and revel 'mid scenes of ineffable glory; or attempt, if you desire, "with wandering feet, the dark, unbottomed, infinite abyss, and through the palpable obscure, find out your uncouth way:"—but ever remember your great object in life, and don't remain too long from your native sphere.

There is such a tendency in our day to wander into regions of mysticism, that we need to remind ourselves that men are not to be converted from sin to holiness by novel theories and dubious speculations of philosophy. The endless negations of Unitarian advocates cannot lead men to the positive assertion and full enjoyment of the truth as it is in Jesus. The sophistications and labyrinthine twistings of rationalistic teachers and neologists, whether German or Anglican, may fill men with doubt till they almost question their own existence; but will never lead them to that trustful repose which finds expression in the memorable and fragrant words, "I know that my Redeemer liveth;" "I know whom I have believed." The childish trifling with sacred things peculiar to ritualistic and papal teachers will never satisfy the cravings of the heart of man; and the dogmatic asseveration of a repeated and ever-recurring miracle in the conversion of bread and wine, and in the efficacy of sacraments, will be stamped by the common sense of mankind as a delusion and a lie. The vagaries and monstrosities of "Spiritualism" (perhaps the word might be more appropriately introduced with the adjective diabolical placed before it) will by contrast bring out in bold relief the beautiful, ennobling, and transcendent spiritualism of the Bible. From errors and half-truths, from mere inferences and deductions, and from the crude speculations of men unguided and uninfluenced by that "sure word of prophecy to which we do well to take heed, as to a light that shineth in a dark place," we turn with confiding trust and grateful hearts to that grand old truth, that "the gospel of Christ is the power of God unto salvation to every one that believeth." Christ Himself is the truth, and consequently the centre of all truth. Other truths, whether great or small, are but varying scintillations from the primal substance. To exhibit Christ as the embodiment of God's love, or as the perfect model for all ages and generations, is not enough. While "the Jews require a sign, and the Greeks seek after wisdom," Paul meets both by saying, "We preach Christ crucified." So may we, brethren, deeply conscious of the ravings and cravings of society in one of its most restless moods, seek no other cure for its many maladies than the one divinely revealed. Let our individual resolution be, "I am determined not to know anything among you, save Jesus Christ, and Him crucified."

But we may possibly be asked if the faithful and consistent proclamation of these central truths of the gospel will lead to the salvation of our fellow-men. We answer, without doubt or hesitancy, it will. The reason why so few are drawn to the Saviour is found in the fact that He is not sufficiently lifted up before them. The history of the world since the day of the crucifixion gives unbroken testimony to our statement. While Christ yet languished on the cross, the first-

fruits of His elevation appeared, as the penitent thief exclaimed, "Lord, remember me when Thou comest into Thy kingdom." It was after preaching full of evangelical sentiments, that three thousand hearers revealed the anxieties of their wounded hearts, saying, "Men and brethren, what must we do?" As in the days of yore the rhapsodists of Greece, while rendering the favourite passages of the favourite poet of that classic land, were enabled to move vast multitudes, unsealing the fountain of their emotions, and freely eliciting the mingled feelings of joy and sorrow; so the wandering bards of the cross, while rendering the words of One greater than Homer, and greater than all the poets and priests, and prophets and kings of the past, have moved immense congregations of men as with an invisible and irresistible power.

Further:—Let us analyse our own experiences, and see what lessons of wisdom our varied ministries will teach us. There have been times, no doubt, when, like the apostles, we have toiled all night and taken nothing; but have we not often, like them, cast the net on the wrong side? Sometimes, however, we have been delighted and surprised with the success which the Master has given us. Let me ask, brethren, what has been the character of those lessons and discourses which have led our hearers in their deep penitence to unite in saying, "Come, let us return unto the Lord." Have they been dry dissertations on ethics? or elaborately wrought moral essays? Have we not been most successful when we have brought the sparkling waters of life direct from the living fountain, and the refreshing drops have rolled over the brim of the cup of salvation, as we held it in our trembling hands? The coarsest barley loaves which our Master has blest, have been infinitely sweeter to the taste of the hungry multitudes around us, than the finest wheat which we have turned out of our artistic confectionery moulds. What, then, ought to be our policy for the future? Surely we shall use the weapons we have proved, and let others take Saul's armour who have lost confidence in their own. While others are speculating on the depth of the well, and the quantity and quality of the water, let us keep our buckets going to supply the wants of the thirsty throng. While some are soaring in transcendental regions, and grappling with questions requiring more the power of angels than of men, let us be content to deal patiently with those practical subjects which concern us in our every day life. Let us be "steadfast, unmoveable, always abounding in the work of the Lord; forasmuch as we know that our labours shall not be in vain in the Lord."

It will also help us much in our Christian work if WE REVERENCE, CHERISH, AND PRAYERFULLY STUDY THE BIBLE.

A considerable number of influences have recently been operating, which are calculated to shake the stability of our faith in the inspiration of the Scriptures. Some scholarly men, and even some who have been set for the defence of the truth, have impugned the veracity of the Divine Word, and have spoken of that Word as not being historically correct. The agitation for a new version of the English Bible has also produced such a flood of criticism, and called forth so many examples of infelicitous, inadequate, or incorrect translation, as to lead many to suppose that little reliance can be placed on that Word which is our

only guide. It is comforting for many of us to know that the best translation that can possibly be made, will not eliminate a single doctrine, or banish one central truth that is now "most surely believed among us." It has been reserved for our prolific age to produce a brood of self-willed and boastful men, who are continually informing us that God has more light for man than He has been pleased to give. Their cry is, "More light: more light." We may be pardoned if we suggest an addition to this supplication, asking for an enlarged mental faculty, and grace to use it, so that they may enjoy a thousandth part of the light already bestowed; for few among favoured mortals can attain even this small proportion. Some men are ready at once to clear the ground of its present encumbrance of creeds and forms of belief; but before they do so, we have surely a right to ask for the plans of the new building they intend to erect. Better live in the old house whose walls are covered with ivy, or whose stones carry the accumulated moss of centuries, than quit it for the new structure whose unsubstantial walls may be blown down by the rising gales of modern thought before the roof can be placed upon it.

We have no sympathy with men who are constantly depreciating the Bible. Their conduct reminds us of the bad workman who always complains of his tools. To every brother in the ranks we say, Hold the sword of the Spirit with a firm grip, and use it like one who believes in its effectiveness, and you will find that after centuries of use it is both sharp and double-edged, so that you can scarcely strike in the wrong direction. When a Grecian youth complained that his sword was too short, his heroic father gave him the sage advice, "Add a step to it." If the weapon we use fail to accomplish the end in view, the defect is neither in the make nor the metal, but in the hand that wields it. It will be soon enough to cast away our Bibles when our ingenious friends or foes can provide us a better. Till then let us preserve the standard by which alone we can test the character of moral actions. Let us keep the lamp which casts its genial rays on our pilgrim path, and sheds a lustre and a glory on the celestial hills, and on the shining domes of the eternal city. We may be told that this light is only moonshine: be it so. Some of us infinitely prefer the soft radiancy and beauty of the moonlit scene before the gross darkness of infidelity, or the grey and shifting fogs of scepticism, which breed miasma and death in every fair region over which they travel. While storms are gathering about us, and there are rocks and sandbanks which we must avoid, or be lost, we shall surely not be so foolish as to throw our compass overboard till we have gained our desired haven. It is cheering for us to reflect that, whatever theory of inspiration we may adopt, the grand fact remains unshaken, that the Word of God has been a true and sufficient guide to the myriads who have safely arrived in glory. The light which guided them to their destination will not deceive us who, by faith and patience, are following in their footsteps. The fierce attacks on the Bible have called forth such an abundance of evidence of its superhuman origin as to place it higher than ever in the estimation of the world. The arrows sent against this rock of truth have dropped harmless at its base, leaving every particle of its adamantine substance unimpaired, but clearing its surface from the worthless accretions of the ages. On the other hand, the exhaustive criticism of modern times, and the profound re-

searches in oriental lands and oriental literature, leave an impression on our mind that the Bible is nothing else, and nothing less, than a revelation from God, and a sufficient guide in matters of faith and practice. In proof we might refer to the feelings with which we rise from such works as "The Land and the Book," Gaussens's "Theopneustia," Dr. Farrar's "Life of Christ," and others of a similar character. This peerless volume, this book of books, this inspired record, demands our prayerful and reverent study. In this age of busy activities, when hundreds of volumes issue from the press every year, and our land is covered with light literature, there is much danger, not of reading too much in books which are good and healthful in tone, but too little in the one book which "is able to make us wise unto salvation." With such thoughts and opinions resting on our mind, we earnestly and affectionately urge every fellow-worker in the service of Christ to study constantly and prayerfully the "holy Scriptures, given by inspiration of God, and profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."

Other weighty counsels press on us to find them utterance, but for the present a few words of encouragement must close our brief reflections. The frantic efforts of our enemies reveal the palpable fact that they have no hope of moving us from our impregnable position except by the most furious assaults. But from these we have nothing to fear. Let us "stand fast in one spirit, with one mind striving together for the faith of the gospel, and in nothing terrified by our adversaries," and the victory will soon be our's. In the heat of the conflict, while the smoke clouds float about us, the decisive blows will be stricken which will soon be followed by a cessation of hostilities. The darkest nights of our anxiety and sorrow will most effectually help the seeds of the kingdom to germinate; and though we may have to wait for growth and fruition, the certainty and abundance of the harvest will more than compensate our protracted labours. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again rejoicing, bringing his sheaves with him?" With the example of our Lord before us we cannot give way to gloom or despondency. We observe Him battling with every form of difficulty, and persevering under every variety of opposition and persecution, and when at last He was thrust to the lowest depth of His humiliation, He used His precious moments by laying, as in solid masonry, the deep foundations of that spiritual temple against which the gates of hell shall never prevail. With such a model to cheer and inspire us, and having "the joy of the Lord for our strength," let us toil on with unflinching zeal and unwearied endeavour, until He whose observant eye embraces the whole sphere of our operations shall whisper, "Friend, come up higher," and supplement the gracious invitation by words sweeter to us than the music of angels, "Well done, thou good and faithful servant: enter thou into the joy of thy Lord!"

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**AVARICE.**—Some men are called sagacious, merely on account of their avarice: whereas a child can clench its fist the moment it is born.—*Shenstone.*

A man has no more right to say an uncivil thing than to act one; no more right to say a rude thing to another than to knock him down.—*Dr. Johnson.*

## EVANGELISTIC WORK IN THE CHURCHES.

### A SHORT STUDY ON A GREAT SUBJECT.

IN the preparation of this brief essay my first care has been to find a title for it that would not prejudicially affect the mind of the reader with regard to a grave and urgent subject. If this article had been written for the perusal of Wesleyans it would have been safe and wise to make use of the scriptural and time-honoured term, *Revivals*. Had it been destined to appear in the pages of the *Churchman's Magazine*, the correct thing would have been to speak of *Missions*. As it is, we feel bound to employ language which suits the spirit and views of those who turn aside with impatience and misgiving from such scenes as have too often been associated with mechanical and impulsive revivalism, and who cannot hear of Missions without thinking of an agency which has been used, alas! too successfully, in behalf of ritualism and covert popery. Yet all these terms express but one idea; and that, too, is the idea which it is the purpose of these remarks to impress upon the minds of responsible men in our churches, whether ministers or deacons, viz., that it is extremely desirable and extremely useful to adopt special means, alongside those which are in regular use, with a view to stimulate, develop, and extend religious life. It may be granted at once that special services, however conducted, are only an expedient for amending the defects of regular church work, and that where there is a healthy and vigorous state of religious feeling, and all the talents of a church are properly employed, there will be no need of spasmodic efforts. And if any one who reads these pages can say, "*that* is just the state of things in the church to which I belong," he need not read further. But it would be hard to find a zealous minister, or a "live deacon," who would not admit that the life in his church greatly needs reviving, and its unused gifts stirring up. It would, indeed, be hard to find any church officials who feel that no more good might be accomplished in the congregation or the surrounding neighbourhood by the addition of any new and special agency to those already in operation. Now these are precisely the objects for the sake of which evangelistic work is carried on, and if that work can be made to secure such objects, is it reasonable and right to despise or neglect that work on the plea that it ought not to be necessary. If it *is* necessary, in the name of common sense, and Christian philanthropy, and fidelity to Christ, let it be done. If there is a felt need of revival and refreshment of spiritual life and zeal in a church, one would think that any legitimate means would be gladly adopted by which such a desirable end could be secured, and that any pastor or deacon on earth, who was worthy the name, would thankfully accept any suggestions, and fall in with any earnest proposals, with a view to such a consummation; and that, if after trial, one method failed, another, and yet another, would be resorted to until the object was gained.

In addition to the supply of this want on the part of the members themselves the necessity is often felt for some means of calling into exercise the large amount of latent religious conviction and desire which exists amongst those who are outside the church. Wherever a faithful man labours for any considerable time an element of this kind will be

found amongst his hearers. It is impossible it should be otherwise. God's word does not, cannot, return unto Him void, however few the apparent number of conversions that attend it. No one who speaks with the energy and warmth of deep conviction and love to souls can declare the gospel of the grace of God for years without leavening the minds of his people with religious thought, conviction, and desire. But every minister knows, to his sorrow, how possible it is for his regular ministry to bring the souls of many of his hearers up to a certain religious condition at which they stop, and beyond which his best efforts seem powerless to carry them. Over the state of such as these the godly pastor has often mourned; for their sakes he has written many a heart-stirring sermon, sent up many a yearning cry to God. It is a remarkable fact, and one that should move every minister among us to thought and action, that it was precisely this class of persons who were most beneficially affected by the special evangelistic work of Mr. Moody. His converts were, for the most part, church and chapel-goers. They were "not far from the kingdom of heaven," and had remained in that position, some of them for years, before the zealous Chicago Evangelist landed upon our shores. It is not the least disparagement to his work to say that the majority of the converts he reckoned owed much more to other labourers, into whose labours the stranger entered, than they did to him. But his work was just the thing they needed to bring all their convictions and desires up to that turning point of decision and full surrender of the heart which is called conversion. This accomplished, they returned, let us hope, to their former ministry, acknowledging that while the settled pastor had *planted*, and the evangelist had *watered*, "God gave the increase." Is there a congregation in the whole of our denomination that would not supply numbers of cases of this kind under similar circumstances? Has not every pastor under his care a number of hearers whose spiritual necessities seem to him to be already met, so far as he can meet them; and who are waiting until some other agency of God shall be employed to complete the work of their conversion? We are deeply convinced that special evangelistic work would answer this purpose in many instances better than any other means we could employ.

Still further, it is part of our business, as church members and servants of "the Saviour of all men," to invite and attract to our services those who stand aloof from religion, and the house of God, and its services, altogether. Do the regular means we use serve sufficiently for this purpose? It is of no use balking this great question. Nothing could be much more complete than the failure, in many of our churches, of "the regular means of grace" to attract to the house of God, and the fold of the Redeemer, the numberless multitudes who have been trained to spend the Sabbath in idleness and sin.

Such, then, is the need of the churches—a revived spiritual life—a means of bringing to religious decision habitual hearers of the gospel, and an agency by which the outside masses of neglectors of religion can be reached. For all these purposes we believe that evangelistic work is well adapted. How is it to be carried out? Who is to do it? On what principles, and by what methods, should it be done? It is impossible to lay down any rules that will apply to every place. In one

church it may be found most desirable to secure the services of one of those earnest men who have made themselves a name throughout the land by their zeal and power in conducting special evangelistic services, followed by inquiry meetings. In another district the agents of the Evangelistic Society will work with the most effect. This well-conducted society may be safely trusted to send respectable, intelligent, and devout men, who will not discredit religion by the vagaries and vulgarities of many self-constituted revivalists. Their agents work on unsectarian principles, confine themselves entirely to the heralding of the gospel, and are instructed to hold no after-meetings, but to leave their work to receive the blessing of that good Spirit who never fails to attend upon faithful declaration of the truth. It is impossible to over-estimate the good these men are doing in a quiet unobtrusive way throughout the country. Having seen the results of their labours in several localities, the writer can speak of them with the greatest confidence and satisfaction.

But it is not essential that the work of which we speak should be done by *evangelists*. The *minister* may become an evangelist for the nonce. And if we read the references in the New Testament rightly, we learn that the scriptural idea of the gospel ministry includes "the work of an evangelist."\* It is true that evangelists are in one instance† named as a separate class; but other references show that while the evangelist is not necessarily a pastor or elder, the pastor or elder is almost invariably an evangelist. All the apostles evangelised, as well as engaged in settled pastoral work. Let the modern pastor do the same, and he cannot fail greatly to extend his usefulness. It would be a rare thing for a godly and earnest man to go from home as a herald of the gospel without leaving behind him some sacred mementos of his visit. Giving himself to this work at intervals during the year, he would find it most profitable and hallowed in its effects on himself and those for whom he labours. An exchange of pulpits for a few weeks might be effected with the best results, if churches were willing and in earnest about the matter. Or, if it be preferred, two pastors might work for a time in the same field. But whenever such arrangements are made, it should be entirely with a view to spiritual results. All collections should be avoided. In the winter the chapel might be closed now and then, and service conducted in a public hall; in the summer, in rural districts, the services might sometimes be held in a tent, or in the open air. We venture to affirm that we should never go away from our own places of worship to hold our services on public and unsectarian ground, but we should have some strangers worshipping with us, and should bring back with us to our chapels many who were attracted by these special means. The experience of every church, during the period of chapel building, fully justifies this statement. Some of our congregations have been almost doubled by this means; and all who have been forced to go out from the chapel to the public room have been gainers by the change. It would pay the churches well, in a spiritual sense, to spend a few pounds and devote a few weeks in every year for this purpose. It would do the pastors an immense amount of good; give the deacons something better to think about than money, and squabbles, and "grumblers," and right glad the deacons would be for the change; it

\* 2 Timothy iv. 5.

† Ephesians iv. 11.



would set many of the members of the church to work, and save them from that fearful malady of discontent and apathy which is the result of nothing so much as want of exercise for their spiritual gifts and graces. Ministers often criticise the evangelist and his work; let *them* try to do it more perfectly. One is not bound to certain methods. Every man is free to choose his own plans. He is not obliged to hold after-meetings, if he does not approve them; and in many cases it is better to dispense with them. Even Sankey's Hymns are not indispensable! If he entertain a wholesome dread of rant and cant, by all means let him see that both evils are avoided. He can be as calm and orderly in his manner and method as Wesley himself, providing only that he will labour with as clear an aim at spiritual results. All that is needed is, that when invited by a church to conduct special evangelistic meetings, he should go with a distinct, settled, earnest, religious purpose in his heart to serve his Lord and Master, and to save souls by the faithful declaration of the gospel. It is not often that we who are in the ministry can feel this as we ought, in going from our homes to preach in the pulpits of our brethren. There are so many extraneous and distracting objects associated with our visits, that the object of first importance is frequently thrust into the background. We go out to "supply the pulpit," to preach Sunday school sermons, to conduct an anniversary, to open a chapel, to help the funds of a certain church or institution. What a blessed change it would be for some of us to go out on a week's mission, with no other thought upon our minds than that of seeking the spiritual welfare of the people we visit; all our time and energies and prayers being made subservient to that sacred and joyful duty! It is strange indeed that a plan so simple, so scriptural, so much needed, and so full of promise of good results, has not been generally adopted. The writer is assured that the plan he has indicated is *thrice* blessed. It blesses him that works, by giving him spirituality and definiteness of aim in his ministry; it blesses the church he may happen to visit; and it never fails to prove a blessing to the church to which the evangelist-pastor belongs. Our fathers and grandfathers were veritable missionaries. They broke up new ground, carried the good seed of the kingdom into fresh fields, planted churches in destitute and deserted districts. We do little or nothing of this kind now. Do you say the land is all enclosed? Well, if it is, we might *cultivate* it rather better than we do at present, and the harvest would be greatly increased. It is surely worth while to try, and it is surely worth while to give heed to the foremost worker the Christian has known, when he says to his companion in the ministry, and through him to all his fellow-workers in the gospel in every age, "Do the work of an evangelist."

W. E. WINKS.

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"REST."

Rest is not quitting  
The busy career;  
Rest is the fitting  
Of self to its sphere.  
'Tis the brook's motion,  
Clear without strife,

Fleeing to ocean  
After its life.  
'Tis loving and serving  
The Highest and Best;  
'Tis onward unswerving!  
And that is true rest.

—Goethe.

## CHURCH DISCIPLINE.

BY REV. J. C. JONES, M.A.

No. II.\*

IV. For the prevention of church discipline which might involve unnecessary exposure and disgrace, *private exhortation and admonition must be exercised in the spirit of meekness and Christian love.* And be it noted that the responsibility of this is not to be thrown solely on the pastor; for, according to apostolic requirement, members of Christian churches are to “admonish one another.”

For the maintenance of order and harmony in a church, it will be absolutely necessary to close our eyes, *so far as our public position* is concerned, against many of “the infirmities of the weak;” but at the same time to recognize and endeavour to correct them in our *private capacity as Christian brethren*: e.g., it might, perhaps, be very inconsistent for a member of a Nonconformist church to record his vote in favour of a thoroughgoing Conservative as a member of parliament; but it would, we apprehend, be simple madness to make this a matter of church discipline. A good woman once came to the writer of this paper, alleging that Mr. B. had been guilty of a certain violation of Christian propriety, and insisting with all the energy of an excitable lady that the offence ought forthwith to be made a subject of church discipline. The alleged offence, it should be stated, did not involve an actual breach of morality; but, *if true*, it certainly did to some extent compromise the Christian character of the supposed delinquent. My reply was the following: “Madam, I will bring the subject before the church at once, and of course I shall say *that you are my informant.*” “O no,” she said, “you must not do that. I would not have my name mentioned for the world.” “Well, but,” I rejoined, “I know nothing of the circumstance excepting from your information. It seems to me that you wish me to put my head in the fire and subject myself to a process to which I have a very strong objection: if you will allow me to place yours in, I will do it with the greatest pleasure in the world.” It is needless to say that the case just alluded to caused no more trouble, especially as it turned out to be an idle unfounded rumour.

On this head of private admonition we have a distinct law laid down by Christ Himself respecting personal offences—Matt. xviii. 15—17, “Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother,” etc. No church has any right to enter upon a question of this kind unless the law of Christ has been scrupulously and rigidly complied with; and in by far the majority of cases, breaches between Christians might be speedily healed by the manifestation of a peace-loving, gentle, and conciliatory spirit, which would in all probability be kept open or hopelessly widened by the bitterness and passion likely to be evoked through a premature appeal to the legislation of the church.

V. I beg to submit as a subject of great importance in the exercise of church discipline, that *we conscientiously and exclusively*

\* Continued from page 208.

*adhere to the broad principles of the New Testament, using this expression in contradistinction from any set code of laws suggested and drawn up by human ingenuity for the regulation of church matters.*

What may be the experience of my brethren on this point, I know not; but so far as my own observation goes, those churches which have been most rigidly legal and precise in their adoption of a number of hard and fast lines have most woefully lacked the efficiency and the freedom of a healthy scriptural discipline. Many years ago a gentleman occupying a leading and influential position in one of our churches wrote to me, requesting that I would furnish him with a copy of the printed rules of our church, to which I replied, "I presume that each of the members of the church with which you are connected possesses a copy of the New Testament—that contains our rules; it is all we want for directions on church legislation, and I think it will be found that it contains all that you need."

Now observe, it is quite true that in this book we find a *few* clear and accurately defined rules bearing on the question of this paper; but be it remembered, they are very few. In the main it contains great comprehensive *principles*, to be applied and acted upon according to the dictates of enlightened Christian consciences. In this respect we are treated in our church capacity much as in our individual relationship: not tied down by the stereotyped formulas of red-tapeism (and God knows that we have over much of that in some of our churches), but enjoying the glorious liberty of the children of God.

In no department is the proverb more true or appropriate than in this, that "circumstances alter cases;" and if you will persist in adhering to certain fixed and formulated rules in matters involving church discipline, one of three alternatives will assuredly follow; either (1st) you will include some cases that ought to be excluded, or (2ndly) you will exclude some cases that ought to be included, or (3rdly) you will employ the beautiful comprehensiveness, I might almost say the latitude of the words of Scripture itself, in which case it would be quite as well to refer to the good old book as to a sheet of parchment or foolscap paper.

But now let us refer for a few moments to those occasions in which the exercise of discipline on the part of the church is imperatively demanded. And the

First of these which we notice is in the event of serious error being maintained and propagated on the cardinal principles of Divine revelation.

Absolute uniformity of creed, if indeed it be a desideratum, is neither to be insisted upon nor expected in a world like this, and amongst human beings like ourselves. Charles V. found that out when it was too late. We are told by the historian that "After a vain attempt to quench the light of the Reformation, and to make all men think alike, he resigned his crown and retired into a monastery. Wearied with mechanical devotions he betook himself to the mechanical arts, as supplying something more congenial to his active mind. After long and repeated efforts to make two timepieces go alike, he found that he could not; and finding himself unable to make two machines which

had neither mind nor will move in perfect harmony, it is said that he uttered this memorable reflection, 'What a fool I was to try to make all men think alike.' Unfortunately for the peace of the church, and for the interests of Christian charity, Charles the King has had more followers than Charles the Philosopher."

The apostle Paul, who of all men was most sternly and inflexibly tenacious for the truth as it is in Jesus, recognises the existence of diversity of sentiment on non-essentials, and inculcates the practise of mutual forbearance. "Him that is weak in the faith receive ye, but not to doubtful disputations"—Rom. xiv. 1. "Who art thou that judgeth another man's servant?" "Let every man be fully persuaded in his own mind." "Every one shall give account of himself to God." "Let us not judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way."

Nevertheless, a line is to be drawn somewhere on this question of doctrinal truth. The regeneration of the soul, and the progressive holiness of the new nature, are most intimately and essentially connected with the belief and reception of *the truth*. Hence the prayer of our Lord, "Sanctify them through Thy truth." Thus we come to the very basis of all true Christian fellowship; and utterly vain will it be to expect any union worthy of the name as the result of an observance of external ordinances, or ecclesiastical laws, or mutual compromises, where diverse and opposite views are maintained on the vital points of Divine revelation. In that case division is inevitable. It may be said, each party is equally conscientious. Then, in one point of view, so much the worse; for where consciences conflict, no alternative exists but separation. "I would they were even cut off that trouble you. There be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." "A man that is an heretic, after the first and second admonition, reject, knowing that he that is such subverteth and sinneth, being condemned of himself." Does any one say that all this savours of intolerance and bigotry? Nay, I trow not. In the formation and support of Christian churches, we interfere with no man's conscience, we arrogate to ourselves no power, we pretend to the possession of no right which we would not freely accord to others. We simply say we are united together on principles which we believe to be in harmony with the will of Christ; you are at perfect liberty to do the same if you please, and it does seem to us that something worse than intolerance exists on the side of those who as Arians, Sabellians, or Unitarians, would thrust themselves into fraternization with churches, the members of which have not an atom of sympathy with their doctrinal tenets.

(Concluded in our next.)

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VIRTUE.—Virtue is a service a man owes to himself, and though there were no heaven nor any God to rule the world, it were not less the binding law of life. It is man's privilege to know the right and follow it.—*The Hindu Scriptures*.

## ON THE PADDINGTON CANAL.

### A GLIMPSE OF OUR CANAL POPULATION.

It costs me at least thirty miles walking a week to keep up my health and do a fair share of work ; and sometimes, from pressure of engagements, or the state of the weather, a large amount of this enforced pedestrianism has to be crowded into one day. A lovely morning, joined with an uncomfortable dulness in work, urges me out for a stroll of a dozen miles or so, and I soon find myself on the banks of the Paddington Canal. Not far have I travelled, when I am overtaken by a cheery-looking boatman, driving what seemed to be a good horse, and being accosted by name, I ask, "But how do you know me?"

"I've heard you preach, sir, at Praed Street chapel."

That was enough. Speaker and hearer needed no other basis of acquaintance. But still the advantage was all on the side of the hearer. He knew my ideas ; what line I should be likely to take in a gossip ; whereabouts I could be found in a conversation. I knew nothing of him, save what I could take in by a glance at his face, and his occupation.

Naturally I was anxious to know my hearer, and had not to wait long. He was a boatman ; but I suppose I may safely say, one of a hundred, ay, one of a thousand. For, to use his own language, he "had been converted" about nine years before. "One Sunday afternoon I was walking in the Harrow Road towards Paddington Green, in a lazy, indifferent sort of way, not knowing what to do wi' myself like, and I saw a lot of people together, and I went up and heard a man give out a hymn." He quoted a verse of a revival hymn, descriptive of the sinner's blindness and Christ's power to give light, and said, "It quite laid hold of me. I felt I was blind. I was wretched ; and after a bit I went home, and I said to my wife, 'Wife, I feel miserable. I am neither fit to live, nor fit to die.'"

And she said, "Oh, Ned, you're not so bad ; you never get drunk, as some do ; you don't steal ; you don't spend all your money, and let me and the children starve."

"Ah ! but I'm a great sinner ; and I tell you I'm neither fit to live nor die."

He continued in this wretched state of mind for a fortnight, and then on the Sunday he asked one of his mates if there was a meeting near he could go to, and his mate said that he was going to one close by and would take him. He went ; and "who should I see there but the very man who had given out the hymn that laid such hold of me. I staid to the prayer-meeting, and somebody soon came and talked to me. I told him how wretched I was ; and he told me that Jesus died for everybody, and that every sinner might be forgiven. And I believed that ; and ever since I have been trying in my poor way to live a holy life, and do as much good as I can."

"And your life has been better and brighter ever since?"

"Indeed it has, sir."

"Are there many Christian boatmen?"

"No: God has been very merciful to *me*. Hardly any of them care anything about Him, I am sorry to say; and I am often sad because I cannot get on in bringing them to Christ."

We were walking rather briskly, for the barge was empty and the horse was willing, and so my companion renewed his request that I should get into his cabin. I went into the cabin, *i.e.*, into the boatman's only home, and I found a wife busy "cleaning up" and getting ready for an early tea, and three children to be cared for besides the little fellow who was on the horse. The cabin was as clean and tidy as a new pin, and everything seemed to be going merrily as a marriage bell. Bed, bedstead, and bedding are packed into a space that seems about as large as a good-sized travelling portmanteau. The crockery and chimney ornaments are in a cupboard, the door of which comes down and forms a table. Water is in a large pitcher, and the food in a cupboard close to the helm. The canal acts as slop-basin, and the seats are stowing boxes. The "gude wife" soon had the tea ready, and as we drank it joined in the talk, specially when the work of Mr. George Smith, of Coalville, on behalf of our Canal Population became the subject.

"What do you think of Mr. Smith's plan for boatmen?" I said, after having learnt that he had joined them in a cup of tea in the cabin.

"Well you see, sir, as how we can't keep two homes, unless our masters give us more money; and of course if we have long journeys we can't send our children to school. We only go to Southall and back, and so I send my children to school both at Southall and Paddington, and they get about two or three days' schooling a week; but if you are going from London to Manchester, you can't do like that, and so lots of them never get to school. I don't think much can be done."

"That's a pity; a great pity."

"Yes, it is," said the wife; "for the poor children on the canal are sadly neglected, and hardly get any schooling at all."

"But there is one thing you gentlemen might do," said the husband. "There are about sixty or seventy children in the Paddington basin every Sunday. You might buy a boat, an old boat, for £10 or £12, cover it over with something, and put seats in it, and then push it about the basin twice a Sunday, and pick up all the children and teach them. That might be done; and then in the evening you could preach the gospel to the boatmen, and so do ever so much good."

I could not help feeling that it was a good scheme, and that the Christian philanthropy of Paddington ought to carry it out at once. Who will lend a hand in such an effort to reach this floating population, and convey to them the glad tidings of salvation? Is it not distressing to think of the hundreds whose only home is the small cabin in one of these barges, and of their sad, benighted, and depraved condition? Ought not the Christians of our large towns where they spend Sundays to bestir themselves at once?

Nor ought we to be content with this. If Government is bound to care for the children who work in the fields, and in the coal pits and factories, why should this floating population of 70,000 be left wholly neglected? And neglected under circumstances of very special need.

From 80,000 to 100,000 persons, says Mr. George Smith, who has closely studied this question, are engaged in canal navigation, and have no other home than the miserable cabins of these canal boats. A cabin is only about eight feet long, five feet high, and six wide; and yet into one of these will be huddled a husband and wife, and six or even nine children. What chance is there for the growth of decency and good morals? My friend was inclined to be reticent about the habits of his fellow-boatmen; but I could easily gather that drunkenness abounds; that "swearing" is the current English on the boats; and that fever and other diseases generated by barge-filth are being carried from end to end of the canals, to the certain injury of the hamlets and towns through which they pass. Certainly it is high time that the attention of Parliament was directed to this most painful subject.

JOHN CLIFFORD.

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## CHRISTIAN WORK IN THE EAST END OF LONDON.

### No. VII.—*Mrs. Hilton's Crèche.*

THE Crèche is really a mission to babies. It is a day-nursery for the children of the very poor. The rule is to take only the children of married women. There are exceptions. The answers to certain inquiries proving satisfactory, the children are brought to the Crèche at about eight in the morning and fetched home at about seven in the evening. Meanwhile they are washed, fed, nursed, schooled, and trained. The mothers may look in once or twice during the day, and those who are suckling their babes may go as often as they please. The morning and evening meals consist of bread and milk, and the prospect of rice pudding or Irish stew for dinner frequently provokes the utmost excitement and joy. For all this, including medical attendance as often as necessary, the charge is only twopence per day; but so poor are some of the people that even this charge cannot be sustained in every case.

The chief need for such an institution arises from the poverty of the parents. A large number of East End mothers are in this difficulty: they must stay at home with their children and starve in consequence, or go out to work and either lock up the children all alone till their return, or leave them to the tender mercies of the streets, or at the best give them in charge of another child totally unfit for such a responsibility, and who ought to be at school. The fathers are coalheavers, lightermen, hawkers, dock labourers, etc. The mothers are shirt-makers, bottle-washers, char-women, postbag-makers, etc. Note their earnings. For making shirts the women get  $\frac{1}{4}$  a dozen, finding their own thread. The postbags are thirty-nine inches square, sewn with string, and the women have to make *fifty for one shilling*.

The incapacity of the parents to nurse and train their children decently is another plea for the existence of the Crèche. How many mothers in the very act of correcting their children use rash, intemperate, and oftentimes wicked threat! I once heard a mother at the corner of a street saying to the blue-frocked little one she was leading by the hand, but who betrayed a propensity to linger at a shop-window, "If you

don't mind, I'll give you a good hiding." Such threats become mirrored in the minds of the children, and find expression on their lips whenever they disobey Dr. Watts and let their "angry passions rise." Hence the behaviour of a little girl on her first admission to the Crèche. She took the doll that was given her, and said to it, "I'll shake the very life out of you." A pretty little boy four years old showed signs of similar training. He tore his hair, scratched his flesh, bit the nurse, kicked the matron, and then vented his surplus indignation in the shape of such fearful oaths that he was obliged to be separated from the rest till his mother could be fetched to remove him.

Nor do the parents attend more wisely to the physical wants of their offspring. It appears that some of the mothers, when they leave their children for the first time at the Crèche, leave with them for the guidance (?) of the matron an intimation as to their home style of living. A poor delicate-looking thing of six months was left with the information that it could eat fat bacon to the extent of half-a-pound at once. Another child of nine months "was hungry," said the mother, "and he ate a fried mackerel." Still another of these little ones was declared to possess quite as solid and yet more varied powers of assimilation. The mother said, "If I don't come, you can feed her: she can eat meat, potatoes, and greens."

To these parental indiscretions must be added open sin and positive brutality. "Drinking mothers" as a class can seldom be helped. They have usually nothing to spare when their own selfish and sinful desires are gratified, and it would be a sad abuse of such an institution as the Crèche if such mothers who have money enough to spend on drink should be deemed too poor to pay a penny or twopence per day for the service rendered to their children. Still, wherever it is possible, the children of such mothers are helped as well as pitied. In other cases the mother is sober and industrious enough, but the father is a drunkard. What a change is experienced in that case between Crèche and home! Take one instance, and that not the worst. "A dear child of eight months was at the Crèche, and like one of old, he was blind from his birth. One bitter night in winter he was sent home well wrapped in warm clothing, and a message was given that he was ill and was to be kept from the air; his young mother took him home and found her husband intoxicated. On telling him that the child was to be kept warm, he took off its wraps, opened the window, raked out the fire, and obliged both mother and child to sit exposed to the frosty air."

And now having drawn the dark picture of these parents, let me in simple justice to the class add a tint or two to soften the effect. There is a Peerage of Poverty, having for its distinguishing badge nobility of soul. Tom, a boy of thirteen years, belonged to it. He earned four shillings a week, which sum formed the sole support of himself, his mother, and the child of an unmarried daughter with which the mother was burdened. The mother was very anxious to place the child in the Crèche, so that she might be able to earn something. One day when Tom came in she was crying. "Mother, what are you crying for?" he asked. "Because," said she, "I am afraid I shall have to put little Tommy (the child) in the workhouse." Tom replied, "Never do that, mother; he mustn't go there: put two slices less in my parcel when I



go to work, this is how we will manage." The Crèche, not the work-house, received the little burden. So it did the child of a young woman who died fifteen months after her marriage. *She would not get married till she was thirty because she would take care of her mother.* Her husband was a good man, and would have taken care of baby and grandmother as well, "but the first voyage he went after his wife died the ship went down and all hands perished."

Tom and that noble spirited young woman have done much to inspire the Crèche workers with fresh energy and hope. They work for the most part in a dark mine; but when they find bright gems like these, their hearts are lightened and their souls made glad.

A pleasing feature of the Crèche is the plan of giving pet names to the little ones. It is far better than using numbers, and in its own way does something to foster gentleness and love. The mere mention of the names seems to beget a tender feeling, and though we don't know who are referred to, we can hardly help throwing kisses to Ladybird, and Fairy, and Bluebell, and Queenie, for we somehow fancy that the children must be lovely to own such delightful names. Trained under the influence of love, the little ones soon learn gentleness and obedience. Mothers say their children are as if changed, being in every way more manageable; and fathers, who are usually so dull at detecting these things, even they observe the difference, and have been heard to say, on a display of some unusual trait of gentleness or affection, "Why that's what the little chap learns at that there *Crouch*."

Time would fail me to tell of the good done to the children through having regular and suitable meals, proper medical attention, and frequent ablutions. Nor can I particularise how older children have been set free to attend the day school by the reception of the nursing into the Crèche. But on the face of it, what a wealth of blessing the Crèche must confer on these poor parents! Nor are they unmindful and unthankful respecting it, as the following letter will show. It was written from "Minnie's father," and was addressed to Mrs. Hilton, the founder and conductor of the institution. Enclosing a contribution of £2, he says—

"Dear Madam,—I have not written before because I have had such a lot of expenses to meet, and I did not like to write until I could restore a little to the institution from which I have had so much. I shall feel pleased if you will accept the enclosed towards the expenses caused by my poor children, and gladly take this opportunity of returning my best thanks for the attention and kindness you bestowed upon my poor little ones; and I shall ever feel grateful for the way in which you befriended them and me when we were plunged in such sudden and hopeless misery. Again thanking you for your kindness,

"I remain, yours respectfully, R——."

The institution is under the patronage of H. R. II. the Princess Christian. The Baroness de Rothschild, Lord Shaftesbury, and other distinguished persons take a warm interest in it. We bespeak for the Crèche still wider sympathy, and we do it in the name of Him who was and is the "Children's Friend," and who in the days of His flesh "took them up in His arms, put His hands upon them, and blessed them."

J. FLETCHER.

# A QUARTER OF A CENTURY WITH CHRIST.

## FOR THE YOUNG.

WE have been requested to give place to the following letter in our monthly words for the young. It has been a word in season to some. May Christ bless it to the present reader.

72, *St. Mary's Terrace, Hastings, June 11th, 1876.*

MY DEAR YOUNG FRIENDS,—Twenty-four years ago, June 15th, I was baptized on a profession of faith in the Lord Jesus. I was only a lad somewhat over fourteen; still I had made a choice seven months before my baptism which to this hour I have never regretted, but always rejoiced in. I was enabled to accept Jesus as my Saviour and Companion and Friend, the one to whom I could go in the work, disappointment, ambitions, and hopes of a boy's life, and never go without finding just the help a boy needed. My Sunday school teacher urged me again and again to forsake my sins, and cleave to Christ as a real and living Companion. I never forget how much he used to talk about "Christ always with us;" with us when we do not think of Him, but most joyously with us when our hearts are turned to Him.

That choice of Christ when a lad, has gained for me what I know you all wish, a happy life—a really happy life for nearly a quarter of a century. Some of you have chosen the same Saviour. Do not doubt His love. Believe in it to the uttermost. Like the motion of the sea-waves, it never fails. It always beats and surges round and in the soul. You cannot always see the way. He is making you strong and wise and useful; but trust your Guide. It will be well with you, and you will know it soon. Christ always knows where we are, and what we want. Yesterday I wanted to find one of those lovely flowers called butterfly orchids; but I did not know to which wood to go, nor where to look in the wood. I sought the advice of a gentleman thoroughly acquainted with the district, and he took me to the precise spot, but on the condition that as the orchids were few, I would only gather one or two. It has often been a solace to me to think how thoroughly Christ knows our boy and girl life, and how willing and able He is to guide these our early steps in the way of peace and purity and usefulness. Be true in your trust of Him. Seek to know Him, as He leads you from day to day, and I am sure your joy will flourish like grass and foliage in May and June.

Some of you have not yet quite decided to be His disciples. You think about it. You even "build castles in the air," and you see yourselves living Christian lives in them. Still, that is not enough. Now, in your heart, say, while you listen to this letter from your friend and pastor, "O Jesus Christ, I come to Thee. I am weak and sinful. I feel it much sometimes, and then I forget it again. I want to be Thy disciple. And yet I often think I can do without Thee, and forget to ask Thy help. Forgive me, and take me out and out, and help me to be always Thy willing disciple." Dear young friends, I wish you would make choice of Christ Jesus whilst you are in your "teens." I feel more anxious for your decision now, from what I have recently felt of the power and grace of this Saviour of my youth. The strength of manhood and the beauty of womanhood are nothing without Him; but in affliction, how sad without His comfort, how dark without His light! How glad I should be to be greeted on my return amongst you with the tidings that during my absence you had learned to trust and rejoice in Christ Jesus. With a thousand thanks for your many prayers for me, and the most fervent and sincere wishes for your present well-being, I am your affectionate friend and pastor,

*To the Young Friends of Praed Street  
Chapel and Sunday Schools.*

JOHN CLIFFORD.

A year ago to-day I wrote the above letter. For more than a quarter of a century I have known the Lord Jesus, and it is an unspeakable joy to bear witness to His power and grace; to the help He gives in conquering the difficulties and resisting the temptations that beset our youth; and to the tenderness and sympathy He shows towards our failings, so long as we lovingly trust Him and seek to serve Him before all others. I look back to-day on some sad, very sad days, when, after falling into sin, I have shrunk from going to Him and confessing my fault, and asking His help; but also on many bright days, days of restored faith and home and joy, days of victory; and from the very depths of my heart I say, Dear young friends, accept the friendship of Jesus now, and let Him be the Guide and Helper of all your life.

## TWO NEW CHAPELS OPENED—BULWELL AND HITCHIN.

### I.—BULWELL, NOTTS.

For a period of many years the site of our present newly-erected commodious structure was occupied by an old chapel, which, soon after the accession of the Rev. C. Douglas Crouch to the pastorate, was found to be somewhat inconvenient and inconvenient. Attention being thus drawn to the matter of accommodation, steps were taken with a view to accomplish a material alteration in order to provide for the comfort of the large and increasing congregation, and accordingly the scheme now all but completed was set on foot. The movement was cordially supported by the friends, and the memorial stones were laid on the 17th June last by Mr. Alderman Manning (the Mayor of Nottingham), Mr. J. S. Wright (Birmingham), Mr. J. A. Wood (Bagnall), Mr. Felkin (Nottingham), and Mr. E. Charles (Bulwell). During the time the undertaking has been in progress the congregation have been worshipping in the Bulwell British school-rooms, where there has been a very large accession to their numbers, as will be gathered from the fact that they take back with them to the new edifice thirty-nine more members than they had at the time of their removal. The chapel will cost about £2200, exclusive of the site and the old materials. It has an imposing aspect, and externally is constructed of stone, whilst in the interior the pews are arranged with open ends; and it is computed that altogether sitting accommodation is afforded for not less than 750 persons. During the last twelve months we have raised £1040 of the whole amount required.

The opening services commenced on Tuesday, May 23, Rev. J. P. Chown preaching. Collections £50. On the Wednesday afternoon a public tea was provided by the friends at the British School-room, to which about 170 persons sat down. Subsequently, at seven o'clock, a public meeting was held in the chapel, at which there was a very numerous attendance. The chair was taken by Mr. Felkin, and among other gentlemen present on the platform were the Sheriff of Nottingham (Mr. John Renals), the Revs. T. Goadby, B.A., E. J. Silverton, E. Medley, Watson Dyson, H. R. Brown, and the pastor, C. Douglas Crouch.

Further services have been conducted by the Revs. H. R. Brown, E. H. Jackson, and W. Higgins, of the Pastor's College. The collections have risen above £110. We have had a great and arduous task, but have raised nearly £1200 for the building in a little over eighteen months. As the total cost of the chapel is £2200, there will be about £1000 debt.

### II.—WALSWORTH ROAD CHURCH, HITCHIN.

THE opening services of our new church have just been brought to a very happy and successful close. They began with a devotional meeting on Tuesday evening, May 23rd. The pastor presided. The Revs. D. McCallum, J. Aldis, S. B. Driver, and other friends took part in the service. On the following day Dr. Landels preached in the morning, and the Rev. J. Clifford, LL.B., in the evening. On Sunday the 28th, Rev. J. C. Jones, M.A., of Spalding, preached morning and evening. On Wednesday the 31st, Dr. Mellor, of Halifax, preached in the afternoon; there was a public meeting in the evening, presided over by John Oakes, Esq., Halifax, and addressed by Dr. Mellor, Rev. W. Evans, of Leicester, and ministers of the town. On the first of the following Sundays, Rev. G. Hester, of Sheffield, preached; and on the second the Rev. George Gould, of Norwich.

The following particulars as to the building itself are taken from a local paper:—"The style adopted by the architect is Gothic of the Early Geometrical period, a style which from its simplicity lends itself most admirably to the purposes of church architecture. The general plan of the building is a parallelogram, with a rectangular recess at each end. A wide and lofty arch, with moulded stone dressings, forms the opening to the recess at the end farthest from the entrance. In this recess is placed the pulpit platform, with a reading-desk and hand-rail of pitch pine, and painted and gilt standards of iron. In front of the pulpit platform, but at a lower level, is another platform in which is placed the baptistery, lined with white tiles. The baptistery is intended to be covered over when not in use; the lower platform thus becomes available for many purposes. From this lower or baptistery platform two doors,

one on either side, open into the ladies' and deacons' vestries, which are spacious rooms on the same level as the platform. Between these vestries is a smaller one for the private use of the minister. Re-entering the church itself, we pass from the baptistery platform on to the main floor. The seats are of stained deal, with pitch pine ends; there are no doors to the seats, and both backs and seats are made sloping. The passages between the seats are of concrete and cement, covered with a noiseless cork carpet. The floor of the church rises by a gradual incline, for a height of about eighteen inches, towards the entrances, which, as well as a large gallery, are placed at the end farthest from the preacher. It is worthy of notice that great care has been taken to exclude draughts by providing two sets of swing screen doors to every outer door, so that during service (though the outer doors are, as usual, left open) there are still two doors to open before a direct communication is made with the outer air. Another very wholesome practice has been followed, that is, all of these screen doors open outwards, so that there can be no possibility of accident from a panic-stricken crowd seeking exit at a door which they effectually close against themselves. Two stair-cases lead to the gallery; these stairs are wide and 'easy-going,' and are separated from the main building by brick walls. Separate entrances are provided for the galleries, but they also communicate with the ground floor. The lobbies are paved with Minton's tiles, in the principal of which the word 'Peace' is worked as a salutation—a salutation reciprocated, no doubt, by all the visitors. The extreme internal length of the church is over seventy feet, exclusive of the recess for the pulpit platform. The internal width is about forty-three feet. The ceiling is of polygonal form, boarded and stained, some of the timbers with curved ribs being visible. The greatest internal height is about thirty-eight feet, the height to the wall plate being twenty-four feet. Provision is made for the insertion of side galleries at some future time; hence there are two rows of windows on each side. The lower rows are traceried; the upper windows are plain triplets and traceried circles alternately. In the front gable is a large handsome window with simple tracery in the head; the height of this window is about eighteen feet, and the width ten feet six inches. The patterns for the glazing, which is in slightly tinted cathedral glass, have been specially prepared by the architect. The greatest height externally is about fifty-three feet. Outside, the building is faced with dark red bricks, laid in black mortar; the dressings are of Bath stone. The work has been carried out with very few extras; it being stated that the probable cost, including fees, will be about £2,950. Present accommodation is provided for 567 adults; but if side galleries were added there would be sittings for 732. With these numbers, the space allowed for each person is thirty-four inches by twenty inches, on the ground floor, so that on a special occasion a considerably greater number could be accommodated without much inconvenience."

The building has been erected from the designs and under the superintendence of the architect, Mr. J. Wallis Chapman, and reflects the highest credit upon that gentleman's taste and skill. Dr. Mellor pronounced the building to be one of the cheapest, most lightsome and neat churches it had ever been his pleasure to open.

Prior to the opening, £1,139 were required. But including a few additional promises for the next twelve months, the services have realised £358. Thereby reducing the debt to £781. We can truly say, "The Lord has done great things for us, whereof we are glad."

The *Hitchin Express* says, "The history of the Walsworth Road chapel shows how much can be accomplished by a zealous minister and an earnest people. Most of the members and congregation belong to the working-class; comparatively few are possessed of ample means, and not any can be said to belong to the wealthy class of society; yet this church has managed to support its minister, to carry on mission work in the villages, to subscribe largely to Home and Foreign Missions, to support a Sunday school, and finally to raise funds sufficient to warrant them in the building of a new church capable of accommodating 800 persons. From first to last no less than £4,000 have been raised. The most cordial relations have from the beginning existed between Mr. Atkinson and his people. The career of the Walsworth Road mission hall may be studied with advantage by religious communities differing widely from it in practice and doctrine, as an example of what can be accomplished by zeal and perseverance on the part of an united people."

## LAYING MEMORIAL STONES.

FLEET, HUCKNALL, LONGTON, AND STANTON HILL.

I. FLEET, LINCOLNSHIRE.—June 7th will long be remembered at Fleet. Everything was auspicious; the attendance large, and the interest great. The memorial stone of the new chapel was laid by Mrs. Wilkinson. The Revs. T. Watkinson, the pastor, T. Barrass, J. C. Jones, G. Towler, W. Orton, and W. S. Harcourt, took part in the proceedings. The following interesting statement was read by the pastor: Nearly two hundred years ago, James Marham settled at Holbeach, and having been baptized (probably at Spalding), and being a lover of Christ and religious freedom, resolved to declare to others what the grace of God had done for him. He invited several Baptist ministers to preach in his house, and a congregation was soon attracted to hear them; but this course of things was soon followed by persecution, fines, opposition, and imprisonment. Still, like the noble Bunyan, Marham persisted in declaring the gospel of Christ to those around him, which so enraged his enemies that, after stripping him of all his earthly goods, they threatened, if he would not hold his peace, to knock him on the head. He escaped their ire, and left Holbeach in 1686, leaving thirty members to the care of one Samuel Phillips, a deacon of the Baptist church at Spalding, who preached the Word to them. In 1690, Robert Vellum, of Fleet (a gifted brother from Spalding), succeeded him in the ministry, and removed the church from Holbeach to Fleet, and continued the oversight until death. He was buried in the Fleet churchyard Feb. 9th, 1710. About this time the Baptists paid £2 yearly for their place of meeting. In 1741 there were forty-one members at Fleet, and the greater part residing at Gedney, the public services were removed to a large house, occupied by Mr. Bullmer, one of the deacons and preachers. In 1764 Mr. W. Kidd was the minister. During his ministry land was bought of Mr. Massey, a member of the Society of Friends, on which the first Baptist meeting-house was erected, costing £173 6s. 2d., Sept. 2nd, 1764. Mr. Kidd died in 1768, and Mr. H. Poole succeeded him, and he attended the meeting when the New Connexion of General Baptists was formed in 1770. As years rolled on, several ministers were called to serve the church at Fleet, till Mr. Burgess settled here in 1791, who was followed by Mr. Rogers, Mr. Yates, and Mr. Chamberlain, and with whom co-pastors resided at Holbeach in the persons of Messrs. Kenney, Barrass, Davis, Cotton, and others. In 1831 the chapel was enlarged to double its former size, and with out buildings cost nearly £500. In 1842 galleries were added to the chapel, costing £150. Eleven ministers of the gospel have been raised up from this church, two of whom laboured in Orissa, and the others, with a good staff of local brethren, at home. The old chapel has many associations connected with it; many of the sturdy fathers are laid in the dust close by, whose memories are as sweet as the rose in June; it has served its day well, but everything, however hallowed by age and sweetest memories, must in this temperate clime of ours, encircled as it is with the briny deeps, gradually fall a prey to hoary time. So the old chapel, unseen to the unskilled eye, was going, going; and those with whom we consulted declared that at any time it might be unsafe to have a large congregation in it. A special meeting was held to ask two questions: (1.) "Shall we renovate the old place?" (2.) "Shall we build a new one?" It was decided without one dissenting voice to build a new chapel, and Mrs. Ann Wilkinson promised to give £100 to start with. The thing is of God, as the help received since assures us, and it must prosper. I would just inform you that Mr. Stanger, the youngest son of the late Mr. Stanger, of Fleet, wishes through Mrs. Newbold to lay upon the stone £5 5s.; Mrs. Overbury and Mrs. Cole both send £5 for the funds; and many more have sent not only encouraging letters, but something more substantial, whose deeds will appear in a printed list. It is worthy of remark that last Lord's-day was the forty-fourth anniversary of the Christian baptism of Mrs. Wilkinson and Mrs. Newbold. To-day, Mrs. Wilkinson has kindly engaged to lay the memorial stone, upon which she will lay £50 at the feet of Jesus. Mr. W. Franks, Gedney Broadgate, will lay the next corner stone; Mr. A. Fysh, Gedney, and Mrs. Newbold will each lay the corner stones of the school-room, each having been associated for many years in Sunday school work. Mrs. Wilkinson threw out this challenge (as she wished to see the work prosper), that if the friends

would lay £50 upon the bricks around the building, then she would lay £50 more upon the binding brick. This sum was not reached, £28 1s. having been realised. Mrs. Wilkinson most generously laid the other £50 upon the memorial stone. At the evening meeting the chairman announced that the funds reached £500.

II. HUCKNALL TORKARD, NOTTS.—On Monday, May 29th, and in the presence of a large concourse of friends and visitors, consisting of ministers, leading tradesmen, and numerous parties of friends from the surrounding districts, the memorial stones of the new Baptist chapel, Hucknall Torkard, were laid by Mr. W. Hinners, J.P., of Southport, and Mr. J. Manning, mayor of Nottingham. The day seemed to be very generally observed as a high holiday by the Nonconformists of the district, and the whole of the afternoon and evening was devoted to the ceremonial of the stone laying, the public tea, and the public meeting in the evening. The new chapel, which, after years of energetic labour, has now been successfully commenced, is situated at the head of Watnall Road, and is planned to provide accommodation for 700 persons, 360 on the ground floor, and 340 in the gallery. It is being constructed of red brick with stone dressings, the external cornices being formed of ornamental brickwork. The style of architecture adopted is that known as Italian Renaissance of the Veronese type, fourteenth century. It is intended that the floor of the chapel will be laid with an inclination of 1ft. 6in. from the entrance doors towards the platform, and that the seats will be fixed in radiating lines. Spacious school-rooms, with class-rooms and vestries, are proposed to be erected behind the chapel, with which they will be in immediate communication, but at present the vestries only have been commenced. Among those on the platform at the stone laying were the mayor of Nottingham (Mr. Alderman Manning), Mr. W. Hinners, J.P., of Southport, Mr. F. Ellis, Mr. J. Nall, of Papplewick Grange, Revs. J. T. Almy (pastor), W. Dyson, J. Hayman, E. Medley, H. Marsden, J. Wild, Messrs. W. Calladine, senior and junior, A. Radford, Bettison, J. Buck, and Messrs. Booker (the architects), etc. Mr. Almy gave a brief history of the progress of the building fund of their new chapel. For two years and a half they had the matter in hand, and that day, reckoning the site to have cost £375, they had obtained £1538. Mr. J. Nall, of Papplewick Grange, promised to give them £50, on condition that they raised £500; and Mr. Spurgeon being communicated with, promised a like sum on the same condition. In less than a fortnight they had made up the £500, and obtained the promised £50 from Mr. Nall, and £50 was sent to them by Mr. Spurgeon. This being accomplished, Mr. Nall promised them another £50 on raising the sum to £1000, and they had reached £1000 and received the second £50 from that gentleman. The main contract for the building was £3930, and with the architects' fees and the cost of the land and so on, the place would cost altogether something like £4500. Mr. W. Calladine, senior, the oldest member of the congregation, and the oldest local preacher in the plan of Nottinghamshire, gave an account of the origin and progress of the denomination in Hucknall, and stated that Baptists began to preach at Hucknall 120 years ago, when, after a short struggle they declined; until, twenty years later, the movement revived for a brief period, and then became totally extinct; those individuals who still clung to their peculiar views having to go to Kirkby or Sutton for baptism. In 1819 two baptisms took place out of doors there, and shortly afterwards they began to preach regularly out of doors. This was followed by meetings in the Red Lion club-room, and in a large room obtained by taking in two houses at the bottom of the Red Lion yard, the rent of which was £7. He attended a meeting in this room, which was the first Baptist chapel in Hucknall. About 1827 a great revival took place, and he became connected with the body. At that time the congregation numbered sixteen. In 1829 the first sermon in connection with the Sunday school was preached, and the collection amounted to £2 10s. The congregation and schools began to prosper and increase, and there then being a piece of land for sale, they bought it; but to obtain the deposit money he and another had to go to Nottingham to borrow a sovereign. The present chapel, after a hard struggle and many difficulties and trials, was opened in 1835. The two stones were then laid by Mr. Hinners and Mr. Alderman Manning, and then a collection amounting to over £180 was taken, and the proceedings terminated. A tea-meeting followed

in the Public Hall, when nearly 500 people sat down, and the clear proceeds amounted to £10. In the evening a most successful public meeting was held in the Public Hall: and a delightful and joyous day brought to an end. Since then £34 have been received from various friends; £20 from Mr. New, £5 5s. from Mr. Mead, and £5 from Mr. Mitton.

III. LONGTON.—The memorial stones of our new chapel were laid on Whit-Monday, June 5th: the first by Mr. Edwards, ex-mayor of Longton; the second by Mr. Councillor J. Y. Carryer; the third by Mr. T. H. Harrison, of Derby; the fourth by Mr. E. S. Johnson, of Derby; and the fifth by Mr. Springthorpe. Bricks were also laid by nearly a score children, and gold placed upon them. Mrs. Cooper, Mr. S. Carryer, and Mr. H. Ferneyhough gave a silver trowel each for presentation on the occasion, while the fourth was the gift of three friends; a Yorkshire brother, Mr. H. Halstead, of Hebden Bridge, made us a present of the mallets. The Revs. W. Underwood, D.D., W. R. Stevenson, M.A., W. Bishop, of Leicester, and other ministers in the town and vicinity, took part in the proceedings. At the close of the memorial service a public tea-meeting was held in the preaching room, the cost of which Mr. G. Dean, of Derby, generously met, in order that the entire proceeds might be devoted to the building fund. In the evening a public meeting was convened in the Town Hall, under the presidency of R. H. Hanley, Esq., mayor of Longton. Mr. F. R. Myatt, of Fenton, conducted the service of song, and addresses were delivered by several gentlemen. The total proceeds of the day amounted to about £200. Dear Mr. Editor, with your permission, I take this opportunity to present my best thanks to those numerous friends, in various parts of the Connexion, who have rendered me such timely and liberal aid in my work for the Lord. My heart has been greatly cheered, and I am more thoroughly convinced than ever, that in coming to do Home Mission work in this populous centre, I have followed the guidance and received the blessing of God. To Him be all the praise.

C. SPRINGTHORPE.

IV. STANTON HILL, near Sutton-in-Ashfield.—On Sunday, May 21st, two sermons were preached in a large tent by Mr. W. Smith, of Ilkeston, in connection with the erection of a new school-room, preparatory to the building of a chapel. The following afternoon, W. B. Bembridge, Esq., laid the memorial stone; and at night a public meeting was held, presided over by Arnold Goodliffe, Esq., and addressed by Rev. E. H. Jackson, W. Bembridge, Esq., C. Barker, Esq. (Sutton), and F. Shacklock, Esq., (Kirkby). The proceeds of the two days' services amounted to over £51.

## SCRAPS FROM THE EDITOR'S WASTE BASKET.

I. WESTBOURNE PARK CHAPEL MEMORIAL STONE.—It will be seen from our advertisement columns that the date for the laying of our memorial stone is postponed from July 3 to MONDAY, JULY 10. The Wesleyans are opening a new chapel not far distant on the 3rd, and we have therefore changed our date as above. We trust this will not be any inconvenience to our friends who intend visiting and helping us on this interesting occasion. Do not forget the site is close to the ROYAL OAK Station on the Metropolitan Railway; and not more than a minute from that famous West End landmark, the "Royal Oak" public-house, to which "Busses" travel from nearly all parts of the metropolis all day. *If our friends cannot visit us, will they be sure to send a donation on or before the 10th of JULY.*

II. THE LITERATURE OF THE ASSOCIATION will doubtless overflow, as usual;

and besides making an admirable collection of "Minutes," will yield a surplus, which will be ordered by the Association to appear in its Magazine for August. We shall do our utmost to be obedient, and hope therefore to enrich our next issue not only with an account of the Association from the pen of the Secretary, but also with the ripe results of thought and feeling from other minds.

III. The copy of "Live" Deacon is unfortunately crowded out this month. We are sorry for him, but cannot help it. He is not alone in his exclusion; but space is inexorable. Our article on Baptists in Derbyshire must wait a little longer. Our "Crow's-nest" is upset. Mr. March's paper, mentioned last month, has to stand over, and much besides. Pity the sorrows of an Editor, suffering from an excess of supply!

# Reviews.

THE METROPOLITAN TABERNACLE: ITS HISTORY AND WORK. By C. H. Spurgeon. *Passmore & Alabaster.*

The church at the Metropolitan Tabernacle has a long, chequered, and interesting history; and though no part of it is so marvellous and thrilling as the last twenty years, yet the whole story is worth telling as an illustration of the difficulties and successes of a church of the democratic order, *i.e.*, of the New Testament order. The character and work of such ministers as Drs. Gill and Rippon, and deacons as William Lepard and "Father" Olney, deserve to be put on record for the stimulus of a younger generation; and the statement of the institutions and activities at present centring in the Tabernacle will inspire and gladden many a Christian worker's heart. We scarcely need add that the story could not be better told than in the direct, simple, and graphic manner of the present pastor. Our readers could hardly find a more abundant reward for a shilling than in this book!

CHURCH ESTABLISHMENTS CONSIDERED.

By the late R. Ingham, D.D. *Stock.*

This is a cheap edition of Dr. Ingham's masterly work on the most urgent question of the day. For its intrinsic merit, its opportuneness, its fulness of information, and cogency of argument, it deserves to be widely circulated. In this cheap form it surely will gain access to the libraries of all our thoughtful readers. It consists of more than 500 pages of royal 8vo.; is printed on good paper, in clear type, and is well bound, and sold at the small sum of five shillings. We rejoice greatly in this cheap issue of so useful a work.

THE JUDGMENTS OF JERUSALEM PREDICTED IN SCRIPTURE AND FULFILLED IN HISTORY. By Dr. Patton. *Religious Tract Society.*

DR. PATTON has written an able and interesting volume on one of the most important events in history, and one of the most grave subjects of prophecy. Prediction and fact are laid side by side with conscientious painstaking freedom from bias, and obvious skill, and then allowed to speak for themselves. The words of Josephus, the historian, are the commentary on the words of Jesus the prophet. This chapter in Christian evidences has never been better treated.

THE NATIONAL PORTRAIT GALLERY. Rev. C. H. Spurgeon. *Cassell, Pelter, & Galpin.*

THE twenty-fifth part of this Portrait Gallery contains an admirably executed portrait of the pastor of the Metropolitan Tabernacle, copied from a photograph by Messrs. Elliott & Fry. It is the best "likeness" we have seen. The account of Mr. Spurgeon's life and career accompanying contains the leading facts of his history expressed in a neat, forcible, and attractive style. Our readers will be much pleased by investing sixpence in the purchase of this number of this beautiful Portrait Gallery.

OLIVER'S OATH, AND HOW HE KEPT IT.

By Sarah Doudney. *S. S. Union.*

THIS is an Irish story of hope and courage, fitted to inspire fortitude in trial, perseverance under difficulties, and anticipation of surprising success as the reward of real principle and genuine devotion to goodness and truth. Like all Mrs. Doudney's works it is fitted to profit as it pleases, and to fascinate as it instructs.

THE EXPOSITOR, Edited by Rev. Samuel Cox, (*Hodder & Stoughton*) maintains its place in the forefront of Biblical literature, and is rendering invaluable service in the discovery of the real meaning of the revelation contained in our Scriptures. We rejoice to find, from the Editor's statement, that the vaticinations of failure, or of feeble support, in which some indulged at the outset, have been completely falsified. A new volume begins with July; let our readers who do not know it make its acquaintance at once.

TO WHOM SHALL WE GO? By J. P. Barnett. *Stock.*

THIS is a reply to Dr. Pusey's recent sermon on the cure for the scepticism of the age to be found in the doctrines and practices currently associated with his name. Mr. Barnett's review is as courteous in its tone as it is trenchant in its logic, as fair in its treatment of objections as it is strong in its refutation of error. It is a sword of well-tempered steel, and sharp edge.

UNDER SUSPICION. *S. S. Union.*

THIS brief but thrilling tale will fetch the tears. It is a painful picture of the ruin envy may work in a young man's worldly condition, with no other result than that of purifying and ennobling his character.



# Church Register.

\* \* \* Information for the Register should be posted on or before the 15th of the month, to 51, PORCHESTER ROAD, WESTBOURNE PARK, W., or it is likely not to appear.

## CONFERENCES.

The LANCASHIRE AND YORKSHIRE CONFERENCE was held in Wintoun Street, Leeds, the Rev. R. Silby, president.

In the morning the Rev. J. Brown read a paper on "The best means of promoting the edification of our Church Members." An animated conversation followed thereon. The Rev. N. H. Shaw opened the afternoon session with prayer; and after a few words of good cheer from the president, the reports of the churches were received. Baptized, 110; candidates, 35.

I. The Rev. W. E. Botterill having become the minister of Wellington Road Chapel, Todmorden, was cordially welcomed into our midst.

II. In accordance with an application from Rev. W. Stubbings, brother Gray was requested to visit NORTHALLERTON, and examine the chapel deeds, and report to next Conference.

III. That the following brethren shall act as a Committee of Council to the Church at MANCHESTER, W. Chapman, W. Gray, J. R. Godfrey, J. Lister, J. S. Gill, and the Secretary.

IV. The Committee of the HOME MISSION was re-appointed. Treasurer, Mr. J. Lister; Secretary, Rev. W. Gray; Auditors, Messrs. J. Bramley and G. White. Brethren I. Preston, W. Gray, J. Lister, and W. Sharman were appointed to represent the Conference on the Unification Scheme.

V. The Rev. G. Needham having removed from Burnley Lane to New Basford, Nottingham, we desire to express our good wishes for his future happiness, and continued prosperity in the new sphere in which he has settled.

VI. That in the opinion of this Conference the Education Amendment Act, introduced into Parliament by Lord Sandon, if passed in its present form, would be highly mischievous, inasmuch as it would result in forcing large numbers of children into sectarian schools, besides perpetuating the injustice of the 25th Clause of the existing Act. The Conference is further of opinion that no amendment of the Education Act can be satisfactory to the country which does not provide for the universal establishment of school boards.

VII. That this Conference views with grave apprehension the present compli-

cated aspect of the Eastern Question; and, in the interests of peace and humanity, earnestly hopes that the British Government will persist in the wholesome policy of non-intervention.

The above two resolutions were sent to the borough and county members.

VIII. That the Secretary of the Conference continue in office for the ensuing three years. Business Committee consists of W. Chapman, W. Gray, J. Lawton, J. R. Godfrey, and J. S. Gill.

IX. That the Rev. W. Chapman read a paper at the Autumn Conference, Edge-side, on "Modern Amusements in relation to Church Life."

A missionary meeting was held in the evening, addressed by Revs. R. Silby, W. Gray, J. R. Godfrey, and H. Wood (missionary elect). W. SHARMAN, Sec.

The LONDON (SOUTHERN) CONFERENCE met at Chesham, May 22. The reports showed—additions by profession, 107; by reception, 54; by restoration, 3; and the reductions—by dismissal, 36; by death, 20; by erasure, 21; net numerical gain, 87. The number of baptisms is the highest recorded for several years. According to the returns, the net increase of the membership of the Conference during the past years has been about 5½ per cent. The church at TRING reported that it had elected Mr. Charles Pearce as its pastor; and the Conference passed a resolution of welcome to him. The arrangements for the Foreign Mission services were reported to have proved generally satisfactory. Report received of the representatives on the Unification Home Mission Committee.

Resolved,—That this Conference rejoices to hear that the Unification Committee has met, and that the scheme printed in the Minutes has been adopted and will be recommended to the Association, and the Conference fervently hopes that the scheme will take practical shape without delay.

Resolved,—That the Rev. R. Y. Roberts, of Landport, be requested to pay a visit to the church at Colwell on behalf of this Conference.

Resolved,—That this Conference wishes to place upon record its warm appreciation of the extensive and varied labours of the late DR. BURNS in connection with the churches of Christ generally, and of our churches in particular; and the Conference further desires its Secretary to

convey to the friends at Church Street, and to Mrs. Burns and family, the sympathy felt by the brethren in the great loss they have sustained.

Resolved,—That the following be sent as a "Case" to the Association—That, with a view to the increase of the usefulness of our work in the villages it is desirable that a return of the Local Preachers belonging to each church should be made in the annual schedules, and their names and addresses printed in the Year Book.

Resolved,—That the next Conference meet at Church Street Chapel on Tuesday, Sept. 26; the business meeting to commence at three p.m.; that the Rev. T. Thomas, of Wendover, or, in case of failure, the Rev. C. Pearce, of Tring, be requested to read a paper; that a public meeting be held in the evening, and that all further details be left for the Business Committee to arrange.

At the evening service the Rev. R. Y. Roberts preached.

J. WALLIS CHAPMAN, *Sec.*

THE MIDLAND WHITSUNTIDE CONFERENCE met at Belper, June 7th. A devotional service was held in the morning, Mr. W. Richardson (Secretary of the Nottingham Local Preachers' Association) presiding, and prayer was offered by the Revs. C. T. Johnson and John Stevenson, M.A. Afterwards the Rev. H. Marsden preached from Luke xix. 41, "He beheld the city, and wept over it."

In the afternoon the Conference met for business. The chairman for the year, the Rev. C. Clarke, B.A., presided, and Mr. Sharman, of Nottingham, offered prayer.

I. Reports were presented respecting the condition of the church at BOUGHTON; and the Rev. H. Marsden having intimated that the occasional preachers in the church at Mansfield would aid this needy church to the full extent of their power, it was resolved (a.) that we commend the consideration of the cause at Boughton to our friends at Mansfield; and (b.) that we request Messrs. Harrison and Thompson, of Derby, to act with Mr. Marsden, in order to secure the chapel property, if possible, to the denomination.

II. *Midland Home Mission Arrangements for 1876-7.*—Messrs. W. Bennett and E. Barwick were re-elected members of the Committee, and Mr. P. Bothamley, of Derby, was elected in the place of Mr. C. Stevenson. Mr. James Hill, of Derby, was re-elected Treasurer, with thanks for his past services. The Rev. W. Bishop was re-elected the Secretary.

III. A collection of £2 13s. 7d. was made for evangelistic purposes in the district, as agreed upon at the Spring Conference.

IV. *New Churches*—(a.) The church at Prospect Place, Radford, Nottingham, numbering 90 members; the church at Eastwood, Notts, numbering 28 members; the church at Carley Street, Leicester, numbering 24 members; and the church at Carlton, Notts, numbering 37 members, were all received unanimously, and recommended to the Association, (b.) Resolved that we recognise the church at Whitwick, 55 members, as a separate church, and recommend it for admission to the Association.

V. *Future Conferences.*—(a.) It was agreed to omit the Autumnal Conference, in consequence of the meetings of the Midland Baptist Union at Melbourne. (b.) The Spring Conference of 1877 was appointed to be held at New Lenton, and the Whitsuntide one at Hugglescote. (c.) The Rev. W. Evans was elected chairman for the year. (d.) The Rev. J. Parkinson and Mr. Tagg, of New Lenton, and the Rev. J. Salisbury, M.A., and Mr. Dennis, of Hugglescote, with the chairman elect, were appointed the Conference Committee. (e.) It was resolved that there should be a sermon at the morning meeting of the Spring Conference, and that the Rev. F. G. Buckingham, of Nottingham, be requested to preach.

VI. The thanks of the Conference were given to the Rev. H. Marsden for his sermon in the morning.

VII. The convener of the Provisional Home Missionary Committee having made a statement respecting its purposes and arrangements, it was resolved, that we rejoice to hear that the Provisional Committee have met and matured their recommendations to the Association, and trust that the new Society will speedily begin an energetic work.

In the evening at six o'clock a public meeting was held. Mr. F. Thompson presided; Mr. Slack (of the Derby Local Preachers' Association) offered prayer; and addresses were delivered by the Revs. E. H. Jackson, J. Parkinson, and J. Wild.

A Conference at Belper was a novelty. The friends there made admirable arrangements, however, for the comfort of the representatives and visitors.

WATSON DYSON, *Sec.*

#### DERBY AND DERBYSHIRE BAPTIST PREACHERS' ASSOCIATION.

THE half-yearly Conference was held at Milford. The chair was taken by Mr. Slack, the president, who stated that he

little thought, some twelve years ago, when the Association was first formed, such results would accrue from it as were seen to-day. The secretary, Mr. Blount, read the church reports, which showed that thirty-four had been added to them since the Christmas Conference, while all spoke very highly of the services of the Association. Three new preachers were added to the list, and two others are to be put on probation six months, providing they get a recommendation from the church to which they belong. It was also agreed that the preachers on probation be permitted to attend the monthly meetings. A vote of thanks was accorded to Rev. C. Clarke for the resolution to be presented to the Annual Association to be held at Osmaston Road, Derby, and for the interest he has taken in the matter. It was also contemplated holding some camp meetings and special services during the summer months at some of the villages. After tea a public meeting was held, Mr. A. Swan in the chair, and addresses delivered by Messrs. C. Smith, J. Newbury, and T. Cooper, Derby; Mr. Woolley, Long Eaton; and Mr. Bridges, Darley.

#### CHURCHES.

**BARLESTONE.**—The bazaar for our "New House" was held, June 8th and 9th. There was a large assortment of useful and beautiful articles. Throughout the ladies have worked with commendable diligence, and are deserving of much praise. The nett gain is £190. There are between £40 and £50 worth of goods left, which we hope to dispose of in the course of a few months.

**EASTWOOD, Notts.**—Rev. J. Clifford preached two sermons, May 30, for the site of the new chapel. Collections and tea, £26. We have since paid off the money for the land, and hope soon to be able to commence building.

**FORNCETT, Norfolk.**—A tea meeting was held on Whit-Monday. Addresses were delivered at the public meeting afterwards by Messrs. Jermyns, Thugur, Atkinson, and Taylor. Our venerable brother Maddeys (who is in his 81st year) occupied the chair, and amid manifestations of deep regret throughout the audience, reminded them it was the last time he expected to be with them at their Whitsuntide tea meeting. Our brother has been at Forncett twenty-one years, and for TWENTY years was never absent from his pulpit through ill health. He will leave Norfolk accompanied by the regrets and prayers and best wishes of a large circle of friends.

**LINCOLN, St. Benedict's Square.**—On Monday, May 22, a tea meeting was held to bid farewell to Mr. and Mrs. G. Hood, sen., who, after seventeen years' residence in Lincoln have removed to their native town, Loughborough. After tea Rev. E. Compton, pastor, presented to Mr. Hood, on behalf of the members, a very handsome Family Bible, with a suitable inscription. Afterwards Mr. G. F. Muse, senior deacon, on behalf of the members, presented Mrs. Hood with a China tea service and silver-plated tea-pot. Much regret is felt by us at their removal, since they were amongst our most active workers.

**MANSFIELD.**—On May-day a public tea was enjoyed by many of the friends of the church and congregation. After tea a public meeting was held, and addresses delivered by the Revs. E. J. Silvertown, H. Marsden, and other friends, after which £319 was promised towards the erection of a commodious house of worship.

**MOUNTSORRELL.**—Rev. J. Clifford preached for our new chapel, May 29. Collections, £10.

**WISBECH, Ely Place.**—The annual mid-summer morning service for young men and women was held on Wednesday, June 14. The sermon was preached by the pastor, Rev. W. E. Winks, from Neh. v. 15, "But so did not I, because of the fear of God." After service a numerous and happy company of young people sat down to breakfast. Many brought flowers, which were presented at the close of the proceedings to the inmates of the Wisbech and North Cams. Hospital.

#### SCHOOLS.

**BIRCHCLIFFE.**—June 4, Rev. T. Goadby, B.A., and Rev. W. Chapman preached. Collections, £101 13s. 6d.

**CONGLETON.**—May 21. Preachers, Revs. J. Moore and R. Pedley. On the 22nd Mr. T. D. Mathias lectured on "Merry Hearts and Happy Homes." Collections in advance of former years.

**CONINGSBY.**—The anniversary services of our Sunday and day schools were held, June 4 and 5. The Rev. W. Jarrom, the pastor, preached. On the Monday the children and teachers enjoyed their annual treat. In the evening the chapel was filled, while the children performed, in a very creditable and satisfactory manner, a "Service of Song." Subject: "Elijah." The parts usually read in such a "Service" were repeated memoritor by the children very correctly, and with very good effect. Collections in advance of late years.

**CROWLE, Lincolnshire.**—June 11, sermons by Rev. E. Compton, of Lincoln.

Crowded congregations. Collections, £14 0s. 9d.

HEPTONSTALL SLACK.—May 21, preacher, Rev. J. Jolly. Collections, £100 10s.

HUCKNALL TORKARD.—June 4. Revs. J. T. Abny and E. Holyoake preached. Collections, £16 13s.

HURSTWOOD.—June 4, sermons by Rev. J. Batey. Collections, £42 13s. 4½d.

NEWBOLD VERDON.—June 11, sermons by Rev. J. Greenwood. Collections, £5 9s. 6d.

LONG WHATTON.—May 28, sermons by C. T. Johnson. Collections, £11.

SUTTON ST. JAMES.—May 28. Preacher, Mr. Goodacre. Festival was held on the day following, and an address delivered by Rev. T. Watkinson, who also presented a purse of gold, as a practical token of love, to the pastor, the Rev. W. S. Harcourt. Addresses were also given by Messrs. Douse and Crosby.

#### MINISTERIAL.

REV. G. NEEDHAM.—The Rev. George Needham, who for seven years has held the pastorate at Ebenezer Chapel, Burnley Lane, has accepted a call to the New Basford church, Nottingham. Before leaving Burnley, an opportunity was given by Mr. J. Taylor, to the Nonconformist ministers of the town, to bid Mr. Needham good bye, and wish him happiness and prosperity in his new sphere of labour. The following gentlemen were present:—The Revs. J. Stroyan, G. Gill, J. Nance, G. Charter, G. W. Oldring, and W. Boyden; Messrs. E. Heap, A. Strange, S. Woolley, and H. Riley. Several ministers who could not be present, sent messages of regret that they could not attend, and expressing their warmest sympathy and good will towards Mr. and Mrs. Needham. Amongst them was the Rev. H. H. Robinson, M.A., Vicar of St. Andrews, who wrote as follows:—

“North Parade, May 22nd.

“Dear Mr. Taylor,—I very much regret that I cannot accept your kind invitation, as I am leaving home this afternoon to rejoin my wife, who has been away for her health. It would have given me much pleasure to have joined personally in wishing ‘God speed’ to one for whom I entertain so high a respect as I do for the Rev. G. Needham; his kindly, courteous spirit, and freedom from all bigotry and narrowness, have caused me to regard him, not as a rival in St. Andrew’s District, but as a coadjutor. I think he is one who, like myself, can regard the differences which separate the various Protestant Churches as very trivial matters, compared with the aim they have in

common of bringing souls to Christ. Will you kindly convey to Mr. Needham my most hearty good wishes, and my hope that his labours in his new sphere may be blessed, and that he may experience at the hands of his flock that kind and generous treatment which a faithful pastor deserves, and

Believe me, faithfully yours,

H. H. ROBINSON.”

A purse of gold was presented to Mr. and Mrs. Needham, which, together with the sum presented by the deacons of Ebenezer Church, amounted to about £50. A collection of books was also presented to Mr. Needham.

#### BAPTISMS, MAY 18 TO JUNE 18.

BIRCHCLIFFE.—Five, by W. Gray.

CLAYTON.—Seven, by J. Brown.

COALVILLE.—Two, by C. T. Johnson.

CHESHAM.—Four, by D. McCallum.

DERBY, *Watson Street*.—Two, by G. Wright.

HEPTONSTALL SLACK.—Fourteen, by J. Lawton.

LONDON, *Borough Road*.—Eight, by G. W. M’Cree.

LONDON, *Commercial Road*.—Four, by J. Fletcher.

LONDON, *Præd Street*.—Four.

LONGFORD, *Salem*.—Four, by E. W. Cantrell.

LONG SUTTON.—Seven, by G. Towler.

MANCHESTER, *Hyde Road*.—Three, by Mr. Ryan.

MANSFIELD.—Nine, by H. Marsden.

MEASHAM.—Three, by W. Millington.

NORWICH.—Seven, by G. Taylor.

NOTTINGHAM, *Stoney Street*.—Four, by T. Tootell.

PETERBORO’.—Four, by T. Barras.

POYNTON.—One, by G. Walker.

WISBECH.—Four, by W. E. Winks.

#### MARRIAGES.

BROTHWELL—GOODYEAR.—May 24, in the G. B. chapel, Bourn, by the Rev. Wm. Orton, Mr. Brothwell, farmer, of Braceby, to Louisa Minta, daughter of the late Mr. James Goodyear, of Cawthorpe.

SPRINGTHORPE—BAILEY.—May 30, at Belvoir Street Chapel, Leicester, by the Rev. J. P. Mursell, Mr. A. Y. Springthorpe, of London, only son of the Rev. C. Springthorpe, of Longton, to Esther Anne, only daughter of the late Mr. W. Blackwell, Leicester.

WILFORD—WILKINS.—June 13, at Emanuel Church, Leicester, by Rev. Ll. H. Parsons, George Craven, son of Mr. Joseph Wilford, to Emilie, daughter of Mr. W. Wilkins.

THE  
MISSIONARY OBSERVER.

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JULY, 1876.

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ABSTRACT OF THE FIFTY-NINTH ANNUAL REPORT.

WHEN our Lord Jesus Christ was upon the earth, He said, "The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, *till the whole was leavened.*" Although more than eighteen hundred years have passed since these words were spoken, they are as true to-day in their application to the Missionary enterprise as they were then.

The leavening process aptly describes the work of your Society during the past year. There has been no noise, no excitement; but in every part of the field quiet steady progress. Here, a Khond youth, a recent convert from heathenism, is baptized. Yonder, a village gooroo, an old man, is found to have altogether renounced idolatry, and is urging his neighbours to do the same; he says he is *striving*, but finds it *hard* to enter the strait gate. A brahmin, also, in the same village, affords your brethren much encouragement. He observes that times are greatly changing: formerly they were afraid to come near the missionaries, but now almost all are anxious to hear, and if the Lord inclined their hearts to the new way, he for one should cheerfully follow in it. Dining on a journey with an official gentleman, one brother finds on his plate the lease of certain land for the orphans, duly signed and executed—a most savoury and acceptable "first course," for which he mentally thanks God for His goodness in thus bringing a tedious and trying series of negotiations to so satisfactory a close. A new and spacious chapel has been opened at Piplee. An orphan boy has obtained a scholarship of five rupees a month for two years at the Cuttack High School, and has expressed his desire to enter the Mission College as soon as his term expires. Another christian youth has been appointed to be compounder at a dispensary, much to the annoyance of some of the heathen, who petitioned for his removal lest their caste should be endangered, but in vain. And so the work goes on, like the leaven, diffusing its blessed influences in all directions—imperceptibly it may be in many cases, but surely as to the result—until it is scarcely too much to hope that thousands and tens of thousands shall from Orissa find an interest in Christ, and a home in the heavenly mansions, whom your missionaries have never known, but to whom they have been instrumental in carrying the gospel leaven.

At their last Conference your brethren earnestly pleaded that at least two new missionaries should be sent out as early as possible. It is a matter for thankfulness to God that one of the two is already forthcoming. Your brother, Mr. Henry Wood, late pastor of the church at Barton, has for several months been preparing for the work, and is ready to go out at any time; but where is the other?

Our review of the various stations occupied by the Mission shall be very brief. The first is

#### BERHAMPORE.

It was fifty years on the 24th of November last since Berhampore was first visited by one of your missionaries, the beloved and honoured Amos Sutton. Mr. J. H. Smith, assisted by several native brethren, has laboured at Berhampore during the past year. He has also extended his field of operations to Aska and Russell Condah. At the latter important town, a native preacher has been located. There is a total membership of 127. Six have been baptized during the year, and the total christian community now numbers 313 souls.

#### PIPLEE.

Twenty-six have been baptized, and there is a total christian community of 543. The great event of the year has been the opening of the New Chapel; the erection of which has caused no little labour and anxiety to your brother in charge of the station, Mr. Thomas Bailey. It is a sign of progress that the first sermon in the new chapel was preached by your native brother, Shem Sahu. His text was Psalm cii. 6. A new burial ground, and a new bungalow for the missionary, were also in progress. The schools and orphanages are in a satisfactory state. There are out-stations for the orphan boys at Bilepadda, where Haran Das is appointed the native preacher, Jamkoli, and Mangalpore. Very interesting are the accounts in reference to these places, and of the cold season journeys of the missionary and the native brethren.

#### POOREE.

The Car Festival last year was very late in the season, so that on account of the rains the attendance of pilgrims was much smaller than usual. Mr. Thomas Bailey and an excellent staff of native preachers witnessed for Christ. Before the Festival closed, cholera numbered *nearly a thousand victims*. Great consternation was caused by the falling of a ponderous stone from the tower some twelve or fourteen tons weight, and which, if Juggernath had been upon his throne at the time, must have smashed him to pieces. Other stones have since fallen, and the temple is no longer safe as a residence for the idols.

#### KHOORDAH.

Shem Sahu is the pastor of the church at Khoordah. His report is written in English, and scarcely needs a correction. There are 26 members in the church; one baptized during the year; and a total christian community of 44.

## KHUNDITTUR.

Much precious seed has been sown at Khundittur and the district by your brother Damudar; but it is a cause of deep sorrow to him that that there have been no additions during the year.

## CHAGA.

The christian community at this village station is large, numbering 263 persons. The members of the church are 92; four baptized, and a large number of inquirers. Your worthy brother, Kombho Naik, is the pastor.

## CUTTACK.

Your brethren Brooks, Miller, and Pike, with Miss Packer and Miss Leigh and a staff of native preachers, have carried on the work at this your principal station during the year. Thirty have been baptized; the church numbers 389 members; and there is a total christian community of more than 1,300 persons. There are branches at Macmillanpatna and Minchinpatna. Pleasing accounts are given of several friends who sleep in Jesus. Lengthened reports are given of the schools and orphanages, an important feature of the work at Cuttack. Several of your native brethren furnish accounts of their cold season labours. These will be read with interest, and fully sustain the conviction that the gospel is taking deep root in the hearts of the people. In all directions the idols are being looked upon with indifference or contempt, and even brahmins will listen attentively to the message of Divine love.

Then follow references to the Mission College, Distribution of Scriptures and Tracts, the Mission Press, Northern Orissa Mission, Memoir of the late Mrs. Sutton; not forgetting your interesting and important Mission at ROME, where a chapel is about to be built for your brother Grassi, school-rooms, dwelling-house, etc., at an estimated outlay of £3,000. This it is earnestly hoped will be raised by the liberality of christian friends independently of the funds of the Mission.

## HOME EVENTS.

Only a few weeks after the last Association, the beloved pastor of the church in whose sanctuary the present meeting is held was removed by death—cut down in the prime of his usefulness, and in the midst of his strength and vigour. The manly form, the genial piety, the earnest devotedness to Christ of the late JOSEPH WILSHIRE, will not soon be forgotten by those who enjoyed his acquaintance. This day the whole Connexion by its assembled representatives expresses its deep sympathy with the Mary's Gate church, and prays that in due time God would send them another man after His own heart, as earnest and devoted as those who now sleep in Jesus, to be their minister and pastor.

A few weeks more, and again was the whole Connexion stricken by tidings of the sudden death of two brethren within a very short time of

each other. One, the REV. THOMAS RYDER, of Stoney Street chapel, Nottingham. He had gone to America in the hope of recruiting his health, and there was one morning found dead in his bed. The other, the REV. W. H. ALLEN, of Enon chapel, Burnley. This dear brother was cut down almost in the days of his youth. All these brethren had only recently come amongst us. In proportion as they became known, they were esteemed and loved.

A few months later, and death again entered the ranks of our ministry, and this time snatched away a veteran brother—one, the expression of whose countenance, and the eloquent tones of whose voice, had been familiar to the frequenters of these annual gatherings for close upon forty years, the REV. JABEZ BURNS, D.D., LL.D. Well does your Secretary remember their riding together on the outside of the coach during the long summer day, from London to the Association at Bourne in 1836, the first he attended; and how he thrilled the Assembly by his address at the Missionary Meeting. But these are things of the past—all gone as a dream, with him and many, many more!

#### CONCLUSION.

In the report of last year, special reference was made to the need of more missionaries. That need, as already stated, has only partially been met. The Saviour sent forth His disciples by *two's*; your Society has to be thankful for *one's*, and even these do not suffice. There is only one brother at Piplee, where there ought to be two; only one at Berhampore, where there ought to be two; meanwhile Russell Condah, Jajipore, Sumbhulpore, and the regions beyond, cry out for help, and there is *not even one* to send them! Again, it should be remembered that several of the brethren are becoming old and stricken in years. Your beloved brother Buckley heroically purposes to end his days in Orissa; but those days cannot in the course of nature be very many, for it is thirty-two years since he gave himself to the work. Brother Miller, not to use any improper comparison, one of the most devoted and useful missionaries Orissa has ever had, went out in 1845, and has been thirty-one years in the work; while your brother Brooks went out in 1841, or thirty-five years ago, and is thus by several years your oldest missionary. The average of life is not considered so good in India as in England, and hence the Insurance Offices charge higher premiums for the former country; but God in His great love has given a good average of life to your missionaries, as good surely as that of ministers in this country. Had He not done so, where would your Society have been to-day? It is not right to presume. The oldest veteran must fall, and another will be wanted to take his place. To the young ministers of our churches the appeal is very urgent. "Whom shall we send, and who will go for us?" Surely in this vast assembly there will be at least one who can no longer restrain himself. God has given the means; the money is in the Treasurer's hands, and will surely do a great deal more good scattered over the plains of Orissa, than hoarded up at one per cent. in an English bank!



## IN MEMORIAM: MRS. ELIZABETH W. SUTTON.

BY DR. J. BUCKLEY.

A BRIEF memorial of our departed sister, Mrs. Sutton, may be fittingly recorded in the *Observer*. We are unable to give any information of her early years, and of the way by which she was led, while her heart was young and tender, to consecrate herself to the service of Christ; but it appears, from the records of the American Baptist Mission in Burmah, that nearly sixty years ago Messrs. Colman and Wheelock, with their wives—our sister was at that time the wife of Mr. Colman—arrived in Rangoon, and were associated in the work of Christ with Dr. Judson, then a young man, and his noble-minded wife. They are described as entering upon their work “with a simple-hearted christian earnestness, which has embalmed their names in the memory of every friend of missions.” This was six years before the troubles in Burmah which led to the imprisonment of Judson, the narrative of which, we may add, is one of the most thrilling stories in the annals of the missionary enterprise; but the annoyances and interruptions which the missionaries had from the jealousy and intolerance of the Burmese Court were very hard to bear, and led them to decide on establishing a mission station on the confines of Burmah, to which, in case of intolerable persecution the missionaries and their converts might resort, and from which the gospel might penetrate into the empire. Chittagong was selected for this purpose; and Mr. and Mrs. Colman proceeded to occupy it. The parting with the Judson’s was very painful, for their intercourse had been marked by unbroken brotherly confidence and affection; and the day before the separation Judson tenderly writes in his journal, “We have spent the last evening with our very dear brother and sister Colman. They expect to embark to-morrow morning. Our parting is mournful; for happy, uncommonly happy, has been our past intercourse. Nothing but a sense of duty could force the present separation. We hope that it will be of short duration, and that we shall soon re-unite our labours in Chittagong or Rangoon.”

But the fond hope thus expressed was not destined to be realized. Mr. Colman fixed his residence at Cox’s Bazaar, an unhealthy village in the neighbourhood of Chittagong, thinking that it would be better adapted to missionary purposes, as being nearer the houses of the natives. He gave himself wholly to his work; but the fever of the country soon seized him, and he died July 4th, 1822. His death is described as “the severest blow which the Mission had then received;” and to his widow, far away from home and friends and congenial associates in her time of deep sorrow, it must have been crushing beyond expression; but she heard the voice, “Be still and know that I am God! I will be exalted among the heathen. I will be exalted in the earth;” and her stricken heart was comforted by the rich consolations of heavenly truth, and by renewed consecration to the work of the Lord.

As an evidence of the high esteem in which Mr. Colman was held by American christians, and of the general sorrow which the tidings of his death occasioned, we may quote the following from a poem by Miss Hall, afterwards Sarah B. Judson:—

“’Tis the voice of deep sorrow from India’s shore;  
The flower of our churches is withered, is dead;  
The gem that shone brightly will sparkle no more,  
And the tears of the christian profusely are shed.  
Two youths of Columbia, with hearts glowing warm,  
Embarked on the billows far distant to rove,  
To bear to the nations, all wrapped in thick gloom,  
The lamp of the gospel, the message of love.  
But Wheelock now slumbers beneath the cold wave,  
And Colman lies low in the dark, cheerless grave.  
Mourn, daughters of Arracan, mourn!  
The rays of that star, clear and bright,  
That so sweetly on Chittagong shone,  
Are shrouded in black clouds of night,  
For Colman is gone.”

After her husband’s death Mrs. Colman removed to Calcutta, and devoted herself, with much diligence and zeal, to the work of female education. The reader will note that this was ten or twelve years before the Female Education

Society was formed; but there were loving christian hearts in those days anxious, whenever opportunity offered, thankfully to embrace it, and they had learnt not to despise the day of small things. She is described as "the Superintendent of Female Schools in Bengal under the direction of the Independent and Baptist brethren;" and is spoken of by those who knew her at that time "as a truly estimable woman"—and so indeed she was. While thus usefully engaged she accepted the offer of Amos Sutton's hand, and removed to Orissa. This was in July, 1826. She was actively, but very unostentatiously, engaged in Orissa for *twenty-eight* years, with the exception of her return to America in 1833, and to England and America in 1847. It was the night of toil and weeping when she joined the small and feeble band in Orissa; but that night was beginning to pass away, and the morning soon dawned. She had been privileged, while in Burmah, to witness the baptism of the first native convert—Moung Nau; and in Orissa she shared in the joy of the brethren when they gathered their first sheaves, and rejoiced before their God "according to the joy in harvest."

To Mrs. Sutton belongs *the honour of having conducted for eleven years the first girls Orphanage in Orissa*, though, we should add, that during a part of this time she was efficiently helped by Miss Kirkman, afterwards Mrs. Stubbins. The beginning was small; but those who despise the day of small things are not likely to see the day of great things. It opened on the 3rd of May, 1836, with *three* girls; but the number was soon increased, as the atrocious Meriah rite was, three months later, disclosed, to the indignation and horror of the civilized world; and to the satisfaction of all benevolent minds several of the rescued victims were placed under missionary care. Other girls whose parents had died on the wasting Juggernath pilgrimage increased the number, and her efforts to guide these young persons into the path of peace were earnest and incessant. In seeking, in the expansive spirit of christian benevolence, the welfare of her youthful charge, she sought not and cared not for the admiration and applause of man; but she had what most she prized—the approval of her Lord. She has, doubtless, received the gracious commendation, "For my name's sake thou hast laboured and hast not fainted."

Her marriage with Mr. Sutton led to other important results widely affecting the evangelization of Orissa. When his health failed in 1833 they went to the United States; and it happened, in the providence of God, that they arrived at a time when the Freewill Baptist churches were awaking to the importance of engaging in mission work. His counsels and discourses were of invaluable service in guiding their new-born zeal into the right channel: their first missionaries to Orissa—one of whom, Dr. Phillips, still lives—returned with them. And we know, from recent letters, how warmly and affectionately the name and memory of Amos Sutton are cherished by American christians.

The death of Dr. Sutton, in 1854, was an unexpected and very heavy blow to our widowed sister, who, a few months later, decided on returning to the United States to spend the evening of life. In a touching letter to myself, written after the bitter anguish of the first outburst of grief had past, and when she was able calmly and hopefully to think of the blessed home of the saints, she says, in reference to Mr. Pike's death, which had occurred eighteen days after her husband's:—

"You remark, 'how surprised dear Mr. Pike would be to meet my dear husband in heaven.' The tidings of Mr. Pike's death gave a new turn to my feelings. It tended to raise them above the gloomy grave where lay entombed my best earthly all, to that new home which Jesus has gone to prepare for His faithful followers, and where, I cannot but believe, He had 'received' both the venerated tutor and his beloved pupil. Oh! what a joyful meeting must that have been. It was to me a striking circumstance that their course on earth should have terminated so nearly at the same time."

But though Mrs. Sutton's direct connection with the Mission terminated more than twenty years ago, her hearty interest in its work, and her generous support, continued unabated to the last: but in giving to the cause of God she did not let her left hand know what her right hand did. Our Report for last year contains the following item—"Boston, America. A Friend, for native preachers, £12;" and many previous reports contain similar acknowledgements.

Nor did these exhaust her liberality, for additional sums were usually acknowledged in our Indian Reports. She continued her membership with the church at Cuttack to the time of her death.

Our departed sister possessed, in a high degree, the ornament of a meek and quiet spirit, which, in the sight of God, is of great price. She was a lowly-minded disciple of Him who was meek and lowly in heart; and in learning of Him she found rest to her soul. She delighted to dwell in the Valley of Humiliation, and to gather the lovely flowers and precious fruits that plentifully grow there. She had very humble views of herself and her attainments; and Christ was all in all to her. I remember, five or six years ago, receiving a letter from her, to which I cannot now refer, but which a good deal affected me at the time. It breathed, in every line, the language and feeling of a penitent lying at the foot of the cross. The adversary had suggested that though the grace of Christ might be sufficient for all others, it was not sufficient for her. She could not, on the one hand, give up her hope in Christ; nor, on the other, rejoice in the full assurance of hope: but, with trembling faith, she still resolved to cling to the cross as her only hope, while the language of her soul was—

"Just as I am—though toss'd about  
With many a conflict, many a doubt,  
Fightings without and fears within,  
O Lamb of God, I come."

I have not received any information respecting her last hours; but have no doubt that, calmly trusting in the sacrifice of Christ, her peaceful spirit departed to be for ever with her Lord and Saviour. The promise was fulfilled in her experience, "Thou shalt come to thy grave in a full age, as a shock of corn cometh in its season." The memory of her humble piety and holy consecration will be long embalmed in the hearts of those who have been associated with her in the work of the Lord in Orissa.

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## MISSION SERVICES.

BY THE REV. J. BUCKLEY, D.D.

MARCH 12th.—Missionary sermons were preached morning and evening by Mr. Hill and the writer at *Northgate* and *Eastgate, Louth*. Mr. H. also preached in the afternoon at *Donington*. The meeting on Monday evening was held at *Northgate*, and was presided over by J. Hay, Esq. Other speakers were J. Buckley and W. Hill. The report read by the Secretary, Mr. T. I. Burton, showed the continued interest felt in the Mission by its friends here.—On Tuesday evening a well-attended tea meeting was held at *Eastgate*, after which addresses were delivered by Mr. Gray, who presided, Mr. Rose (Free Methodist), Mr. Herbert (Independent), and the Deputation.—On Monday morning I visited the cemetery, and with deeply solemn and tender feelings stood on the graves of my two beloved nephews—Joseph Whitworth Orton and Thomas William Orton, the only children of their parents; and saw the graves of other dear friends, with whom on my visit more than twenty years ago I enjoyed christian intercourse—dear Mrs. Ditchett, Mr. Kiddall, Mr. Esberger, and Mr. Burton. "In whom should I trust but in Jesus," is on the tomb of one of these beloved friends. It was very sweet to think of them as being "without fault before the throne of God," and the wings of every fleeting moment are bearing us to the same heavenly home.

"For ever with the Lord,  
Amen, so let it be."

Wednesday evening I was at *Maltby*—Mr. Nutsey in the chair. The report was given by Mr. Starbuck, the pastor, and other speakers were Mr. Watts, of *Louth*, and the writer. Attendance very encouraging. It is a hundred years since the chapel here was built. The first time I visited *Maltby* was with Mr. Kiddall in January, 1844, on my first visit to *Louth*; and I visited it again in 1854 on my last visit to England. So time passes. "It is high time to awake out of sleep, for now is our salvation nearer than when we believed. The night is far spent; the day is at hand." It was bitterly cold this week; the wind was very piercing, and I suffered much discomfort in consequence.

March 19th.—I preached missionary sermons at *St. Mary's Gate, Derby*, and on the same day Mr. Hill and Mr. Wood preached at *Lombard Street, Birmingham*, and also at *Longmore Street*. Meetings were held at *Birmingham* on Monday evening, and *Longford* on Tuesday evening, which I had been published to attend, but illness prevented me from fulfilling the appointment. It was disappointing to me that I was unable to present the claims of the Mission to the friends at these places; but our times are in the Lord's hands. As I was somewhat better on Wednesday evening I attended, though contrary to medical injunction, the meeting at *St. Mary's Gate*. Mr. George Hill, of Osmaston Road, presided; the report was read by Mr. Dean, and the claims of the cause were urged by Mr. Wood, Mr. W. Hill, and the writer. My visit to *St. Mary's Gate* suggested reflections which I found it good to cherish. On the Sabbath evening I took my hearers back in imagination more than half a century to a very memorable day in our Mission history, the sacred solemnities of which I well remember. It was June 23rd, 1824, the day of Amos Sutton's designation to the work of a missionary, and was my first visit to my county town. The service was in Brook Street chapel, and was very quickening to many. The story which the young missionary told of the "happy transformation" he had experienced is well remembered, and though grave and reverend fathers doubted the judiciousness of some of the disclosures, it was a wonderful manifestation of the grace of God. The exhortation to the missionary by Mr. Stevenson from "But watch thou in all things; endure afflictions; do the work of an evangelist; make full proof of thy ministry"—was thought very appropriate; and the hymn sung before the charge touched a chord which vibrates through every christian heart. It was written, I may add, in the early part of the century by Mr. Draper, then minister at Southampton, for the designation services of one of the early Baptist missionaries, and will be found in an early number of the Periodical Accounts.

"Kindred, and friends, and native land,  
How can we say farewell?  
How, when our swelling sails expand,  
How will our bosoms swell?  
Yes, nature, all thy soft delights,  
And tender ties we know;  
But love more strong than death unites  
To Him that bids us go.  
Thus when our every passion mov'd,  
The gushing tear-drop starts,

The cause of Jesus more beloved,  
Shall glow within our hearts.

The sighs we breathe for precious souls,  
Where He is yet unknown,  
Might waft us to the distant poles,  
Or to the burning zone.

With the warm wish our bosoms swell,  
Our glowing hearts expand,  
Farewell, then we can say, farewell,  
Our friends, our native land."

Many hearts were touched by this hymn, and by another beginning—

"Saviour, here are hearts resigning  
All they hold most dear to Thee."

Our fathers—Pickering, Orton, Stevenson, Pike, Goadby, and others who united in the solemnities of that day—where are they? Gone to rest with Christ; but the word of the Lord, which they preached and sought to send to Orissa, endureth for ever.

Standing in *St. Mary's Gate* pulpit, I could not forget that my own ordination vows were taken in that house of prayer, May 29th, 1844. The hallowed services of that day will be in the memories of some who read this paper. Let me testify after all these years of the lovingkindness of the Lord, and let me add, that the desire I then expressed before that crowded and solemn assembly is the desire nearest my heart at this moment while I am writing, that Christ may be magnified in my body, whether it be by life or by death.

NOTE.—The list of Contributions received during the past month is omitted, as the Report is now in the press, and will contain full particulars of them all.

SPECIAL NOTICE.—It is particularly requested that Post Office Orders to the Secretary may be made payable at the GENERAL POST OFFICE, LEICESTER, and NOT at the *King Richard's Road Branch Office*.

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

THE  
GENERAL BAPTIST MAGAZINE.

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AUGUST, 1876.

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THE DERBY ASSOCIATION.

BY THE REV. C. CLARKE, B.A., ASSOCIATION SECRETARY.

“UNANIMOUS and lively” are adjectives employed to describe the state of one or more churches reporting to the first Association “held at brother John Brittain’s Meeting-house, Church Lane, Whitechapel, London, June 7th and 8th, 1770.” These are the terms we select to describe the 107th Association, which met at the Osmaston Road Church, Derby, June 19th, 20th, 21st, and 22nd, 1876. About noon on the Monday the Association began its work, and with brief intervals for food and rest continued in worship and at business until half-past ten o’clock on the Thursday night. Brother Buckley was at the first meeting at one o’clock on the Monday, being as punctual as the Greenwich clock, and remained, almost without intermission, at the post of duty through the four days, and offered the concluding prayer. His natural force did not seem abated. He was eminently vigorous and lively, and certainly did the duty of a chairman as well as he had done for years the work of a missionary. The Business Committee sat for two and a half hours preparing the agenda. Early the next morning the printed agenda paper was in circulation among the ministers and delegates. This paper will be helpful; but if it is to be a trustworthy guide to the items and order of business, brethren must commence their thinking and suggesting before the Monday business meeting. At the same time it may be stated that this printed paper will not be an embargo on the freedom of the Association. It is desirable, but not imperative, that notice of every question to be raised should be sent to the Secretary in time for the Business Committee meeting.

The College Committee of Review and Advice sat for about an hour and a half on Monday afternoon, and the brethren (ministers, delegates, and subscribers) who attend this meeting, but are not on the Executive Committee, were pleased to hear of the success of the students, the augmenting income, the renovated property at Chilwell, and the general prosperity of the institution. One thing only in connection with the College occasioned regret—the resignation of the matron, Miss Underwood. The students, past and present, most highly esteem her. Her duty she has discharged with a mother’s attention to the young men, with great economy of the institution’s funds, and most unselfishly has she taken a large share in the domestic toil; otherwise it would not have been

possible to maintain the cleanliness, order, and efficiency which have been appreciated by students and admired by visitors.

During the year, seven brethren had passed from our fellowship to the higher service of heaven. Brother J. Shaw, of Ledbury, and brother J. Sutcliffe, of Heptonstall Slack, had formerly served the denomination in the pastorate. The churches at Burnley (Enon); Church Street, Edgware Road, London; Lyndhurst; Stoney Street, Nottingham; and St. Mary's Gate, Derby, had been bereaved of their pastors. The removal of these brethren—W. H. Allen, at 35; Jabez Burns, D.D., LL.D., at 70; R. Compton, at 63; T. Ryder, at 35; and J. Wilshire, at 45—gave a tone to all the meetings and proceedings of the Association. These deaths, and the serious illness of the Rev. J. C. Pike, the esteemed and valuable Secretary of our Foreign Mission, who was not able to be present with us, brought the minds of the assembled brethren into solemn fellowship with the unseen and eternal. Brother Wilshire opened with prayer the Association on the Tuesday morning at Wisbech, and brother Burns at Loughborough the year before; now, though dead, they did verily speak, and their influence was felt at every session during the week.

The President's Address was on "The Atoning Death of Jesus Christ." It might have been written by one of the Puritan divines. We have always admired Dr. Buckley's rich and apt allusions to Scripture. The venerable Book of books he has well studied, and out of it he brought forth statement after statement, explaining and enforcing the central truth of our evangelical faith. The address was pre-eminently a scriptural defence of a scriptural truth. The statistics then presented were encouraging. Nearly 1,600 had been baptized; and the membership at home and in Orissa amounts to more than 24,000.

Under the two following heads we must refer to the general proceedings of the week:—

First. *The intensity of the devotional spirit.*

There was a large gathering. We can well believe that not one was absent who might have been present. The annual gathering is attractive! The multitude of other meetings in which our ministers and members have to take part does not impoverish the Association. The brethren flock like doves to their windows. Our young members come up well; we know some recent converts who were encouraged to come to Derby, and these have been won by the grandeur of the services to denominational sympathy and work. Our large chapels are not large enough, especially for our public worship and meetings. It does one good, if there were nothing else, to see the goodly number, to hear the many voices singing the hymns of praise to Jesus; while the sermons so full and overflowing with the glorious gospel of the blessed God are listened to with an eagerness and fondness which prove the unimpaired value of the truth as it is in Jesus to quicken our souls into life and love. It is a healthy sign that, while our routine of business is well attended to, the spiritual exercises of the week command so large an attendance; hundreds go up to our annual festival to praise the Lord, to speak good of His name, to see His power and His glory, and to obtain and carry home new spiritual life and power. The papers of brethren Winks, M'Cree, Evans, W. R. Stevenson, M.A., and Hunt;

the letter of brother Fletcher on "Christian Giving;" the sermons of brethren Jones and Needham—the former on "Life in Christ," and the latter on "Family Religion,"—were as batteries charged with spiritual power, the force of which will not have been expended, we trust, when we meet again next June. We bless God for the union, the devotion, and spiritual life manifest during the week!

Second. *The practical work that was done.*

We did something. Our time was not spent in routine work from which no possible good could be expected. The denomination does not exist for mere denominational purposes. It exists for Christ. Its work is the work the Saviour bids his people do. Dr. Landels, the President of the Baptist Union, came amongst us, and received an enthusiastic welcome. And no doubt Dr. Landels felt as much at home with us as we did with him. About £500 were contributed to the Baptist Union Annuity Fund, which the Doctor came to explain and plead for. Our own Building Fund had a grand experience. It seemed to be the idol of the hour. The esteemed Treasurer, stimulated by this flush of success, when writing to the Secretary of the Association more than a fortnight afterwards, had not lost the appetite for more, but was still most eager to receive. There are 170 churches in the Association; of these about 54, together with personal contributions, promised over £1,700 to raise the capital of this Fund to £5,000—a capital which is to last "so long as the sun and the moon endure," and to help churches in building chapels by loans without interest, to be repaid by instalments. Although with its present fund and promises extending over five years (and the conditional promises), and a windfall or two expected, the £5,000 capital may be distinctly seen almost within reach; yet what is this among so many—what the sum where such need exists? and will not the smallest among the remaining non-contributing churches promise a sum to this fund which will do good service to religion when we are all numbered with the dead?

Our Home Mission Scheme has come into life. Talked about, pondered over, discussed, sat upon by committees, it has come forth—a vigorous beauty—the latest born of our denominational institutions to win souls to Christ. Of late years we have not grown fast enough; we have not lengthened our cords and strengthened our stakes. The Rev. Thomas Goadby said at Derby in 1868, in his address from the chair. "The Home Mission, with its dribblets of aid to obscure and decrepit churches, will never rouse us to enthusiasm in the cause of England's evangelization." The Association has determined that although the village need of a dribblet of financial aid shall not be disregarded, this shall not be the measure of our Home Missionary enterprise. We must go where the gospel is needed;—not where other evangelical bodies occupy the field; but where the masses congregate, and sit in darkness and the shadow of death.

The scheme seems about as perfect as any that have issued from a human brain; and during the year we hope the sympathy of the churches will be expressed in subscriptions and collections; and this new organisation "for concentrating the strength of the whole denomination on the establishment of one new church at a time" become

as efficient and successful in its aggression as the London Baptist Association."

"Unanimous and lively!" These are the words that fitly describe the Association of 1876. The power of our life in Christ was felt; and the Head of the Church made our hearts burn within us. It was good to be there! Now for work! Let us be up and doing! The times cry aloud for the work of the servants of Christ! If it were possible for them so to feel, we could imagine our brethren Allen, Ryder, Wilshire, Burns, and others, eager and impatient to return to the work we have to do; and this would they feel, and this would they come to do, were it not that the Master bids them "rest, and stand in their lot at the end of their days."

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### THE TEACHER'S AIM, AND HOW TO SECURE IT.\*

WHEN Sunday schools were first started, one aim of their promoters was to keep the little ones out of mischief, and impart secular instruction; and until very recently it appeared to be the Sunday school teacher's duty to teach the scholars to read and write. Of late, however, educational advantages have largely increased, and the State has undertaken the task of giving a sound secular education to the children of the poor, and our teachers are at liberty to devote themselves to the important work of imparting scriptural instruction, and developing spiritual life. Let us now only be wise rightly to use the advantages thus given to us, and we shall have the unspeakable pleasure of witnessing the rapid advance of our Saviour's kingdom.

The first aim of the Sunday school teacher should be to bring his scholars to Jesus. Christ has come that He may be the Saviour of all mankind; and amongst those whom He has come to save are the scholars of our Sunday schools. And while He has given to His church some apostles, and some prophets, and some pastors, He has also given some teachers—and blessed is he whom Christ has called to be a teacher, and a minister to the lambs of His flock. Having entered upon the work at the Master's call, his constant aim and prayer must be, "My class for Christ." Whatever may be the age, or the social position of the scholars, the message of Christ is for them; and woe be to the teacher if he withhold it. Nor must this be the aim of those who are at the head of the senior classes only—it should be the aim of every teacher. Young children can have fellowship with Christ. His gospel is especially adapted to the youthful heart. The young are far more susceptible to divine truth, and far more under its influence, than we imagine. Having, then, this definite aim constantly before them, the teachers should proceed with their work as one worthy of their highest ambition, watching for the souls of their scholars "as they who must give an account." No Christian work will repay for earnest effort so well as this. Only get a true union between Christ and your scholars in youth, and it is more than probable that the union will remain unbroken for life, for the more faithful followers of Christ are those who begin to serve Him early.

\* Paper read at the Association Sunday School Conference at Derby, and printed by its request.



Teachers not thoroughly in earnest, or not thoroughly qualified for their task, are apt to rely upon some other human agency rather than upon themselves for effecting this union, forgetting that no agency is likely to prove so powerful as a devoted teacher. A teacher who makes it his constant aim to get to the heart of the scholar, and occupying, as he often does, the position of a foster parent, will have a strong influence over the scholar, and he should seek to exercise that influence solely for the glory of his Master. He must not be discouraged because his scholars cannot comprehend the fulness of God's love—none among us are able at present to do that—they can begin to walk in the way of righteousness, and he must see to it that their feet are early directed into this path. Let him make it his aim to reveal Jesus to the scholars; let Him be seen in all His teaching, and the scholars will then very soon know Him, and be drawn to Him, for "I, if I be lifted up, will draw all men unto me."

Another aim of the teacher should be, to "train up the child in the way he should go." All young life requires training if we would have it grow up useful and beautiful. The young tree needs the constant attention and the careful training of the gardener, and far more careful attention does the young child require. They must also be trained in truthfulness, honesty, obedience, self-renunciation, and patience, in order that they may grow up to be faithful and upright men and women.

There *must* be training if we desire our work to be abiding: but we should do well to inquire what it is that trains. What is it that constitutes the training of a well regulated home? Where the one desire of the parents is that their children should grow up to be truth-loving and God-fearing; for we may sure that whatever is wise and prudent in the training of such a home, would be wise and prudent in the government of the Sunday school. In such a home it is not the rod, or the rewards, or the indulgences, or the precept, that trains, but the order, the example, the love, in fact, the moral atmosphere of the home. It is under the influence of such training that the young people are prepared for the battle of life. And it must be the aim of both superintendent and teachers to introduce the same principles of government into the Sunday school. There should be a marked contrast between the atmosphere of the street with its lawlessness, between the home of many of the scholars with its disorder, and the atmosphere of the Sunday school. There must be within its walls that order and discipline that shall not hinder the free course of the Word of God; and when you have obtained these, you possess the elements of true success. The scholars cannot come week by week into such an atmosphere of order, as well as into the society of men and women who are at their post through the constraining influence of the love of Christ, without their characters being moulded thereby, and without their being insensibly drawn towards that Master whom they seek to serve.

Again, it should be the constant aim of the teacher to *ground* the scholars in the truths of the Bible.

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, and for instruction in righteousness;" and if the teachers are desirous that their scholars should walk in the

way of godliness, they must see to it that the Scriptures are known from their childhood. The truth as it is in Jesus is in every way suitable for the youthful mind, and nowhere can it be found so fresh and pure as in the Word of God. We cannot but lament the increasing use of the religious tale-book in the Sunday school. This is often brought as an easy substitute for scriptural instruction by the teacher who is too lazy to dig in the mine for himself. The result is that some of our scholars are all but totally ignorant of gospel truth. They ask for bread, but have received a stone, and not having within them "the root of the matter," they fall into many a temptation and hurtful snare. We believe that so large a per centage of our scholars would not become the associates of gay companions, and afterwards the frequenters of the gin palace and the dancing saloon, if all our teachers were more faithful in bringing the Bible to bear upon the daily life of our young people. We hold that the only text book of the Sunday school should be the Bible, in order that the scholars being "fed with the sincere milk of the word," may grow up strong and intelligent followers of Jesus. The so-called religious tale-book is now being used for circulating doctrines which are not only contrary to our teaching as Baptists, but which are sapping the very foundations of true religion. If we have in our schools teachers who have to rely upon this very questionable help, the sooner they and the schools are separated the better; for the union between Christ and His followers to be abiding it must be an intelligent one, and one based upon the sure foundation.

We cannot place too high an estimate upon the value of a sound comprehension of the principles propounded in the Word of God in early life. Understanding his relation to God, and his duty to his neighbour, as well as knowing the necessity that is laid upon him to be obedient to the moral laws under which he lives, the youth is in a great measure protected from the many temptations by which he is surrounded; and without this sound knowledge of the truth our youth become an easy prey to the infidel on the one hand, and the ritualist on the other. Neither infidelity nor ritualism would have made such rapid strides in enlightened England during the past few years if the youth of our land had been thoroughly instructed in the truths of the Bible. Our teaching has been far too loose and fragmentary, the result being that numbers who have passed through our schools and are now gone from under our care, do not understand the first principles of Christianity. They know not what to receive as true, nor what to reject as false, but are "tossed to and fro, and carried about with every wind of doctrine."

The aim, then, of the true teacher, is the salvation of the souls of his scholars; then so to train them up in the nurture and admonition of the Lord, and so to feed them with the bread of life that they may grow up strong and faithful soldiers of the cross, being able, in their turn, to render good service to our Lord and Master.

Then, how shall this aim be secured? or how shall the Sunday school of the future better fulfil its mission than it has done in the past? for that is really the question we have to solve. It is apparent to all who will take the trouble to think upon it, that the Sunday school does not occupy the position she ought to do; and is not doing more than one half the work she might be doing with regard to the extension of

the kingdom of Christ. She is able to retain a hold upon the majority of her scholars just so long as their parents, or some power outside of herself, compels or influences them to attend her ministrations; but probably more than fifty per cent. break away from her influence just at the very age we should naturally expect them to show some signs that her teaching had been effective.

Greater results ought to follow the labours of the mighty army who are fighting under the banner of the Sunday school; and greater results would follow if the whole of this army were properly trained workers, working with the right instrument, in the right spirit, and with the right aim. We say if they were all properly trained workers; but this, we are sorry to think, they are not; and we believe this to be one of the principal causes of their little success. The work, in a very large measure, is left in the hands of those who are but little qualified to do it. True there are many noble exceptions, and it is almost entirely owing to these that the schools are kept in existence: but it is impossible for those who have had little or no training themselves to be able to train others.

We consider that the church is not free from blame in not directing her attention more to this matter. The work calls for the highest talent she has at her disposal, and yet it is, in a great measure, shunned by those who are the best able to render valuable help. This evil would, we think, in part be removed if the church, as a body, took a greater interest in the school. As it is, the bulk of church members know comparatively nothing of its inner working. We would let the church, too, have the choice of the superintendent for the school, or at least the power to veto the choice made by the teachers. This would lead her to take more interest in the work as well as more thoroughly to feel her responsibility.

Next to the preaching of the gospel the school is the most powerful agency the church has at work. That being the case, it becomes her duty to see to it, that this agency be made as efficient as possible. And in order that it may be made so, it becomes increasingly necessary that more attention be paid to the selection and training of young teachers. Candidates for the ministry are carefully selected and trained, but we woefully overlook the training of candidates for the ministry to the young; and who amongst us can tell how much more important the one work is than the other. The young teacher may be very materially assisted in acquiring those mental qualifications that are so necessary to success; and we would suggest that all young friends offering themselves as teachers be requested to enter a class designed specially for their training, this class being under the management of some experienced teacher, or the pastor. They would then not only be trained, but it would be seen whether or not they would have any reasonable hope of success if engaged in the work.

But on the part of the teacher there is one qualification required which is of far more importance than any other; that is, personal consecration to our Lord and Master. He must himself have fellowship with Jesus before he can expect to be instrumental in bringing others to Him. The Spirit of the Lord must dwell in his heart richly; for the position being one of great responsibility and sacredness, it should only be held by those in whom the love of the great Teacher dwells.

This personal consecration to the Lord will not only constrain the true teacher to use every means in his power to effect a union between his pupils and the Saviour, but it will prompt him to be at all times very careful of the influence he exerts over them. We are all more or less influenced by those around us—and especially is this so in youth. A parent's life is his child's copy, and the teacher's life is the scholar's copy. How watchful, then, should he be over his temper, his tastes, his thoughts—in fact, his whole life. His teaching will be wholly interpreted by his example. What he is in reality will soon become apparent to his scholars; and if his life speak for Christ as well as his lips, the seed he sows will reach the heart, and in due time shall bring forth the desired harvest.

To ensure success there must also be that thoroughness in teaching which can only be acquired through a careful study of the subject to be taught. A few minutes only of preparation will not suffice. An unprepared lesson is worth just what it has cost. Neither should too much reliance be placed upon the skeleton lessons that are now published in such profusion; at best they are worth but little—like skeleton sermons—but very often they are worth nothing. For the truth to be effectual it must come direct from the heart. It must be sought out and digested by the teacher, and he himself nourished and strengthened by it, then given to the scholars as a part of his own nature.

Patience, tact, and energy, must also be pretty fully developed in the teacher before he can hope for much success. Without patience he will be looking for the harvest before the spring-time is passed; without tact he will be unable to adapt himself to the peculiarities of youth; and without energy he will soon tire and faint.

The teacher must not consider his work done so soon as he leaves the class. He should not only follow the scholars to their homes, but should at times meet with them in their leisure moments. Having become thoroughly acquainted by these means with the circumstances of each, and the temptations of each, he will be able to counsel and direct each according to his needs. Thus he will make all feel that they are the objects of an individual interest, and they will gradually begin to look up to him as their guide.

The faithful conscientious teacher will invariably be a successful teacher. If his motto be, "This one thing I do," and if he is doing his work to the best of his ability, and in the right spirit, God will bless him in the doing of it.

When teachers are met together for prayer we often hear the petition that God would grant them more earnestness. We would rather suggest that they seek for more faithfulness. We feel that God has placed around us every incentive to make us earnest that it is possible for Him to do. The souls we are called upon to win to Him are all around us, and the consequences of sin and alienation from God are fully made known to us. He has placed within our reach every qualification that is necessary for the successful accomplishment of our task, promising His Spirit to all who ask, and His presence unto the end of the world, and if these together are not sufficient to make us alive and earnest, we feel convinced that nothing would be sufficient. May we obtain that grace that shall make us stedfast, immovable, always abounding in this work of the Lord.

W. HUNT.

# CHURCH DISCIPLINE.

BY REV. J. C. JONES, M.A.

No. III.\*

2. Instances of *known immorality* are, of course, with as little delay as possible, to be made matters of discipline. The purity of the church is indispensably requisite for its efficiency and power; and when the world can point to one and another, who, although guilty of open sin, are allowed to remain in visible fellowship with the people of God, Ichabod may very soon be written upon the walls of Zion. All this is so patent as to need no proof, and would scarcely require extended notice, but for the fact that occasionally we find a false and most dangerous sentimentalism which expresses itself in the tenderness of pity over the offender, to the dishonour of Christ's cause: telling the brethren that "charity covereth a multitude of sins," and "let him that is without sin cast the first stone; probably closing the appeal by affectionately urging the members who think they stand to "take heed lest they fall." Now homilies of this kind are no doubt very good in their place, but utterly and outrageously inappropriate in the circumstances now under notice; and if the spirit thus indicated were carried out in the direction of connivance at immorality, in all likelihood injury would be inflicted on the offender himself, the Christian community with which he is identified would be the object of contempt by the world, the spirit of the Lord would be grieved, and the cause of Christ indefinitely obstructed.

The policy of screening the wrong-doer against scriptural discipline proceeds on an utterly wrong assumption, viz., that the *object of discipline is to inflict pains and penalties*; whereas the object, as the apostle expresses it, is that "the spirit may be saved in the day of the Lord Jesus;" and undoubtedly in numberless cases the direct effect has been to produce a bitterness of genuine repentance such as would not have been realised by the connivance or false charity of the brethren.

3. Discipline should be exercised when an habitual indifference exists to the great objects of church organisation.

We are associated together for certain well-defined purposes: for the support of the ministry, for mutual assistance in the divine life, for alluring into the fold of the great Shepherd those who are without, for periodical communion at the Lord's Supper, and for the employment of active effort in connection with various societies for the education of the young, the visitation of the sick, the distribution of tracts, etc.

But it is sadly to be feared that not a few, so far as these grand purposes are concerned, are almost absolute nonentities, being scarcely ever seen at a prayer meeting; rarely attending the sanctuary more than once on the Lord's-day; irregular at the table of the Lord on sacramental occasions; lolling probably with infinite self-complacency in their soft cushioned pews, as if they were God's aristocracy; singing at least one couplet with unusual zest—

"We are a garden walled around,  
Chosen and made peculiar ground;"

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\* Continued from page 256.

talking about their *dear minister* during the first six months of his pastorate, and ever afterwards giving him the cold shoulder; most freely and offensively criticising his style, manner, delivery, and theology; regarding themselves as wonderful patrons and supporters of the "cause," forgetting that the Lord never has wanted, and never will want *patrons*, but *witnesses*, and that, so far as the church is concerned, it would be immeasurably better without them than with them, their freezing and paralyzing influence doing unspeakably greater harm than all the little good effected by their extra seat rent.

Now, brethren, I submit that this is a case for church discipline. In the first instance, let such persons be kindly admonished *privately*; and should failure be the result, let the case be introduced to the church, to be dealt with calmly but firmly, and most likely the effect will be in the highest degree salutary on the mind of the person himself, and eventually most beneficial to the interests of the society generally.

4. There is one other class who demand a few moments attention; embracing indeed a great variety of characters, and presenting themselves under various phases of development, but coming under one category, viz., that of "disorderly walkers." These persons are just the opposite of the dull, stereotyped, frozen formalists just alluded to, and are introduced very prominently to our notice by the apostle in his epistle to the Thessalonians, 2 Thess. iii. 6—11, "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly," etc. Again, "For we hear that there are some who walk among you disorderly, working not at all, but are busy bodies." Again, 1 Thess. v. 14, "Now we exhort you, brethren, warn them that are unruly" (or disorderly).

The original word thus rendered in our version comes from a Greek military term, and implies that the person thus designated is one who breaks the line, falls out of rank, and is indifferent to authority.

Now it is needless to say that the race of disorderly walkers did not become extinct when the apostle died. They are ever and anon cropping up in this nineteenth century; bustling, meddlesome, forward, conceited individuals, determined that, however "many a gem of purest ray serene the dark unfathomed caves of ocean bear," or however "many a flower is born to blush unseen," they will not be of the number;—busy bodies—remarkably busy *bodies*, with microscopically small souls,—news-mongers, tattlers, not fond of work, but particularly fond of attending church meetings to tell the aged deacons their duty, and occasionally to have a fling at the minister.

Such are the disorderly walkers, who would act wisely in taking the apostolic advice, "That ye study to be quiet, and to do your own business, and to work with your own hands, and eat your own bread."

Some churches are terribly troubled from generation to generation with this class. I cannot say they have ever given me much annoyance, although I had one once who was so bent upon a captious contradiction of everything that was said or done, that at last I was compelled to tell him his wisdom was so great that he ought to have belonged to another planet; it was evidently a mistake that he had lived on earth at all; and, in fact, if he said that black was white, or two and two made five,

or the three angles of a triangle were less than two right angles, I would, for the future, bow to his decision without a contradiction and without a murmur.

But seriously, brethren, the only possible way of dealing with members of this order is to withdraw ourselves from them, to have nothing whatever to do with them. "And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed." If in any observations in this paper I have appeared to be unduly sharp and caustic, be assured it is from no conscious lack of Christian charity. If I have trodden on any corns, this is the result of the purest accident. My object has been to place before you, with all simplicity and ingenuousness, the apostolic theory and practice of Christian discipline. May the churches represented in this Conference be mercifully preserved from every root of bitterness! May heavenly wisdom be richly communicated to the pastors and deacons; may the people of our charge "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ;" and finally, brethren, "whatsoever things are true, whatsoever things are honourable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things;" and the God of peace be with you!

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## CURIOSITIES FROM OLD NEWSPAPERS.

BY REV. G. W. M'CREE.

WHOEVER studies old and new journals will find almost an overflow of information and amusement. Here, for example, is an official account of the Great Fire of London in 1666, taken from the *London Gazette*:—

On the second instant, at one of the clock in the morning, there happened to break out a sad and deplorable fire in Pudding Lane, near New Fish Street, which falling out at that hour of the night, and in a quarter of the town so close built with wooden, pitched houses, spread itself so far before day, and with such distraction to the inhabitants and neighbours, that care was not taken for the timely preventing the further effusion of it by pulling down houses, as ought to have been: so that this lamentable fire in a short time became too big to be mastered by any engines or working near it. It fell out most unhappily, too, that a violent easterly wind fomented it, and kept it burning all that day, and the night following spreading itself up to Gracechurch Street, and downwards from Cannon Street to the waterside as far as the Three Cranes in the Vintry.

The people in all parts about it, distracted by the vastness of it, and their particular care to carry away their goods, many attempts were made to prevent the spreading of it by pulling down houses and making great intervals; but all in vain, the fire seizing upon the timber and rubbish, and so continuing itself, even through those spaces, and raging in a bright flame all Monday and Tuesday, notwithstanding His Majesty's own and His Royal Highness's indefatigable and personal pains to apply all possible means to prevent it, calling upon and helping the people with their guards; and a great number of nobility and gentry unweariedly assisting therein, for which they were requited with a thousand blessings from the poor distressed people. By the favour of God

the wind slackened a little on Tuesday night, and the flames meeting with brick buildings at the temple, by little and little it was observed to lose its force on that side, so that on Wednesday morning we began to hope well, and His Royal Highness, never despairing or slackening his personal care, wrought so well that day, assisted in some parts by the Lords of the Council before and behind it, that a stop was put to it at the Temple church, near Holborn Bridge; Pie Corner, Aldersgate; Cripplegate, near the lower end of Coleman Street; at the end of Basinghall Street, by the Postern; at the upper end of Bishopgate Street, and Leadenhall Street; at the Standard, in Cornhill; at the Church, in Fanchurch Street; near Clothworkers' Hall, in Mincing Lane; at the middle of Mark Lane; and at the Tower Dock.

Quack doctors are not modern nuisances. They existed in 1660, as one of their advertisements proves:—

Gentlemen, you are desired to take notice, that Mr. Theophilus Buckworth doth, at his house on Mile End Green, make and expose to sale for the public good, those so famous Lozenges or Pectorals, approved for the cure of Consumptions, Coughs, Catarrhs, Asthmas, Hoarsness, Strongness of Breath, Colds in General, Diseases incident to the Lungs, and a Sovereign Antidote against the Plague, and all other Contagious Diseases, and Obstructions of the Stomach; and for more convenience of the people, constantly leaveth them sealed up with his coat of arms on the papers, with Mr. Richlowndes (as formerly), at sign of the White Lion, near the little north door of St. Paul's Church; Mr. Henry Seile, over against St. Dunstan's Church, in Fleet Street; Mr. William Milward, at Westminster Hall Gate; Mr. John Place, at Furnival's Inn Gate, in Holborn; and Mr. Robert Horn, at the Turk's Head, near the entrance of the Royal Exchange, booksellers, and no others."

But what do our readers think of a Royal Quack? Such there was, for Charles I. actually caused to be issued the following announcement in the newspapers of the time:—

Whitehall, May 14th, 1644.—His Sacred Majesty, having declared it to be his royal will and purpose to continue the healing of His people for the Evil during the month of May, and then to give over till Michaelmas next, I am commanded to give notice thereof, that the people may not come up to town in the interim, and lose their labour.

In a time of grace and glory, George III. was staying at Weymouth, and wishing to celebrate the anniversary of the Duchess of Wurtemburgh's birthday, provided, through his courtiers and servants, the following royal sports:—

To be played for at cricket, a round of beef, each man of the winning set to have a ribband.

A cheese to be rolled down the hill; prize to whoever stops it.

A silver cup, to be run for by ponies; the best of three heats.

A pound of tobacco, to be grinned for.

A barrel of beer to be rolled down the hill; a prize to whoever stops it.

A Michaelmas goose, to be dived for.

A good hat, to be cudgelled for.

Half-a-guinea, for the best ass in three heats.

A handsome hat, for the boy most expert in catching a roll dipped in treacle, and suspended by a string.

A leg of mutton and a gallon of porter to the winner of a race of a hundred yards in sacks.

A good hat, to be wrestled for.

Half-a-guinea, to the rider of an ass who wins the best of three heats by coming in last.

A pig; prize to whoever catches him by the tail.

Ah! these *were* "the good old times." True, and I for one do not wish to see them back again.



## CHRISTIAN WORK IN THE EAST END OF LONDON.

### No. VIII.—*George Yard Mission.*

GEORGE YARD is situated in High Street, Whitechapel, in the very centre of a teeming population, at once dense, dirty, and degraded. In saying this I am far from affirming that there are no respectable people in Whitechapel. There are. It is a parish which abounds in contrasts. Ignorance and intelligence, poverty and wealth, wickedness and piety, are found side by side. Here are families too poor to rent the whole of a single room, and over the way is a firm that can afford to spend £500 in decorations and illuminations on the occasion of a royal visit. Up these dark courts and doubtful slums, or in the more public streets, at one or two o'clock a.m., may be found men, ay, and women too (with ragged children clinging to their skirts), maddened with drink, yelling, blaspheming, and fighting; and near by the red brick and the stone facings peering over a bill poster's hoarding are slowly assuming the shape of a handsome church. St. James asks, "doth a fountain send forth at the same place sweet water and bitter?" I answer, it ought not so to be, but so it is. The beer-fountains of this neighbourhood are nightly sending into the public streets and to their wretched homes the besotted sons and daughters of Belial; and these same fountains, if report be true, are doing the most to send up the church just mentioned. To speak metaphorically, its foundations are beer-barrels, and its walls are being raised with brewer's yeast. But in spite of these contrasts, in spite of the wealth possessed by brewers and tradesmen, and in spite of the fact that the parish abounds with publicans who, as we all know, are the picked men of the community, Whitechapel is, nevertheless, the antithesis to what we understand by Belgravia.

It is in the midst of this district, with the famous Petticoat Lane within earshot on the one hand, and with the scene of that terrible tragedy for which Henry Wainwright was hung within bowshot on the other, that George Yard Mission has for twenty-two years exercised its beneficent and Christ-like influence on the young; the middle aged, and the old. So long, indeed, has Mr. Geo. Holland done the Lord's work in this place, that he may be said to be wedded thereto. "They twain are one." George Yard and George Holland are names which God hath joined together, and long may it be before they are put asunder. The immediate neighbourhood of the mission is distinguished for its narrow streets, its blind yet suspicious looking alleys, its low lodging-houses, and its close and thickly-peopled courts. On these summer evenings the children are to be found by the hundred playing in the streets,

"Uncombed their locks, and squalid their attire."

Their mothers are to be seen lounging and gossiping on the doorsteps, and their fathers are either mixed among them enjoying the evening air, or "soaking their clay" at one or other of the numerous houses licensed for that purpose.

Uninviting as many of the houses are, they are, nevertheless, in great demand. As a consequence rents are very high; as much as four shillings per week being paid for a single unfurnished room. This leads to over-crowding; two or more families occupying the same apartment, and living together regardless of all the common decencies of life.

Referring to this overcrowding as it is in more than one part of London, Dr. Letheby, in one of his reports, says, "I have seen grown persons of both sexes sleeping in common with their parents, brothers, sisters, and cousins: and even the casual acquaintance of a days tramp occupying the same bed of filthy rags or straw; a woman suffering in travail in the midst of males and females that tenant the same room, where birth and death go hand in hand; where the child but newly born, the patient cast down with fever, and the corpse waiting to be buried, have no separation from each other or from the rest of the inmates."

What wonder that people who herd together after this fashion should fall an easy prey to drunkenness, disease, and vice, or that they should be ignorant even of the sweet name of Jesus, and strangers to the covenant of their God. If the gospel be not taken to these classes, many of them will have to live and die without it. To obviate so sad a calamity, and to alleviate, as far as possible, the condition of such people, George Yard Mission exists. It has no less than thirty-two different agencies at work—sixteen for the young, and sixteen for adults. The operations on behalf of the latter class shall engage our attention in the present paper. First and foremost among these agencies are religious services. These include preaching in the mission-room, Bible classes, prayer meetings, a mission to inebriate women and girls, house to house visitation, a mother's meeting, open-air services conducted in the courts and alleys where the people listen from area, doorstep, or window, as the case may be. There is also in connection with the religious part of the work the quiet, but yet, it is to be hoped, useful work of distributing tracts.

Among the works of a more secular nature is the "Emily" Loan Fund. The fund consists of some £30 provided by Lord Shaftesbury, who, by the way, is President of the Mission. Its object is to help poor women and girls who obtain a livelihood by selling in the streets fruits, flowers, and watercress. These people are subject to many vicissitudes. Their capital is so small, and their returns are, in consequence, so limited, that if the days sale should, from any circumstance, fall short, they are obliged to use a portion of the stock-money for the purchase of bread. Then, again, their goods are liable to spoil, and if sickness should come, even for a very short period, the little capital is absorbed, and the poor women are destitute. A loan, at such times, of from 5s. to £1, on proper security, to be paid back without interest, is a much appreciated boon. Besides this there is a Working Man's Benefit Society, a Mutual Free Labour Loan Society, a Clothing Club for mothers, and a Sewing Class for poor women. This last mentioned branch expended, during the last year, £40 6s. 6d., of which amount £37 11s. 6d. was furnished by the "East London Mission and Relief Society." Thus one mission works into the hands of another. The sewing class assembles in the winter months. The poor women are employed in mending the clothes of the Ragged School children, and in making garments which are sold. They are paid twopence an hour for their labour; and the report states that but for the sixpence earned by three hours labour many a poor woman would have been foodless and homeless through the long winter's night. Three other branches of the work demand brief but special mention. At regular seasons a band of men all eager to lend a helping hand in this good work, go forth to con-

duct lodging-house services. These houses afford shelter to a miscellaneous mass of humanity such as one would suppose could obtain lodgings nowhere else. For the most part they contain the scum of society, with a sprinkling of honest and industrious but unfortunate ones among them. Usually they give a fair hearing to those who address them, though "the kitchen" used for the service has about it anything but the "odour of sanctity." The audience, moreover, will be seated anyhow; but if the preacher be a judicious man he will gain the ear and the favour of the majority. Occasionally, of course, he will have to fish in troubled waters, and often with no better success than that of the disciples, but there are times when he has his reward.

The Bible Flower Mission is a very beautiful part of the work. Wild and other flowers are formed into small bouquets, and attached to each is a card more or less tastefully made, with a text of scripture written upon it. Ladies with leisure usually make these cards and write the texts. For certain districts the texts are written in French and German. The flowers are then taken to the people living in the back streets and courts, sometimes into public-houses, but specially to sick rooms. The afflicted prize them very much. Some they carry back to childhood's days, when they used to pluck such flowers in the fields and lanes of their native village. The fallen one has been heard to say, "I wish I was as innocent as those flowers;" and dying ones have been comforted when the flower text has said, "Come unto me all ye that labour and are heavy laden, and I will give you rest."

We must not omit from this hasty survey the Temperance Meetings in connection with the Mission. All the associations of the place call for such meetings. The great curse of the neighbourhood is drink, and every part of the mission premises has some tale to tell about the drink traffic. George Yard itself is named after a public house. The Shelter for Houseless and Unfallen Girls was an infamous den of the same kind. The Day Nursery is approached by the alley called after "The Angel;" and the Ragged School used to be a distillery. Will it be believed that at one of the temperance meetings were found on the same night one man who had been a clergyman, another who had been a Congregational minister, another who had been (as my informant said) of my own persuasion, and still another who had been a Wesleyan local preacher? Yes, it is the old story told by the prophet Isaiah, "the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink." I pray for the time when instead of this, strong drink itself shall be "out of the way;" "and let all the people say, Amen."

J. FLETCHER.

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#### WHAT TO DO WITH ALCOHOL

To escape the evils arising from the use of alcohol there is only one perfect course, namely, to abstain from alcohol altogether. No fear need be entertained of any physical or mental harm from such abstinence. Every good may be expected from it. True, a certain very qualified temperance, a temperance that keeps the adult to a strict allowance of one ounce and a half of alcohol in each twenty-four hours may, possibly, be compatible with a healthy life; but such indulgence is unnecessary, and encourages the dangerous desire to further indulgence. A man or woman who abstains is healthy and safe. A man or woman who indulges at all is unsafe. A man or woman who relies on alcohol for support is lost.—*Dr. Richardson's Diseases of Modern Life.*

## CHURCH AND STATE PAPERS.

### No. IV.—*The Toleration Act.*

“WHILE all the other guests are welcome, I must, my dear sir, tell you that your presence in my drawing-room is only tolerated.— Good evening, sir; good night.—Ahem! who would have thought he would go in such a huff?” But this is the very pith of the matter; men do not like to be in company where they are only *tolerated*—a cultured and generous soul scorns bare toleration, and bids good-bye to the whole company rather than endure it. We are told as dissenters that we ought to be very thankful to the “Old Church” for her very great kindness in tolerating us—barely tolerating us!

This, however, is a mistake. The canons of the church declare dissenters to be excommunicated; and there is not a single sentence in the laws of the church, as such, which tolerates dissenters. The Church excommunicates. Parliament tolerates. Oh dissenters! look round upon one another and say how happy you ought to feel. But what is there about us that needs all this fuss?—what have we done?—why should we have this dose of toleration given to us?

The English government in the time of Queen Elizabeth was very anxious to complete the work commenced by the semi-heathen, Henry VIII., and form a church in England more congenial with the spirit of the age than the Romish Church, and, moreover, subject entirely to the Queen as Head or Pope of the Church of England. Those who adhered to the older Roman faith were cajoled, bribed, burned, or imprisoned, just as the circumstances required; and not a few poor Baptists were roasted to death on a martyr’s pile—because it mattered little how they were treated, having no powerful friends. In order to establish the church firmly, an Act was passed (23 Eliz., cap. 1) entitled an “Act to restrain Her Majesty’s subjects in their due obedience;” and soon after another Act (35 Eliz., cap. 1) was passed having a similar object and title.

These Acts provide that if any person “shall advisedly and maliciously move or persuade any other person whatsoever to forbear or abstain from coming to church to hear divine service, or to receive the communion, according to Her Majesty’s laws and statutes aforesaid; or to come to be present at any unlawful assemblies, conventicles, or meetings under cover or pretence of any exercise of religion contrary to the laws and statutes; or if any person or persons shall obstinately refuse to repair to some church, chapel, or usual place of common prayer, and shall forbear by the space of a month to hear divine service as is aforesaid; or shall after the forty days, either of him or themselves, or by the motion, enticement, or allurement of any other, willingly join in or be present at any such assemblies, conventicles, or meetings, under colour or pretence of any such exercise of religion contrary to the laws and statutes of this realm as is aforesaid, and being lawfully convicted shall be committed to prison, there to remain without bail or mainprize until they shall conform and yield themselves to come to some church, chapel, or usual place of common prayer, and hear divine service according to Her Majesty’s laws and statutes.” Then follows the penalty, namely—they shall abjure the realm if not conforming in three months after first imprisonment; but if after being sent to a port or

harbour for the purpose of taking ship they are again found in the country, they are to suffer as felons—this signified in those days punishment by death. This was how Queen Elizabeth kept her subjects “in due obedience.”

In the reign of Charles II. another Act was passed with a similar object (Carolus 22, cap. 1.) This Act declares that persons shall be fined if “present at any assembly, conventicle, or meeting, under colour or pretence of any exercise of religion in any other manner than according to the liturgy and practice of the Church of England.”

The fatherly government of England after this manner whipped the people into church, until in the reign of William of Orange it was found that dissenters, like the oppressed Israelites in Egypt, increased the more as they were persecuted, and they were also the most loyal to King William of all his subjects. Under these circumstances an Act (Anno I. Guillelmo III., cap. 18) was passed which repealed the laws I have referred to, by express enumeration, in so far as they affected dissenters who would accept all the Thirty-nine Articles, save the 34th, 35th, 36th, and 20th Articles. This short clause repeals so much of the preceding enactments as refer to dissenters who accept it. There is, moreover, another clause in the Act referring to Baptists by name, and tolerating these narrow-minded, water-loving creatures, even with the extra grace of being permitted to leave out the 27th Article. This, then, is the Act of Toleration; it exempts us from the penalties of previous laws if we accept so many of the Articles.\* Up to the present day those who are not dissenters are subject to fine and imprisonment if they attend at any open-air religious service, any Bible meeting, or any other religious gathering, where the whole of the Anglican Service is not used, whether the clergy are present or not. A few days ago I was present at a gathering eloquently addressed by *Perè Hyacinthe*. The ex-Premier was in the chair, the Duke of Argyll and others supporting him, while the Bishop of London engaged in prayer. All this—in spite of the high sanction of the ex-Premier—is contrary to the “Act to restrain Her Majesty’s subjects in their due obedience.” For was not that meeting a conventicle? And could these dignitaries avail themselves of toleration granted only to others,—namely, dissenters.

It is evident that the intention of those who framed these Acts on the basis of our Erastian establishment was to prevent people becoming rebels. They thought that unless people were forced to conform to the State Church that they could never be kept within bounds. The Church was an engine of the State to restrain “in due obedience.”

Is it not right that we should demand that this “engine” be worked to produce “due obedience,” to restrain bishops and peers from attending conventicles, and in all other ways to do that for which it was established—or that the whole concern should be re-constituted?

Somehow or other, people do not go to church, like children whipped to school, in spite of the Act to restrain good people in their “due obedience.” It is quite vexing to think of the good and motherlike intentions of Queen Elizabeth being so ruthlessly forgotten—to see people everywhere that will not be, according to Her Majesty’s law,

\* A subsequent Act permits adherence to a short clause to take the place of this partial subscription to the Articles.—R. F. G.

“restrained from their wilful ways. Good Queen Bess would not, I fear, have taken such pains with the church if she had foreseen this contempt for the sacred “due obedience.”

But let us not be ungrateful: *we are tolerated*. Especially let us be thankful, for it cost an extra clause to tolerate us poor Baptists: they seem to have forgotten us when the Act was first drafted. Let the world know that David Livingstone and Sir Henry Havelock, whose monument adorns Charing Cross, are not recognised as noble sons of Britain—nay, their existence in this land was only *tolerated*. This cannot be, dissenters though they were; England’s voice will give no sparse welcome to their memory—no mere toleration for the brave and the good: the alien principle which prompts the word is foreign to true freedom; and to quote Jonathan Dymond, we say, “Tolerate a man’s religion!—you might as well say that you tolerate his head upon his shoulders!”

R. FOULKES GRIFFITHS.

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### THE MEMORIAL STONE-LAYING OF WESTBOURNE PARK CHAPEL, LONDON.

THE *Christian World*, *Freeman*, and *Baptist* of July 14th contain such extensive accounts of this, to us, profoundly interesting proceeding, that *for once* we prefer the scissors to the pen; and therefore supply our readers with a series of quotations.

“Monday, July 10th, was a red-letter day in the history of Præd Street Church, for it witnessed the laying of the memorial stone of the new chapel in Westbourne Park. The cause was formed in the year 1836; but its roots lie in a much remoter past. It can trace its genealogy back, through the church of “the same faith and order” in Church Street, Edgware Road, to the evangelistic zeal of the brethren in Commercial Road—a church dating its origin in the days of Oliver Cromwell. Thus the General Baptists, who dwelt in the Eastern quarter of London more than two centuries ago, are seen affecting the extension of their body in the extreme Western region of the great city, in the reign of Queen Victoria—a fresh proof, if any such were needed, that the true workers for Christ can have but a faint conception of the far-off issues of their loving toil for the Master.

“The first home of the Præd Street Church was in Edward Street, Dorset Square; and the Rev. James Ferneyhough, afterwards of Nottingham, was the pastor. Buying the chapel known as the ‘Tabernacle,’ in Præd Street, the church removed thither in 1840; and Dr. Underwood, then of Wirksworth (late President of Chilwell College), became the pastor in 1841. There he laboured for eleven years, and after his removal to Derby, in 1852, he was succeeded by Mr. S. C. Sarjant, B.A., who in a couple of years also removed to Derby, and was followed at Præd Street by Mr. J. J. Owen. In 1858, when the strength of the church had been much reduced, the membership being not higher than about threescore, John Clifford, M.A., LL.B., became the pastor; and since then the cause has enjoyed an uninterrupted course of prosperity. The average additions during the inter-

vening years have been 67 per annum, and the present number of members is 574. Fourteen years have elapsed since the brethren began to think about increasing their accommodation, so as to provide for the growing requirements of the church; but the obstacles which stood in the way of translating these thoughts into action were numerous. Neither on the right nor the left of Praed Street, a densely populated neighbourhood, could a site be procured, and at length it was resolved to move farther west, as the only way out of the difficulty. In 1870 a site was purchased in Westbourne Park Place for £2,560, which sum was paid in the following year. Having thus been led to build an additional chapel instead of substituting a larger chapel for the old one, the next work was to enlarge to the utmost limits of their available boundaries the old home in Praed Street; and this was effected at a cost of £1,000, the chapel being re-opened by Mr. Spurgeon in the July of 1872.

“Now the new chapel has been begun, and it was amidst extraordinary demonstrations of interest on the part of the congregation and friends from all parts of London, as well as a goodly number from the country, that the memorial stone was laid on Monday by Sir Henry Havelock, M.P. The service commenced with Neale’s hymn, ‘O Lord of Hosts, whose glory fills the bounds of the eternal hills.’ The Rev. J. Fletcher offered prayer; then Mr. Ebenezer Cayford, one of the deacons, presented Sir Henry Havelock with a silver trowel in the name of the Praed Street Church, and Sir Henry said that he would require in discharging the duty assigned him that day to be very brief, because, as sometimes happens, not by design, but by accident, a matter of importance had interposed itself. The House of Commons was going into committee on the Education Bill, and it would therefore be necessary for him to leave in a few minutes for Westminster. Indeed, had not their pastor, Mr. Clifford, taken time by the forelock, and descended upon him that morning in a hansom cab before he was up, he probably would have endeavoured to get out of this engagement, but Mr. Clifford was not going to let him off in that way. He accepted their pastor’s resolute determination, and the large attendance which he saw before him, as pleasant auguries of the success which was likely to crown their effort. He rejoiced in their work, because they were to fight against that sacerdotalism and priestly exclusiveness which were seeking to secure the control of the children of England, that so future generations might be held in the thrall of superstition, and because they would labour to conserve those blessings which we at present enjoy, but which a reactionary government seems determined to take away from us. He prayed that God’s blessing might rest upon the work they were about to do that day, and that it might prove a great and enduring success. Sir Henry then laid the memorial stone amidst loud cheering.

“The choir sang the *Te Deum* and Dr. Underwood read the 48th Psalm, which was followed by a hymn of the eighth century, commencing ‘Christ is our Corner Stone.’ Then came the pastor’s statement concerning ‘A New Testament Church in its Relations to the Needs and Tendencies of the Age.’ In erecting this building, said Mr. Clifford, we purpose two things: First, to provide for the delivery of the message of universal salvation through Christ Jesus; and secondly, to create a

home and working ground for a band of believers in the Saviour. We are not rearing this edifice merely for 'the public worship of Almighty God' during two or three hours a week; or chiefly for the 'admistration' of the ordinances of baptism and the Lord's Supper instituted by our King; but mainly, and in the first instance, as the meeting-place, drill-ground, and working centre of a community of men 'whose hearts the Lord has touched,' and who will be better themselves as Christian men and citizens, and do better work in the world by means of their fellowship in the Gospel of Christ. We have an unshaken faith in the Divine origin and perpetuity of the Christian Church; and, when constructed on Christ's plan, and made up of men filled with His Spirit, in its perfect adequacy, as the leading human agency for the regeneration of the world. Mr. Clifford concluded as follows: 'Not with withered hopes or shrunken faith do we lay this memorial stone. We are not ashamed of the old Gospel, for it is still the power of God unto salvation to every one that believeth. We are not ashamed of the New Testament Church, for it is still the depository and dispenser of that saving power. We are strong in our convictions, in our experience, and in our hopes, and sum up all in words which are at once a memorial record, and a believing expectation, "The Lord has been mindful of us: He will bless us."'\*

"Montgomery's hymn, 'This stone to Thee in faith we lay,' was next sung; then Dr. Landels, President of the Baptist Union, gave an address, and warmly eulogised Mr. Clifford for his literary acquirements, and his many excellencies both as a pastor and as a man. The friends were then invited to lay their offerings on the stone, Mr. Clifford saying, 'We have started for £1,000 to-day, and we must have it before we go to bed.' The hope was more than fulfilled; for at the close of the day the total received in money and promises amounted to £1,150. Mr. Ebenezer Cayford gave £100; Mr. and Mrs. Richard Johnson, £100; Mrs. Johnson also collected £50; Mr. A. Towers gave £50; Mr. James Harvey, £21; and Mr. W. G. Soper, of Caterham, £20. Lady Lush, who was present, also gave a handsome donation. The children next sang, 'God who hath made the daisies,' and the Rev. R. H. Roberts, B.A., offered prayer."

"At five o'clock there was a tea-meeting in Praed Street chapel, followed by a public meeting, at which D. Grant, Esq., took the chair. The speakers were the Revs. Dr. Underwood, Dawson Burns, M.A., G. W. M'Cree, and J. T. Wigner, also Messrs. C. H. Goode, R. Johnson, and E. Cayford. The chapel was crowded, and the speaking exceptionally spirited. Not the least pleasant feature of the subscription list is the presence of donations from friends not only in Nottingham, Derby, Leicester, and other Midland towns where the denomination is strong, but from remote nooks of East Anglia on the one hand, and Lancashire and Yorkshire and Cheshire on the other; Local Preachers' Associations, Sunday school teachers, and many others in the country have united in sending help to Mr. Clifford, all being animated apparently by the desire to have at least one brick in the new metropolitan cathedral of the General Baptist denomination."

To these cullings I should like to append much, but must only add an expression of most hearty and sincere thanks, in my own name, and



that of the Praed Street church, first, to the gracious Lord, for His lovingkindness and help, and next to the very many friends in all parts of our denomination, for their generous assistance. It did our hearts good to see visitors from Peterborough, Wisbech, etc., etc., and to receive such cogent proofs of the real sympathy and affection of hundreds of friends we did not see. We hereby now tender to friends far and near our grateful acknowledgements for bountiful and timely help; and will send to each donor the *Church Report* for the year as soon as it is issued. With unfeigned sincerity we say, "Verily the Lord hath done great things for us, whereof we are glad."

JOHN CLIFFORD.

## A LIFE-MOTTO FOR YOUNG CHRISTIANS.

"FOR CHRIST'S SAKE."

FOR many centuries it has been the practice in Europe for great families to adopt some phrase for their motto, intended to express the guiding principle of their life. We all remember the blind King of Bohemia rushing into the battle on behalf of his liege lord, and how, losing his life, his banner was taken and his motto adopted by our Black Prince. And to this day, under the Prince of Wales' crest, may be seen this self-same motto, "Ich Dien," "I Serve."

And He who is infinitely higher than any earthly potentate, our God and Father in heaven, has a motto to express the character of His dealings with us. His banner over us is "LOVE." It is this word which God has stamped, as His eternal principle of action, on all He has said and done for man. Love is the motto written on Creation, and printed on Providence, and running all over and all round Redemption. It starts up in brightest prominence on Calvary. It shines in illuminated characters all over the Cross. Indeed it was the very foundation in which the Cross was set up; for when Jesus was telling Nicodemus how He should one day be lifted up so that all who looked unto Him in trustfulness might be saved, He added that the reason of this lifting up the Son of Man was to be found in the love of His great Father. "God so loved the world, that He gave His only begotten Son." Should we not, therefore, find a motto for our lives, one that should express the character of our dealings with Him, so as to give Him back love for love; a motto that shall please Him as well as help and strengthen us?

At Christmas time it is no uncommon occurrence for us to meet at friends' houses, and amongst other amusements we have taken a pull with a neighbour at a bon-bon, and if we have succeeded in getting the half of it which contains the *valuables*, it has probably turned out only a little piece of sugar wrapped round with some sentimental nonsense—a nothing wrapped round with that which is no better than itself. And sometimes we see men and women whose lives appear little better than a Christmas plaything—nothing in them of reality, or earnestness, or usefulness—a little nothing wrapped round with the tinsel of this world's gaiety and show. But God never meant our lives to be *nothings*. When He gave us our souls, made in the image of His own great nature, He meant them to be *some things*; like Himself, to work and work earnestly, in the conflict of good against evil, and right against sin. An immortal spirit was never intended to be dwarfed down into a trifle covered over with earth's finery and glitter; but a real weight in God's balance, a power for God in this world of sorrow and death.

If we are Christ's, if we have given our souls into His keeping, if we are trusting Him for salvation and strength and help, our lives have begun to be *some things*; they have already had some influence for good upon other hearts and lives. And now let us adopt for our motto one worthy of the soul which God has given; one which the great apostle of the Gentiles gladly chose for His own; one which will make our lives, if we adopt it thoroughly, as real and as true, even if not so great, as his life was. And this motto is the one at the head of this paper, "For Christ's Sake." Let us wrap it round *all* our life; the life at home and at school and in the play-ground, as well as in the place of

worship or the prayer meeting. Whether we eat or drink, or whatsoever we do, let us do it all for Christ's sake.

Some of us are young, and probably are still learning in the ordinary routine of the day school. And each day perhaps we take lessons in writing; a new copy, as a new page is turned over, awaits our imitative effort. Each day of our life is as it were a new leaf turned over in our history. Let us put at the top of it, as we begin the day, this great thought to follow out during its course, "I will not live for myself, to please myself; I will not try to do anything for my own sake, nor for pleasure's sake, nor profit's sake; but I will seek to do all for Him who loved me and gave Himself for me; I will try to live for Christ's sake."

Let us wrap this motto round our life *at home*. If we belong to Jesus, we represent Him to our brothers and sisters and parents. Perhaps it is hard, very hard, amidst the constant little vexations and trials and troubles of every day—the perpetual droppings which wear away the rock of our consistency—to live as Christ would have us. The strength which is equal to one great effort, often fades away under a constant succession of little difficulties. But nothing will help us so much as to do and bear all for Christ's sake. When every temper is sought to be curbed, and every untruthfulness shunned, and every idle habit checked, and every proud feeling crushed, and every unkindly word or deed avoided, *because they bring discredit on Him we call Master*; and when we strive to work hard and work constantly, and speak honestly, and bear patiently, and live meekly, *because these things bring honour to our Lord*, then we may truly be said to seek to live for Christ's sake.

Let us wrap our school work round with it. Many of us regard this work as so much drudgery—so much grinding slavery, to be shunned if possible. But this is a great mistake. If we belong to Jesus, we should try to *learn* for Him. Every fresh study teaches us better how to think, or how to speak, or how to illustrate. Knowledge is power; and the more we know, the better servants we shall be of Him who asks us for our heart first and our work afterwards. Let us seek to acquire all the knowledge we can, that we may use it in His service. A young Christian girl once went to a boarding school, where, for the first time in her life, she was required to think, *i. e.*, to work mentally, over her studies. The pressure was horrible to her, the constraint galling beyond measure; and at the end of her first term she told her father how miserable she was, and how unkind her teacher was, and how glad she should be to get away from the school. But he made his appeal to her Christian principle; pointed out how she might sanctify the drudgery into a holy activity by doing it for Jesus; and that as she was Christ's, and wanted to be the means of bringing others to Him, she might help forward this glorious purpose by preparing herself to do His work, by learning all she could for Christ's sake. And she took the purpose into her young heart, and carried it out in her life, and it was not very long before she was at the head of the school. Let us strive after the same great end, *viz.*, to learn for Him, and we shall certainly succeed in *that*, whether we happen to outstrip all our companions or no.

Let us wrap round our *conversation* with this same motto. How many foolish and unworthy, and perhaps malicious, and certainly unkind words we should avoid if we *spoke* for Jesus' sake. And how many true and kind and earnest and useful words we should speak if we would recollect that our voice is to be used not for our own purposes, but His. We should remember that our tongue is the most important part of our life. There are some who make a distinction between living for Christ and speaking for Christ. But this is a very serious mistake. Our words are an essential part of our life, and no one gives more than a portion of his life to Christ who does not *speak* for Him. Cannot we speak kindly by letter or by voice to some of our young friends about Him who has made our hearts glad, and who is so willing to make other hearts glad and happy too?

Jesus Christ came not to please Himself; He lived to work, but not for Himself; all His sorrow and pain, and all His earnest words and deeds were but the carrying on His Father's business; and this business was to redeem and deliver us. He lived and died, and lives still on His Father's throne "for man's sake."

There is a picture in the Doré gallery, which perhaps some of you have seen. It is called "Christ leaving the Prætorium," or Judgment Hall of Pilate. He has just been condemned to death. Round about Him are the scoffers and the mockers; all the worst in human nature seems to be holding high carnival over the defenceless Saviour. They are exulting over His fate, and gloating at the prospect of His crucifixion. And He looks so sad, yet so calm; going quietly, but resolutely, to His awful and humiliating death; looking upon His murderers not with hatred or anger, but with sorrow and pity. He knows what it all means; He knows He is about to redeem a guilty world, and make peace between God and man by the blood of His cross. And so he bears it all and despises the shame, not for His own sake, but for our; that He might pay our debt, and bear our punishment, and die, "the just for the unjust, to bring us to God." It seems as if over *this* great picture should be written the words, "For MAN's sake."

But in the same gallery there is another picture. This time the scene is in Rome; the Coliseum is painted as it looked one night after a number of Christian men and women, and boys and girls, had been thrown to the lions; and while the bloodthirsty Emperor who had ordered the massacre, and the degraded populace who had applauded it, had gone home to their revelry or their rest, the stars, as if they had been angels' eyes, were looking down on the martyred heroes of the cross, while the moon was shining gently over the awful scene, showing in mangled forms and in bodies torn limb from limb what a mighty force in the human spirit the love of Jesus is, and what a poor weak man can be nerved to do and suffer for Him. One would like to write over *that* picture, "For CHRIST's sake."

We may never be called on to give up life for Him in this way. But to bear persecution, and the sneers of the godless, and the affected pity of the worldly wise; to deny ourselves some kinds of pleasure, and many habits of self-indulgence; to sacrifice our leisure and our comfort, and sometimes even our health, in the service of and out of affection for King Jesus:—this we can do, and ought to do, and must do, and do it bravely and cheerily and constantly, if we would live up to the meaning of this grand motto, "For Christ's sake." And if we thus live, when the end of life's journey shall come, our Master will not forget His servants; and we shall find that just as on the earth our sins were forgiven, and our petitions accepted, and our deliverances effected for Christ's sake, so in the bright glad life of the better country we shall have all its blessings granted to us through Him; the place we inhabit will be the one He has prepared: it will be His throne on which we shall sit down; it will be His song we shall sing; heaven's joy and the exceeding weight of glory will be given to us, not through our own merit, but through His; we shall rejoice and be glad in it for ever and ever, for the sake of Christ, and for His sake alone.

S. D. RICKARDS.

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SUMMER.

THE meaning of the summer joy,  
The secret of the summer light,  
Lie further than the fruit, the flower,  
The morning dew, the sunbeam bright.

The river and the field reveal  
Far other streams, another sward,  
The floral odours seem to breathe  
From other gardens of the Lord.

The air is full of music now,  
The music of the bird and bee,  
With sweet mysterious undertones  
That speak a summer land to me.  
Ripley.

My spirit leaps these circling bounds:  
The beauty of the all I see  
Is but the dawn, the vestibule  
Of glories, and the all to be.

I rend the azure veil in thought,  
My faith in strong unmeasured flight  
All pictured loveliness forsakes,  
All splendours with a borrowed light,

To bathe my being in a bliss  
And bounteous beauty of the prime,  
The endless summer of its God  
Beyond all vision, change, and time.

E. HALL JACKSON.

## HOW TO MANAGE CHURCH BUSINESS.

### VII.—*The Dangers of the Business Council.*

BY A "LIVE" DEACON.

EVERY church officer of lengthened experience knows full well that few questions are more difficult of practical and faultless settlement than, what shall, and what shall not form part of the business to be transacted at the regular church meetings. To discuss every petty and trifling detail, down to the quality and price of a yard of window leather, is an unbearable weariness, and a fearful risk to the peace, brightness, and attractiveness of the assemblies for business generally; and yet, on the other hand, largely to absorb the work of the church into the Business Council and settle it out of sight of the people, endangers the educational power of the community, minimises the interest of the people in the work of the church, and shrivels up their sympathy with Christianity as an organised institution. The captain and officers of the church ship are always on their trial when steering their vessel through the narrow and rock-filled straits of the Scylla of doing too much and the Charybdis of doing too little. Intelligent and observant travellers, journeying along the shores of these straits, have noted with dismay and sorrow the vast accumulations of church debris strewn on either side as memorials of the misjudgment and unskilfulness of men; but they have failed to report on which side these witnesses have been the most numerous.

Even individuals, the most jealous of the church's power, will admit that everything cannot be done in church meeting. Something must be left to heads of departments, and left in good faith, and without any irritating and weakening suspicion. Officers are not chosen to their posts simply that they may be bound with red tape from church meeting to church meeting, and loosed from their bonds for the brief interval between "the reading of the minutes" and the delivery of "the benediction." The monstrous over-government exercised by all over each in some churches is the shame of our free-church life, and the cause of much inefficiency and failure. I do not profess to know much about it; but I feel certain that the committee of seven chosen by the first church for the special work of looking after the widows, did not settle the respective claims of the widows Naomi and Ophrah, Ruth and Mary, in the presence of the five thousand; nor even read out every item of their cash statement. Officers should be allowed, must be allowed, a large and wise freedom in dealing with details; and if they have any worthiness for their post, they will take care that they do not act as *blinkers* to keep business out of sight, but as *spectacles*, to enable the church the better to see it.

Of course I have no sympathy with the system that finds practical embodiment in some districts, where the minister is preacher and pastor, deacon and elder, superintendent of school, secretary of church, president of everything and out of nothing, "head cook and bottle washer" in all departments. If such a combination of "trades" is inevitable, then he is a brave and worthy man, who as a temporary expedient, and until he has developed deacons and elders and the like, will fearlessly undertake such a variety of work. I have heard or read that Beecher's first ministry was of that universal character, and even comprised the exalted duties of match-striking and candle-lighting. But if such a monopoly is not absolutely necessary, then the man is a concentrated simpleton and sinner for his pains, and the greater simpleton and sinner because of the transparent gratuitousness of his folly and wrong. He is killing himself and the church at the same blow; carrying responsibilities which ought to be distributed over a hundred shoulders; losing fine chances of evoking the powers of the young and eager spirits near him; and barring out of the kingdom of usefulness with his egregious conceit dozens of willing minds and hearts. The minister who does work that can be half as well done by any of the members of the church deserves a short life and an incapable church, and is sure to get them.

I know a church of several hundred members who are all dolts as to church business, and wholly unfit to manage the affairs of a Christian society; not

because there are not many shrewd and clever men amongst them, but solely because the minister has for many years done all the church business himself, even kept the minutes of meetings, written every letter, and rarely or never consulted either of his two aged deacons or the church about anything. Such proceedings might be allowed to a vicar and his two church-wardens, but on no account should they have place in a church where all the members are free and equal.

Church business should always be done by the church in meeting assembled where the opposite course would

- (1.) Weaken confidence in the executive; or
- (2.) Dry up the interest of the church members in the prosperity and proceedings of the church; or
- (3.) Miss an opportunity of feeding and developing the spiritual life and energy of the whole community.

In other cases it will be better left to the judgment and decision of a Business Council, wisely elected, representative, and sufficiently large to inspire trust in its decisions.

These principles will exclude the mere dry details of business, the perishable trifles of the hour. "The world," says Goethe, "is more willing to endure the Incongruous, than to be patient under the Insignificant." The "Insignificant" has been the death of thousands of church meetings. "What's the use of wasting our time in debates about hearth-stones, soap-brushes, and the like?" is the question which has decided not a few to prefer to stay at home, or seek an evening's stroll, rather than go to a church meeting. And who will blame them? Officers must be trusted to settle all such matters of machinery in their own council, and so save the church's time, increase the efficiency of the working staff, and secure the easy and satisfactory progress of the whole society.

Questions of *personal* discipline should be discussed and settled in the Business Council, and, as far as possible, kept out of church meeting. Of course the excluding vote must always come from the church; but all preliminary inquiries should be conducted, as far as possible, by a few discreet, judicious, and sympathetic men in special session, so that public scandal may be avoided, and the case may not be prejudged on partial or incomplete reports. The feeling of a meeting often runs away with its judgment and good sense on matters affecting personal character. Even our Parliament gets wild and reckless about personalities, and drivels into insupportable nonsense. Church officers will do well to take up all such business as their own; and the church will be wise in following their advice implicitly—it being understood always that individuals not perfectly satisfied with what is advised may inquire of the officers, and have full liberty to re-open the case in their Council; and if any such inquirer deem it best, which is exceedingly improbable, he may re-open the subject in church meeting. A saying of General Fairfax should not be forgotten either by the church or its officers—"I believe no man wishes with more earnestness than I do that all men of learning and knowledge were men of kindness and sweetness; and that such as can out-do others would out-love them too; especially while self be-whispers us that it stands us all in need to be forgiven as well as to forgive."

For this disciplinary work it may be well, in large communities, to adopt the practise current in some churches of appointing "Elders," or brethren chosen for their spiritual sympathy and tact and goodness, to act as a committee in assisting the pastor in visitation of the sick, keeping the church lists, reclaiming the wandering, restoring the erring, and reproofing the wrong-doer, and in shepherding the flock generally. There is much to be said for such a method. It secures the best men for this difficult and important work. Many men are apt at business and finance who are not adapted to visit a wayward youth, or restore one who has been overtaken in a fault. The work, moreover, is likely to be better done, since it forms a special vocation for chosen hands, and is not driven into a programme already over-crowded.

With fragmentary details kept out of church meeting, and disciplinary cases

well disposed of by a council of elders, the arrangements of the Business Council for church meeting ought to be luminous, safe, and efficient.

P.S.—The letter you gave me concerning my fourth paper, dear Mr. Editor, I have read and re-read, and whilst appreciating most warmly its spirit, and recognising its commendations with humility, I cannot avoid thinking that if my critic will accept my definition of “grumbling” as free and frank criticism, “which is not always pleasant,” he will see that we really mean the same thing, and that it is not necessary for me to reply to his points *seriatim*, as at first I had intended.

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## ECHOES OF THE ASSOCIATION.

NEARLY all of them are as sweet as they are far-resounding. There is very little complaint to chronicle; and if we had space could find room for much praise. Several friends have written letters concerning our assemblies, partly critical, and partly eulogistic; and since they say they are echoing the thoughts of many minds, we find room for their words. “A Junior” brings forward an evil oft decried by the seniors. He says he “was struck with the haste the business is gone through,” and animadvert upon the sad results of such hurry. No doubt “A Junior” has some reason to complain, though we think there was as little hurry at Derby as at any Association we have ever been at. The work on Thursday evening after tea was taken at express rate, and several carriages that ought to have been taken up couldn’t get hitched on, and so had to remain for another year. It would certainly have been better, instead of working till HALF-PAST TEN O’CLOCK, to have ceased at half-past eight, and taken a portion of Friday morning for the remainder of the business. This is in our judgment the only remedy, and we shall not do our work so well and so thoroughly as we ought until we consecrate Friday morning for Association business, and cease to give heed to any Chairman or Secretary, who says the programme is very short, and if you are ONLY QUICK, you can soon get it through. We do not want to be *quick*. We need to take our time. And since an eager and impetuous “Junior” endorses the verdict of “the grave and reverend” seniors, surely we shall forthwith rule out all hurry from our business sessions.

But “A Junior” suggests a different and a much more dangerous remedy. He would shorten the sermon. Would he, indeed? Could audacity further go? Why shouldn’t a man have an opportunity once in a twelve-month of showing that he can preach; and preach even for an hour and a half on a hot June day, in a full chapel, to an audience perspiring as if in a Turkish bath? “Limit the sermon to one hour,” says “A Junior.” We admit that would be a reasonable thing, and having had our turn, would like to authorise “A Junior” to buy a railway bell, and ring it with all his might and main as soon as the sixty minutes were up. But think of the gravity of the task! Garibaldi may turn the course of the Tiber; but who dare undertake to limit an Association Sermon “to one hour?” Even “A Junior” will not venture to make the profane suggestion over his own name.

But this is only a means to an end. It is further suggested that the Communion Service should follow the sermon, and all be over by 1.30; and then the afternoon, from three to five, be devoted to business. We record the suggestion, but it seems to us that we should then only be putting the “hurry” into the devotional services that we had taken out of the business sessions.

Other correspondents complain that the Lord’s Supper Service was much marred by the confusion and disturbance consequent upon the late arrival of communicants: and our brother S. C. Colman, of Peterborough, writes, “whilst the evil is fresh in the mind, in the hope that some steps will be taken at any future Association to get ample time for dinner or other engagements, and to assemble by the hour fixed for the Communion Service to begin.” Will Leicester kindly take heed and “make a note?”

One writer asserts that he failed to profit by the first half of the Wednesday afternoon service, from the cause referred to above; and then, with a pertinacity that looks like a degenerate conspiracy against the Wednesday morning sermon, asserts that “the only remedy is the shortening” of that important procedure. We shall have to buy a “bell.”

JOHN CLIFFORD.

## OUR POLITICAL CROW'S NEST.

**THE CLOUD IN THE EAST.**—The outlook Eastward is by no means clear. The news from the seat of war is contradictory as to what has actually occurred, and uncertain as to the issue; but quite sufficient to show that the horrors attending the state of intestine warfare are of an awful character and extent. Nor are we tranquillised by the attitude of our Government. We trust Lord Derby as much as we trust diplomatists generally, and that is not far; but the war-party is strong in the Government and in the country. We must not admit the false logic that *Christians* should fight for *Christians*. The sword is not a Christian weapon. The kingdom of heaven never has been, and never will be, permanently promoted by gunpowder. Still more urgent should we be in resisting the clamour for war based on the idea that England must support the Ottoman Empire. Let our voice be for righteousness, justice, freedom, and peace. Our chief danger is that of adopting a policy of short-sighted selfishness.

**THE EDUCATION BILL.**—The Amendment moved by Mr. Henry Richard was lost—as we expected it would be. Even our Liberal leaders failed us. How was it likely, therefore, that men bent on the maintenance of the Anglican denomination, and wresting all liberty and right from Nonconformists to the full extent of their power, should consider our case. In their judgment, our wrongs are all imaginary, and our sufferings all due to over-sensitiveness, or over-weening conceit, or an unjustifiable “jealousy,” or to all combined. Why all this fuss about religious liberty? We want to educate your children, and we are determined to do it! and even the Marquis of Hartington says, “Certainly it is better to sacrifice religious liberty than the education of your children.” That is the policy of the *liberal* party! To such “vile uses” do we come. But it will not rain Tories for ever; and the poor Nonconformist, robbed of his religious liberty, will be wanted again. We can bide our time. Justice is eternal. We are more sure of winning to-morrow than we are that we are losing to-day.

**PARLIAMENT AND INTEMPERANCE.**—The Archbishop of Canterbury has obtained a unanimous decision of the House of Lords for the appointment of a select committee to inquire into the prevalence of habits of intemperance, and into the manner in which those habits have been affected by recent legislation and other causes. Ten thousand clergy have petitioned the Episcopal bench on this grave

subject. Still they cry for light! Already two reports full of facts exist, one drawn up by the province of Canterbury in 1869, and the other by the province of York in 1874. Facts accumulate every day; but Parliament cannot make up its mind how to grapple with the tremendous evil. Well! inquiry is better than stagnation: but we confess that we are getting a little weary of resolutions, propositions, papers, and inquiries, and would like to see something *done*. Something was done last Wednesday (July 12th) when the second reading of the Sunday Closing Bill for IRELAND was carried. Mr. Gladstone sustained the measure, and the government supported it. Considering that this comes from a Parliament inspired by beer, we will endeavour to be grateful.

**PÈRE HYACINTHE ON ENGLISH LAW AND MORALITY.**—We rejoice exceedingly that the movement hitherto identified with the name, and embodied in the skill, zeal, and devotion of Mrs. Butler, has received the powerful support of the great French orator. Père Hyacinthe is a witness of great weight to the incalculable perils inseparable from dealing with vice as a necessity, and clothing it with a garb of national decency. He knows how it debauches the national conscience and saps the national strength; and therefore his words in St. James's Hall, luminous with truth and full of warning, ought to quicken the torpid moral enthusiasm of our countrymen, and inspire their zeal for the immediate and unconditional repeal of statutes which give state-regulation to vice in our military and naval stations, legalise impurity, degrade woman, and are fundamentally and incurably unjust. First of all he assures us that it is a sophism of the worst sort to argue that there are two moral laws, one for man and the other for woman; and next he shows that governments are bound by the same laws of justice and morality as individuals. Thus he goes at once to those abiding distinctions of right and wrong; and condemns both the verdict of “society,” which excuses the man for wrongs inflicted on the woman; and also the law, which stamps with its approbation the folly and iniquity of society. The strong threads of the evil parasite transplanted from the continent are seen fastening themselves on the tree of our English life. Père Hyacinthe, who has seen the growth of a nation stopped by it, warns us, in the name of justice and of God, of the danger we incur and the wrong we do, so long as we fail to strike a destructive blow.

## SCRAPS FROM THE EDITOR'S WASTE BASKET.

I. MR. EDITOR.—From a Moravian namesake of mine I have just received a sketch of the spiritual provision in an old and famous town on the south coast: will it suit you as one of the "Scraps?" Being a Particular Baptist myself (like Dr. Landels), my correspondent no doubt genially remembers the fact. W. B.

"Since I have been here, I have 'speered' about to sundry places of worship, and my wonder at the vitality of religion has certainly grown. That it should live at all in certain surroundings, and give any sign of life under the pressure of outward accessories that one would think must crush it to death, surely says something for it. I have been to a low church to hear popery denounced as the deadliest evil; to a high church to see it imitated as a servant girl imitates her mistress by caricaturing her bonnet and making a fool of herself. I have been to the *real thing* itself, and admire much there was to see and hear; but from one and all came away with an empty soul, and asking, 'Who will show us any good?' Then I found my way to an Independent chapel, and got, what I longed to get, an earnest, thoughtful sermon, full of liberal thinking, but leavened with the love of truth and the power of righteousness; and I came away feeling I could understand better what it is to thank God and take courage. And last night, under the guidance of my wife, I was *taken* to the Particular Baptist chapel to receive edification. A queer ugly place, partly filled with a queer lot of people, where they used a hymn book called the 'Saint's Melody;' in looking through which I came to the conclusion that the saints must be very unmelodious 'critturs,' and that if heaven possesses an 'Index Expurgatorius,' it will have no circulation there. I could not help trying to take the measure of some of these saints, as they sat before me, hard-handed, hard-headed, keen-looking men, who believed the world to be a waste howling wilderness on a Sunday, but on the other six days a decent place on the whole for doing a stroke of business. The minister was a quiet kindly-looking man, setting forth his views without hesitation; not giving you the idea of a presumptuous ignorant fellow, but making you stare at his marvellous acquaintanceship with God's purposes, past, present, and to come, the great design of which appeared to be the blessing of the elect and the leaving all others to their miserable fate because they were guilty of having been born. He looked at me, and told me I was a poor

wretched sinner, without any beauty in me; yea, 'a bottle in the smoke,' a nasty, dirty, dried-up, useless thing, into which, if any one attempted to pour the new wine of the kingdom, it would certainly burst. And yet, after all, the man's evident sincerity and devotedness to his Master prevented one taking offence. So I came away confirmed in the belief, 'There is a soul of goodness in things evil.'

II. NONCONFORMITY IN THE VILLAGES.—We are anxious to gather, as early as possible, reliable information on this deeply interesting subject, and specially with reference to the difficulties experienced by our churches in the work of maintaining their vigour and prosperity. Will some of our friends write to us during the month of August the best answers they can to such questions as these? *What are the chief difficulties with which you have to contend in your village church life? From whom or from what do those difficulties arise? What methods can you suggest as calculated to remove these difficulties?*

III. ERRATA IN JULY MAGAZINE.—An apology is due, and is hereby made, to some of our correspondents and readers, for two or three unfortunate errors in the second sheet of the July Magazine. That part of the "proof" that was corrected had to be attended to between the sentences uttered in a committee meeting; and some portion of the Church Register had to be returned to the printer without being revised, or else risk a delay in the issue.

IV. A NEW METHOD OF CHURCH WORK.—There is not so rich a supply of proofs of inventiveness in church work, that when they do occur we can pass them by with indifference; and therefore we call attention to a "feature" we have just heard of in the mining districts of Nottinghamshire. A friend invites a number of his fellow-members to a cheerful tea. Tea over, each guest contributes something toward the New Chapel Fund, and then follows a meeting for prayer, reading the Scriptures, and addresses. By this method money is raised in a pleasant way, and good fellowship is promoted. We are not surprised to hear that such meetings are both popular and successful.

V. GENERAL BAPTIST MAGAZINE.—The *Literary World* says, after eulogizing several articles, "the variety that Mr. Clifford contrives to crush into his periodical is wonderful. He certainly makes the most of his space."



# Reviews.

**THE EXODUS AND THE WANDERINGS IN THE WILDERNESS.** By Dr. Edersheim. *Religious Tract Society.*

NOT long since we had occasion to speak in warmly eulogistic terms of Dr. Edersheim's work on "The World before the Flood and the History of the Patriarchs." The above volume continues the series, and exhibits the same admirable qualities, viz., skill in supplying the results, without obtruding the show of learning; freshness of statement; force, clearness, and picturesqueness of style; evangelical sympathies and practical aims. Bible students and expositors will find this volume a safe counsellor, a luminous expounder, and an interesting companion.

**THE BAPTISM OF THE HOLY GHOST.** By Dr. Asa Mahan. *Stock.*

THIS is a new and cheap edition of a much-praised and highly valued book, and differs from its predecessor in having a new preface which summarises the teachings of the work, and insists on the necessity of obedience to Christ as the condition of receiving the baptism of the Holy Ghost. We trust that in this new form Dr. Mahan's vol. will have a largely extended circulation.

**ADVICE TO A YOUNG CHRISTIAN.** By John Stock, LL.D. *Tract Depository, Bolt Court, Fleet Street.*

THIS sixpenny book is a practical and devout counsellor for young Christians; dealing with the difficulties that beset their path in a direct and wise way, and inspiring both faith and hope in the Lord of the soul's new life.

**GOUT AND RHEUMATIC GOUT: a New Method of Cure.** By John Weston Foakes, M.D., London. *Simpkin, Marshall, & Co.*

THIS book, though very modest and unpretentious, is really a very valuable one, and embodies the results of long experience and careful study. Dr. Foakes has earned, and deservedly, the grateful thanks of all sufferers from these distressingly painful maladies who have been fortunate enough to avail themselves of his sound, rational, and efficacious treatment. Whilst prosecuting an extensive general practice, the author had frequent opportunities of observing, with disappointment, the serious inefficiency of remedies prescribed in accordance with the "orthodox" formulas—mercury, col-

chicum, and the like—and had so often witnessed their deleterious and depressing effects, that he courageously and wisely resolved to abandon them, and enter upon an entirely independent course. After much investigation and thought he adopted a mode of treatment which he conceived would be at once curative, eradicated, and harmless. And so it proved to be. With slight modifications he has continued to practise it with remarkable success; and the whole of his time has been, for several years, entirely and specially devoted to the treatment of this class of ailments. We have satisfaction in recommending Dr. Foakes's book as eminently worthy of careful perusal. It is clearly and forcibly written; is free from technicalities; and numerous interesting cases are cited illustrative of the efficacy of the new mode of treatment. In addition to these, we may add, that other cases have come to our knowledge which have been successfully treated by the author. The volume before us forms one of the "sixth edition," and the demand is such that we understand a seventh will shortly be issued. E. R.

**THE GOLDEN CITY.** By Eliza Kerr. *Nisbet & Co.*

A PLAINTIVE story of domestic sorrow and of Christian hope. A German family leaves the fatherland for New York in quest of wealth; but meets with sorrow, trouble, and death, and by death enters the "Golden City." The story is told with tenderness and sympathy.

**THE LITTLE GLEANERS. FLORAL TEXTS.** *Religious Tract Society.*

FORTY-EIGHT eight page books, with covers and pictures, are packed together in a neat and handy way for carrying to the scholars in the Sunday school, or for giving away along the road. The Floral Texts are fine specimens of beautiful and artistic workmanship, and will be sure to afford great pleasure to the young, and will also educate their taste.

**MISS IRVING'S BIBLE.** By Sarah Doudney. *Sunday School Union.*

A MOST interesting and instructive tale. Mrs. Doudney's skill increases with her work, and in this story she has given us one of her best. It deserves to find a large circle of readers; and wherever it goes it will suggest pleasant thoughts, and instil good principles.

THE TEMPLE. By George Herbert.  
*Stock.*

THIS is a fac-simile edition of the first edition of Herbert's famous "Temple," and in type, paper, and binding, virtually makes us the contemporaries of the pious and political Vicar of Bemerton. In addition to the intrinsic value of Herbert's songs, and to their reproduction in their original setting, there is a brief but interesting preface by Mr. Grosart fixing the date at which the M.S. of "The Temple" was delivered by the dying poet to Edmund Duncan, and stating the formative influence of the poem on the inner life of Henry Vaughan and William Cowper. Bibliophiles will rejoice in Mr. Stock's labours to supply fac-similes of the first editions of the kingliest books of English literature.

DAVID SAUNDERS, THE SHEPHERD OF SALISBURY PLAIN, AND OTHER TRUE STORIES OF COTTAGE PIETY. *Religious Tract Society.*

MAKES one of the best presents for the cottage-home we have met with. The type is large, and will suit feeble sight; the binding good, and will resist the pressure of young and mischievous hands; and the stories are such that they will interest and profit all. This is not "the Christian classic" itself that issued from the pen of Hannah Moore; but a new setting of it, giving the real instead of the assumed names, and associating with it other stories of hardly inferior quality. It is only sixteen-pence, and will be a real help to village Christian workers.

A MEMOIR OF MADAME FELLER. By Dr. Cramp. *Stock.*

"NOTHING is more attractive to me than Christian biography," said an agent the other day. "I can't work myself now, but I do find true joy in reading what others have done, and how the Lord has blessed them." Madame Feller's bio-

graphy is that of an eminent Christian worker who gave her life to the missionary enterprise in Lower Canada, and being always brave and hopeful, believing and zealous, she found in the sacrifice an exceeding great reward. Workers will find strength, suggestion, and stimulus, and those who are resting from their work will meet with no little solace in the study of these annals of a noble woman's life.

PEOPLE'S PRIMER OF CHURCH PRINCIPLES. By Rev. A. King.

Is a convenient summary of the principles of a church of the congregational order, and has some most useful notes on Christian ambiguities and modern ritualism. Exactly fitted to put into the hands of young and enquiring Christians.

TRUE TALES ABOUT INDIA. By S. J. Ballard. *Religious Tract Society.*

As Englishmen we shall have to know more about India than we do, about its native princes and British rulers; its condition and its necessities, political as well as religious, social and economical as well as moral and ecclesiastical. These "true tales" will form a valuable introduction to the study of India, for young and old alike; for they are well-selected, well-arranged, well-illustrated, and well-told. It is enriched with a map of India, and is nicely got up. Sunday school librarians should get it at once.

A NEW ACCOUNT OF THE PANTOMINES, (*Stock*) is written by an undergraduate of the London University, and dedicated to the Christian and moral world of London, and unquestionably deserves immediate attention from all interested in the morals of the young. Let parents beware! Pantomines are popularized at our two great Palaces, "the Alexandra" and "the Crystal," and according to this reporter they are most demoralizing in their influence. The pamphlet costs sixpence.

Is it so?—The *Church Times*, referring to the discussion on the Education Bill, says, "It was made a great point that where 'wealthy men had been nominated for high civic office, their names had been scratched out as Methodists'—as if (it continues) in boroughs where there is a dissenting majority in the Town Council, any churchman is ever permitted to fill any office whatever;" and in reply to the charge that owners of large farms had refused to let them to any but churchmen, the scrupulous Editor says, "In Nonconformist newspapers you may read column after column of advertisements ending with, 'Must be a Strict Baptist,' or some such notification." We know a little about the boroughs of England, and something of Nonconformist newspapers, and we dare venture to say that the statement of the *Church Times* has no other relation to the truth than that of its exact opposite.

# Church Register.

\*\*\* Information for the Register should be posted on or before the 15th of the month, to 51, PORCHESTER ROAD, WESTBOURNE PARK, W., or it is likely not to appear.

## GENERAL BAPTIST BUILDING FUND.

In order to increase this important fund J. Roper, Esq., Southfields, Leicester, will give a lecture on "Rome" gratis, to any of our churches on condition that a collection is made for the G. B. B. F. In making arrangements for the winter let our friends think of this.

## MIDLAND HOME MISSION.

THE Secretary begs to acknowledge the following sums received since the audit for the Midland Home Mission, now incorporated with the GENERAL BAPTIST HOME MISSIONS—

Loughborough, Baxter Gate—	£	s.	d.
Rev. E. Stevenson .. .. .	1	0	0
Mr. Jelley .. .. .	1	0	0
Nottingham, Mansfield Road—			
Subscriptions .. .. .	2	18	0
Measham and Netherseal—			
Subscriptions .. .. .	0	5	0

## LEICESTER & LEICESTERSHIRE LOCAL PREACHERS' ASSOCIATION.

THE Eighth Annual Conference was held at Earl Shilton, under the presidency of Mr. George Payne. The secretary, Mr. G. Loyley, read the report, which stated that five new members had joined during the past year, making a total of thirty-three. Mr. W. Herring read a most excellent paper on "The Evangelization of Villages," to an attentive and appreciative audience, and was requested to forward it to the *Magazine* for publication. A brief discussion upon the paper ensued. At six o'clock an open-air meeting was conducted by Mr. J. Mee, addresses being delivered by Messrs. W. Hutchins and A. Lythall. The evening meeting commenced about 6.30. Mr. S. Curtis gave an address on "The usefulness of lay preachers contrasted with the preaching of the Established Church." Mr. W. Ashby followed on "Encouragements to Christian Usefulness." The annual poem was given by Mr. G. Burdon, prefaced by remarks on "The Influence of Poetry on the Human Mind." Mr. E. Smith followed on "Dedication," and Mr. G. Loyley on "The Labours of Self-taught Preachers." Votes of condolence were passed to brethren W. Jelley and T. Moore in their affliction. It was one of the most instructive and successful gatherings we have held.

## CHURCHES.

LONDON, *Commercial Road*.—On Tuesday, June 27, the pastor, on behalf of many friends, presented to the senior deacon, Mr. Quiney, a purse containing £20, as an expression of esteem. Mr. Quiney has been a member of the same church for forty-seven years, and deacon for twenty-two years. Though far advanced in life he is still a model of activity to far younger men.

NEW IRON CHAPEL AT EAST END, FINCHLEY.—An effort is now being made to start a General Baptist church in this important locality, which has a population of 3,000 souls, and no Baptist church or chapel within a distance of nearly two miles. The provision made for worshippers by the nonconformists of the neighbourhood does not reach 800. The foundations are laid, and the building will be opened early in September. It will cost about £250, and seat about 200 inclusive of class-rooms. Our brother Batey, formerly of Burnley and Sheffield, who is resident close to the spot chosen for the building, has inaugurated this effort, and will be able to devote a large amount of time and attention to this new enterprise. Subscriptions, which are urgently needed, will be received by Rev. J. Batey, East End, Finchley, and Mr. Horace Beeney, 270, Upper Street, Islington, and by the Editor of this Magazine.

## SCHOOLS.

ASHBY-DE-LA-ZOUCH.—Rev. W. Evans preached, June 25. Collections, £33.

BARLESTONE.—June 25. Preacher, Rev. W. J. Staynes. Collections, £13.

BAGWORTH.—July 9. Preacher, Rev. C. T. Johnson. Collections, £19 7s. 6d.

FLECKNEY.—July 9, sermons by Mr. T. R. Warner, of Leicester. Collection the largest ever made.

ISLEHAM.—June 16, Mr. F. Munns preached. Collection, £7.

KIRKBY FOLLY.—July 16, preacher, J. Clifford. Collection, £36.

KIRTON LINDSEY.—July 9, 10, three sermons were preached by the Rev. A. E. Harbourn. Attendance good. Proceeds in advance of former years. Our school is flourishing.

LEICESTER, *Dover Street*.—May 28. Preachers, J. Clifford and I. M. Wright. Collection, £50.

MILFORD, *Derbghshire*.—June 18, three sermons were preached by Mr. W. J. Avery, to large congregations. Collections, £14.

SAWLEY.—June 18, Rev. G. Needham preached. Collections, £19 10s.

TODMORDEN.—June 24. Preacher, J. Clifford. Collection, £68.

WINDLEY.—June 18, two sermons were preached by Mr. J. Cocker, of London. Nearly two hundred sat down to tea next day, afterwards a public meeting was held, Mr. H. A. Blount in the chair. Addresses were delivered by Messrs. Cocker, Swan, Cooper, Slack, and Abell.

#### MINISTERIAL.

BURNS, REV. DAWSON, M.A., has been unanimously appointed to the pastorate of Church Street, Edgware Road, London, in succession to his late father, the Rev. Dr. Burns.

COALVILLE.—We celebrated the fourth anniversary of the present pastorate (C. T. Johnson's) July 11. A goodly company gathered for tea. The meeting after tea was addressed by brethren J. Walker, W. Glover, J. Porter, J. Berrisford, and W. Goacher. Two hundred and thirty-six have been added to the church during the four years, upwards of two hundred being baptized. W. Goacher, who has been labouring some time as an evangelist, but is now leaving for the Pastors' College, was presented with a purse of £10. It was a very delightful meeting.

PAYNE, REV. W. H., of Bugbrook, Northamptonshire, has accepted a call to the church at Lyndhurst, Hants.

STOVELL, REV. C., has resigned the pastorate of the church in Mint Lane, Lincoln.

SKINGLE, REV. SAMUEL, has been presented with a purse of sovereigns on leaving Irvine, Ayrshire, N. B., Provost Paterson in the chair, and speeches warmly appreciative of Mr. Skingle as a Christian, a preacher, and pastor, were delivered by ministers of the town and others.

#### BAPTISMS.

BARLESTONE.—One, by J. H. Houseman.

BARTON.—Six, by J. H. Houseman.

BOSTON.—Four, by J. Jolly.

CLAYTON.—Three, by J. Brown.

DERBY, *Agard Street*.—One, by H. A. Blount.

DERBY, *Osmaston Road*.—Two, by G. Hill.

DEWSBURY.—Four, by N. H. Shaw.

ISLEHAM.—Four, by W. E. Davies.

KIRTON LINDSEY.—Ten, by J. Young.

LEICESTER, *Carley Street*.—Three, by J. C. Forth.

LEICESTER, *Dover Street*.—Three, by W. Evans.

LEICESTER, *Friar Lane*.—Four, by J. C. Forth, for the pastor.

LOUTH, *Northgate*.—Two, by I. Watta.

TODMORDEN.—Seven, by W. E. Bottrill. The candidates knelt in the water and were immersed by bending forward. Opinion seemed unanimous as to the naturalness, quietness, and neatness of this mode in contrast to that of throwing the candidate backward.

UPPER BROUGHTON.—Three, by T. E. Everrett.

#### MARRIAGES.

BENNETT—BOULTON.—July 18, at the Baptist chapel, Stoke-on-Trent, by Rev. W. March, assisted by Rev. George Hill, of Derby, Thomas Hazard Bennett, of Derby, to Harriet Emma, only daughter of Mr. William Boulton, of Stoke.

PURSE—STEVENSON.—June 6, at the Trinity Congregational chapel, Peterborough, by the Rev. T. Barrass, Alfred D. Purse, chemist, Sunderland, to Sarah Ellen, eldest surviving daughter of the late John Stevenson, farmer, Wymeswold, Leicestershire.

#### OBITUARIES.

BAILEY, MRS. ELIZABETH, died, at Ibstock, Feb. 14, 1876, aged 64. She suffered for a long time before her death from a lingering and painful illness, which, however, she was enabled to bear with humble submission to her heavenly Father's will, and sustained and cheered by the hope of eternal life. In her last hours her faith remained unshaken, and she gave clear testimony of her readiness "to depart and be with Christ." She became a member in early life of the church at Barton, and afterwards united with the Ibstock branch of the Hugglescote church. She was a very regular attendant upon the means of grace previous to her last illness; was very earnest and zealous in the prosecution of Christian work, and showed great interest in all local efforts connected with the maintenance and extension of the cause of God. She will be long and affectionately remembered by her relatives and friends. Her funeral sermon was preached by the pastor of the church from Romans xiii. 12, to a large congregation.

CASE, MRS. ANN, widow of the late Robert Case, died July 15, at her residence, 26, East Street, Leicester, aged 71 years. Friends and relatives have lost in her departure a warm and sincere friend, missions an ardent supporter, and the church of Christ a true, sincere, and loving worker.

THE  
MISSIONARY OBSERVER.

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AUGUST, 1876.

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DEATH OF MR. W. E. BROOKS.

WITH much regret we have to inform our readers of the death, after a few hours illness, of Mr. Brooks, jun., the beloved and only son of Mr. and Mrs. Brooks, of Cuttack. The sad event occurred on the 8th of June, at Marsaghai, forty miles from Cuttack, from cholera. It appears that he was seized on the afternoon of the 7th, and that some hours later the cholera symptoms appeared to subside. A messenger met Mr. Brooks and Mr. Poole, his son-in-law, who were hastening to the spot in the mission boat, the *Herald*, telling them not to be anxious; but this only made them the more anxious—and not without reason. For although it had been hoped that the sufferer was out of danger, or nearly so, a relapse very soon set in, and on Thursday night he died. Not only were his friends denied the melancholy satisfaction of ministering to, or even seeing him in his last hours, but, to add to their distress, not a piece of wood could be found in the whole district with which to make a coffin. All that could be done was to bury him in his clothes with his mattress stitched around him. It is a comfort to know that medical attendance was not lacking, and that he did not sink through neglect or want of proper attention. There were also three Europeans at Marsaghai at the time who did all that under the circumstances was possible; one of the three was the chaplain of Cuttack, an evangelical clergyman, and by this gentleman he was buried. Our young friend had not made a public profession of discipleship to Christ, but those who knew him best believed him to be a sincere christian. It matters little where the frail body moulders to dust so long, as in the case of him who used familiarly to be called by his friends in this country *Willie* Brooks, there is the sure and certain hope of a resurrection to eternal life. The Committee of the Foreign Mission, at their meeting at Derby on the 18th ult., passed a resolution of tender sympathy with the bereaved and stricken family circle, and appointed the Rev. I Stubbins to write a letter of condolence on their behalf. We doubt not that much sympathy will be felt for our esteemed friends by all who read these lines, and many prayers offered that divine support and consolation may be abundantly vouchsafed to them.

## THE MISSIONARY MEETING.

THE Meeting at Derby on June 21st was one of the largest and most enthusiastic ever held in the history of the Society. We have pleasure in giving to our readers the substance of the addresses delivered on that occasion.

In the absence of the Secretary, through illness, his eldest son, the Rev. E. C. Pike, B.A., of Birmingham, read the Abstract of the Annual Report, which has already appeared in our pages, and therefore needs no further remark from us now.

The chair was taken by the Rev. J. BUCKLEY, D.D. He expressed his thankfulness that there are so many manifestations of progress. There was a time when we had no missionaries; and now we can count hundreds of souls brought to God. I want to impress upon the meeting the urgent need for more missionaries. In Orissa there are seven millions of people, a large proportion of whom have no missionary among them. In allowing these poor heathen to live in ignorance of the Word of God, are we doing what God requires of us? I want every one present, in the sight of God, to prayerfully consider that question. I have great faith in the power of prayer, and I am glad to say that it has been decided to set aside the second Sabbath in October as a day to be devoted to prayer that the right men and women may be sent forth.

The Rev. H. WOOD, missionary designate, next delivered a brief address. He said the interest in the Mission is stronger now than ever it has been in the past. We ought to thank God that the hearts of His people have been so deeply touched that they put their hands in their pockets and give of their substance to that noble work. We should spend the money on the field which needs it so much, and which yields such very good results. There is a readiness among the natives to receive the Word which is really astonishing, and thus the labourers' efforts are sure to be blessed with an abundance of fruit. I believe there are others like myself, who, seeing the need, if they were asked and pressed as I was, would go out and engage in this glorious work. I have spoken to several of my fellow-students, and this opinion is strengthened.

The Rev. JOHN CLIFFORD, M.A., LL.B., commenced by describing

### MISSIONS AS THE ESSENCE OF CHRISTIANITY.

In these days of wide-spread doubt and loose conviction it may be of some use, and certainly is of importance, to remember that nothing carries us nearer the beating heart of the glorious gospel of the blessed God than the missionary enterprise. For Missions to save men are of the very substance and essence of christianity, just as the liberty of the subject is the essence of the Great Charter, and the Great Charter itself is the core of the British Constitution. The Founder of christianity is Himself God's first and chief missionary, and bears the designation of the One sent of the Father, as well as the Redeemer of the world, the Apostle as well as the High Priest of our profession, the Messenger of the everlasting covenant as well as the Friend of publicans and sinners. "We know and believe that the Father sent the Son to be the Saviour of the world." Moreover, the one and only text-book of christianity—the New Testament—is a missionary report, rich in biographic details of the work of the first missionaries, statistics of their successes, stories of their difficulties and triumphs, and letters of rebuke and consolation, warning and direction, and glittering with brilliant foregleams of the final victory of the gospel. One section of that report, as you know, opens with the declaration that it is specially prepared to continue the account of the work of Jesus, of the ascended Jesus; but it has no definite finish, no formal conclusion. Luke's work breaks off abruptly, as if expecting that other pens would take up the fascinating story and continue it from age to age. And not only so, but the history of pure, genuine, and unsophisticated christianity is the history of Missions. The christianity of the New Testament, the christianity that has dealt with souls rather than schools, with suffering and sin-worn men rather than with proud and cassocked priests, with wars against sin instead of the conflicts of ecclesiastics—a history, I may say, that has yet to be written—is from first to last a history of Missions, and a luminous exposition of their spirit and purpose, power and results. So that christianity as a missionary spirit and enterprise is

a great, comprehensive, and world-embracing fact, and forms so integral a part of the past life of men, that it is easier to get rid of a man's brains and retain his manhood than to get rid of Missions and retain any true story of christianity. For as the body without the spirit is dead, so christianity without Missions of salvation is dead also.

## AN IRRESISTIBLE ARGUMENT.

Now, the case being so, I want to show that the experience the world has had of christianity forms a piece of logic of irresistible cogency, an argument compact, four-square, fixed deep and for ever in the solid fastnesses of fact, in favour of the success of our present endeavour to save the world by the gospel of Christ; that, indeed, as Christ in the conscience is the stronghold of Missions, so Christ in the experience of men of like passions and hopes, faiths and fears with ourselves, all through the ages, is an unimpeachable voucher for the triumph of the missionary enterprise; a witness that cannot be denied that the movement is a living, saving, and conquering one, and destined to end in nothing short of the universal establishment of the kingdom of God on the earth. Wherefore we are not mere experimenters, handling our tools with quivering dread, all unaware whether we shall discover the metal that turns everything to gold, or whether we and all our apparatus will be suddenly blown to irrecoverable atoms; but we are as men who use a machine and work by a power whose rich products are about us speaking for themselves and guaranteeing the finest issues from our toil.

Not that we really need any such voucher. Even if we were the first missionaries of the cross, and had not heard a single convert testify to the power and grace of Christ, yet we should find ample warrant for our devoted obedience in the simple words, "Go into all the world and preach the gospel to every creature." A regiment of soldiers once received orders to plant some heavy artillery on the top of a steep hill. They toiled at their task till they arrived at the base of the commanding position, and then, looking at the beetling heights, declared they could advance no farther. No sooner did the officer in charge hear this confession of incapacity than he cried, "It must be done; I have the orders in my pocket!" With such a Leader and such a command as we have we should not fear if we were the very first, nay we would exult in the privilege of showing our loyalty to Him by unhesitating and unsuspecting obedience. But, as a matter of fact, we are not the first. We have the advantage of a long list of forerunners in the race, and we have a right to use it. Even St. Paul seems to write with enthusiasm kindled to white heat as he recollects the victories of the gospel, and declares that he is not ashamed of it, because it is—not, it may be—but is the power of God unto salvation to every one that believeth. The past inspires us. We naturally sympathise with Correggio as, looking at a picture of one of the great masters, he exclaims, "And I too will be a painter;" and with a purer purpose we walk in the steps of the first Napoleon as he feeds the fires of his ambition and lust of power by the study of the life of Alexander the Great.

But the past has argument as well as inspiration. Good as it is to be inspired, it is not less to be thoroughly assured. Aspiration is power, but it is largely aided by intelligent and well-reasoned convictions. And I maintain that we may have, if we will, a full assurance of faith in the success of Missions, an assurance that we are not fighting a losing game, not toiling in a fruitless cause. All the conditions of certainty are with us, as much so as with the man of science who demonstrates the laws of motion, the chemist who shows that water is made up of oxygen and hydrogen by a current of electricity, or the geologist who predicts the future of our planet from what he discovers of its changeful and chequered past in the strata of which the crust of the globe is composed. Ask, for example, the scientific man how he attains reliable knowledge of the constituent parts of the atmosphere we breathe, and he will answer in one of two ways. Either he will merely report the result of analyses conducted by Fownes, or Williamson, or other chemists; or else he will take you into his laboratory and conduct an experiment before your eyes on a quantity of imprisoned air. In the first case he repeats the testimony of others, in the second he performs an experiment; but to both he adds the requirement that you shall infer and believe that all the atmosphere is like that portion which has been examined. Here, then, we have

testimony, experiment, and what is called in the language of science necessary inference or intuition. Go, again, to the geologist; he picks up a fragment from the Derbyshire hills, tells you how it was formed, shows that the same forces are at work now as then, and adds, "As it was in the beginning, is now, and shall be" for a space sufficiently long to deliver untold generations from all reasonable anxiety. So they get at certainty, and I hold that we have precisely similar guarantees for the final success of the missionary enterprise. We lack no means of obtaining a conviction open to the students of nature. The missionary movement and the scientific rest on the same foundation. First, we have facts, historical facts, on evidences as conclusive as any that prove the way in which this earth was built up; then we have experiments actually now going on under all imaginable conditions; and lastly, we have truths which are to us necessary truths, intuitions.

History attests that the missionary experiment has been conducted under every possible variety of condition; that the test could not have been made more crucial and complete. Emerson says, in his latest book, "The name of Jesus is not so much written as ploughed into the history of this world," and I will add it is ploughed into all kinds of soil, into the hardest and most unyielding granite of Roman society, as well as into the fresh and soft loam of Lystra and Iconium; into the compressed, compact, and scarcely penetrable rocks of Hindostan, as well as into the blown sands, or newly-recovered alluvium of Madagascar and the isles of the sea. Men sometimes speak of christianity as though it might perchance enrich the rude barbarian and the uncultured negro, but could not aid the masters of the wide areas of material knowledge, and the owners of limitless material wealth. But what are the facts? To whom did the messengers of the Cross elect to go in those first days? Only rarely to peoples possessed of a civilization inferior to their own. Paul could not tell the Romans anything about road-making and temple-building, the science of war, or the principles of jurisprudence. It was no worldly philosophy he carried to Mar's Hill; for even he might have graduated in the schools of Plato and Aristotle with advantage. The missionaries of Christianity were not the peers of Roman senators and Greek orators, but the children of a civilization greatly beneath that of Rome and Athens in everything excepting its religious elements; and yet they went to and planted on the topmost heights of the civilization of their time the standard of the cross. The conquering Christ marches through those early ages leading as proofs of His power idolatrous Ephesus, voluptuous Corinth, philosophical Athens, and imperial Rome. He reigns in the very centres of the world's pride and power, and, as Renan says, "creates a paradise out of the very hell of Rome," and razes to its foundations "the school of immorality and cruelty built by the Cæsars of the Eternal City." Moreover, the brilliant victories of Christ Jesus over rude Goths and Franks, Saxons and Germans, prove that the gospel can root up the hoariest idolatries and baptize barbarian tribes with the spirit of a new Christian civilization; whilst the manifold missionary experiments actually now being conducted in India and Rome, and a hundred other spots, together with those spiritual intuitions of the reality of Christ's help and the truth of His teaching, which are the property of every believer in Him, show that we have the most solid and broad basis of fact, experiment, and intuition, on which to rest our convictions of the ultimate triumph of the great missionary cause.

#### THE CONQUERING MESSAGE.

Three things are clear to us. We know that we are telling the saving and conquering message, that we are working by the conquering method, and impelled by the conquering enthusiasm. We preach Christ and Him crucified, Christ and Him exalted, a Prince and a Saviour, to give repentance to India and the remission of sins. We are not going with a book merely, though the Bible is the foremost literature of all ages. The Hindoos have sacred books and have preserved them for centuries. We do not go to preach abstract truths. The Hindoos outrival us in subtlety of metaphysics and power of abstraction. We are not going to imitate the Society for the Propagation of the Gospel, and preach baptismal regeneration to a people which has believed



for ages in the power of the river Ganges to take away sin. We go to preach Christ, a personal Friend, a living, loving Helper and Saviour of man; able to forgive sins, and to secure everlasting righteousness. The Jesuit Mission in South India was so accommodating to all religions that the Pope is said to have been puzzled to say whether the Jesuit Fathers had converted the Hindoos or the Hindoos had converted them. We have no such puzzle with Dr. Buckley. We know where he is. We know the gospel our missionaries preach to be the right and conquering message for India and the world. Judging man according to the spiritual necessities of his nature we are sure this is the only message he can abidingly accept. Treating him, not simply as a keen intellectual thinker, eager to frame a definition of the Divine, and reduce his notions of the Godhead to the cramping boundaries of a four-page catechism—not as a clever and ingenious artist flinging the pictures of his fancy on the canvas, and creating things of perennial beauty and joy—not as a cleverly constructed money-making machine, but as a man with a fevered restlessness born of sin, and an irrepressible aspiration for righteousness and goodness born of the God that is in him; taking him thus, I declare that no message can soothe him but Christ's, no medicine heal but the great Physician's, no good satisfy but that which makes him a partaker of the divine nature, and enables him to escape the corruptions of the world through lust.

“ ALABAMA ! ”

I have read in classic literature of men pursued by the avenging furies; and in American story of certain Indians who, driven out of their hunting grounds by the pursuing flames, ran on and on until, half dead, they came to a noble river, and swiftly fording it sat round their chief as he struck his tent pole into the ground and threw himself on the cool turf crying, “Alabama! Alabama! here we may rest.” But no, before sleep had refreshed their weary bodies their new home was claimed by hostile tribes. Earth has no resting-place for souls. Every where men cry for rest. “We are weary, we are weary, give us rest,” comes, not only from the dwellers in the heart of Africa, as Livingstone tells us, but from all the ages. And as our Lord looks upon us in our wanderings and says “Will ye also go away?” we gaze into His face and with eager confidence respond, “Lord, to whom shall we go? Thou alone hast the words of eternal life.” For rest and for righteousness, for pardon and for power, for consolation and moral direction, for joy and personal efficiency, we preach Christ Jesus; man's all-sufficient Saviour and Lord. This only is the right and, therefore, the conquering message. In all ages it has been victorious, and shall never, never fail. “All flesh is as grass, and all the goodness thereof as the flower of the field. The grass withereth, and the flower thereof fadeth away, but the word of the Lord endureth for ever, and this is the word which, by the Gospel, is preached unto you.” It is related of Martin Luther that, having dismissed his students to their homes, some of them wished to show him a mark of respect, and by-and-bye when the professor emerged from the gate they took off their caps and flung them into the air shouting, “Luther for ever! Luther for ever!” “No, no,” said the aged reformer, “let us rather shout, ‘Christ for ever! Christ for ever!’” This, brethren, is our conquering shout. In Orissa, where superstition and idolatry are destroying the peace and power of the people, our cry is, ‘Christ for ever!’ and in Rome where the simple beauty and matchless grace of the Saviour have been so wofully obscured by the company of the priests, we go to proclaim, “Christ for ever!” for we are not ashamed of the Gospel of Christ, for it, and it only, is the power of God unto salvation.

THE CONQUERING METHOD.

But it is not enough to have the right message; we need also the right method, the method that has conquered from the beginning; and we have it. Jesus Christ wrote no books. We have not a line of His composing. He made MEN, filled them with His spirit, and trained them in His service, and trusted the founding of His kingdom to them. He placed no confidence in books. How should He? The Jews rejected Him because of their idolatry of a book. Therefore in the few words He has given us concerning His church, we read

that He said to Peter—after the memorable confession had been uttered, "Thou art the Christ, the Son of the living God,"—"Thou art Peter, and on this rock I will build My Church," not on the confession only, not on the man only; but on the confession in the man, and as part of him, living in him, and making him what he afterwards became—the solid and substantial centre of a great missionary and reforming movement. All the great epochs of revived life and extended power in the history of the church have been introduced by men of signal goodness, of massive power, of unusual faith in the Lord Jesus Christ. They begin and centre in men, not in books; not in organizations, but in men—Peter, Paul, Luther, Savonarola, Carey, and a host of others of like precious excellence. When Dr. Judson went amongst the poor and benighted Karens and passed through their villages and jungles, he was called by the natives "Jesus Christ's man!" That is it. Nothing can resist that power. Success is inevitable where the strength of the missionary movement is in the unexceptionable goodness, tenderness, heroism, self-sacrifice, and Christ-likeness of its men. Learning and scholarship are useful and necessary; splendid gifts can find no more befitting altar; but the spring and fountain-head of power will always be the exalted purity, thorough rectitude, powerful sympathies, and self-denying love of Christian men and women. The gospel itself is an incarnation. God was in the man Christ Jesus. As by man came sin, so by man comes salvation. This is the method that conquers. Rome wants full-grown men—Christian men of high stature. It has had priests, and is sick of them. Give the Italians christian manhood, the gospel of Jesus embodied faithfully and lovingly, and we are not more sure of the approach of summer than of the decay of Popery and the salvation of Rome and Italy. India has cleverness, acuteness, philosophy, and art; her suffering children need incarnate love, energetic righteousness, yearning compassion, speaking in human tones and with a divine tenderness. Not more surely is a christian the highest style of man, than the highest style of manhood is the perfectest machinery for the saving of mankind. A Woolwich steam-hammer is not better adapted for making iron-plated ships than Christ in men as a living experience, and at work in the rescue of the perishing, is fitted for the regeneration of the world.

#### THE CONQUERING ENTHUSIASM.

The last requisite is to keep your christian man always fresh, earnest, eager, real, enthusiastic, and hopeful; to sustain him at high-pressure in spite of defeat; to give him the power of content, and the victory of joy in his work though, instead of obtaining the common rewards of labour, he suffer the heaped-up scorns and bitter hates of men. Emerson says, "Every great and commanding movement in the annals of the world is the triumph of some enthusiasm;" and I add, without fear of denial, no triumphs of enthusiasm surpass those of the servants of Christ. See the Apostle Paul "constrained by the love of Christ Jesus!" Look at his self-abandonment, his enormous industry, his effusive delight in his work, his grand daring. Standing in the presence of his foes as in a den of lions, he exclaims, "What shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Why we are killed already, and outright! We are dead now, as far as any of these can make us so. We are killed all the day long for Thy sake, we are accounted as sheep for the slaughter; nay, in all these things we are more than conquerors through Him that hath loved us." Matthew Arnold bids us beware of the Time-Spirit and dread its weakening and destroying influences. We are the children of eternity, and are moved by a love that embraces all the ages and covers all the spheres. This enthusiasm is the offspring of the Father of Eternity, and it works in and through all the manifestations of the Time-Spirit, casting out whatever is alien to it, and subordinating to itself whatever is after its kind. Wherefore we conclude that with Christ in the conscience the stronghold of Missions, Christ in human experience the unimpeachable voucher for the success of Missions, Christ in the heart as the sublime, inspiring, and all-sustaining enthusiasm for Missions, we may not only be steadfast and immovable, but glad, joyous, and triumphant in our work, as men no less sure of the final issues of things than if they already beheld and enjoyed them. David Hume is reported to have said,

"Fifty years hence, where will your Christianity be?" Well, where is it? Contrast the dominion of Jesus at this hour, and in the days when the great sceptic spoke. Note our Lord's conquest since that taunt was flung at His chariot! Where has He not gone? Into what province has He not penetrated? What evils has He not attacked? Assuredly our survey of the past warrants the largest hopefulness and the strongest faith. Now, "Fifty years hence," we may ask, "where will christianity not be?" Let us be of good heart, assured, not only by the word of our exalted King, but by the triumphs He has already secured, that His reign shall endure as long as the sun, and that all generations shall call Him blessed.

The Rev. GILES HESTER, of Sheffield, said:—It must be admitted that we do wisely and well on the occasion of our annual gathering to devote a portion of our time to a fresh consideration of the great subject of Christian Missions. It is the dictate of christian prudence that at seasons of this kind we should take a prayerful and thoughtful survey of every aspect of this important question. The subject of Christian Missions is great and momentous in its design, vast and magnificent in the range of its influence. It is well for us occasionally to make a thoughtful pause, and consider what those principles are on which the missionary cause rests, the fields of labour which have been already entered on and are now occupied, the motives animating and actuating those interested in the work, and the grandeur of the issues flowing from the labours of those who have consecrated their lives in this noble enterprise.

New fields of missionary labour are now presenting themselves. In past times our attention has been drawn chiefly to the cities and plains of India; the densely populated regions of China; the vast and wild districts of Africa, and those islands of the sea—rich indeed in the abundance of vegetable life and floral beauty, but at the same time so full of savage violence and the filthy abominations of idolatry. Our attention at the present time is invited to fields nearer home. Europe now is becoming a grand mission-field for the Baptist denomination. Germany is being won for Christ by a devoted band of missionaries with our brethren Oncken and Lehmann at their head. Full Gospel light is breaking in on many minds in the vast Empire of Russia. Bohemia, we are told, is open to the proclamation of the doctrines and the observances of the ordinances of the Gospel. But there is one country which to me exceeds all these in interest and importance. I allude to Italy. The planting of Baptist churches in Italy is, in my judgment, one of the most striking and significant signs of the times in which we live.

Glancing, then, at these fields which have been thrown open in the wonderful Providence of God, what instrument must be used for their moral and spiritual cultivation? There is only one that can meet all the wants of the case, and that is the Gospel. We must conquer Rome with Paul's Epistle to the Romans. This Epistle is a full and complete expansion of the grand and glorious doctrines of the blessed Gospel. It is in itself a body of divinity. Think for a moment of its contents. You have the deep and dreadful depravity of man; the weakness and failure of the law as a principle of regeneration and restoration; the adequate and all-sufficient atonement of the Lord Jesus Christ; pardon, justification, and peace resulting from the exercise of faith in the great propitiation set forth in the Gospel; the sanctification of the soul through the in-dwelling of the Holy Spirit; practical holiness fulfilling all the duties springing out of the manifold relations of life—these are some of the elements of teaching which enter into that marvellous Epistle addressed by Paul to the Church at Rome. The instrument which did the work in olden times must do it again. We want no new Gospel. The Gospel of the apostles is still the power of God—the Gospel which Peter preached in Jerusalem, and Philip preached in Samaria, and Barnabas preached at Antioch, and Paul preached at Athens and Corinth; the Gospel which wrought the Reformation in later days when Martin Luther preached in Wittenberg, and John Knox in Edinburgh, and Hugh Latimer in London. This Gospel, preached in tenderness, faithfulness, and love, is still the only instrument that can pierce and rouse the conscience of man and lift the soul to God. We are here to avow our firm and unshaken confidence in the fulness, the adequacy, and the never-failing resources of the glorious Gospel of the blessed God.

As a section of the Church of Christ we are called to use this instrument of mercy and love in two fields of special interest and importance. Italy and India are the fields chosen for us in the counsels and providence of God. The opening of Italy to the preaching of the Gospel has given a new and powerful stimulus to the faith and

zeal of christians in this country. A strange fascination surrounds this land of sunny beauty and immortal song. Paul longed to see Rome some time before the providence of God conducted him thither. In past days Rome was the centre, first of the political world, then of the religious. No wonder that the hearts of our brethren who have been there and returned should be full of the theme. The students in our College are showing great interest in this Continental Mission. The Report showed that a number of them had formed a voluntary class for the purpose of learning the Italian language.

Great wisdom and discrimination will be needed in evangelising the people of Italy. They represent an ancient and wonderful civilization. The Gospel is not an enemy of the fine arts. Let the religious element and the æsthetic each confine itself to its own legitimate province, and then both may live and thrive together. The poetry and the paintings of the grand old masters may be studied and admired by those who preach and prize a pure Gospel. The conscience and the imagination are realms in human nature which admit of distinction, and each may have its appropriate studies and its separate sources of illumination. John Milton was the severest of Puritans, and the most splendid of poets. He preserved an incorruptible conscience, and at the same time cultivated a gorgeous imagination. A Christian need not be an Iconoclast.

Englishmen, above all the nations of Europe, should think kindly of Italy. Twelve hundred years ago Rome sent missionaries to England, and whatever may have been the nature of the religious influence exerted, it cannot be denied that the influence of Italy for several centuries had a refining and civilizing tendency. Our literature, which is now finding its way into all civilized nations, and giving impress and tone to the thought of the world, owes much of its rich colouring and splendid imagery to minds which lived and flourished in Italy. Chaucer, Spenser, Shakospeare, Byron, and other poets of lesser fame, all drew much of their inspiration from Italy. Danté, Petrarch, Ariosto, Tasso, were the teachers at whose feet some of our greatest poets sat to learn the art of song. In days gone by Italy has helped to make England great and glorious among the nations of the world. In the name, then, of gratitude for benefits received we feel a pleasure, yea, a kind of holy enthusiasm, in sending her now the glorious Gospel of the blessed God. By this time Italy has learned the great lesson that poetry, art, philosophy, and science, cannot of themselves regenerate and give moral stability to a nation; only the Gospel can do this. And the determination of this denomination may be expressed in the language of Paul: "So, as much as in me is, I am ready to preach the Gospel to you that are at Rome also. For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith." But in the fervour of our affection for our brethren in Italy we will not forget those who are labouring in India. They shall still have our support and our prayers.

But now looking at the grand instrument to be used and the attractive field occupied, from whence are we to get our inspiration and constraining motive? Identity of race and language, and pride of empire, might rouse us to concern for the peoples of India. Gratitude for those civilizing and refining influences which have in past times sprung from Italy might move our pity and provoke our zeal for those whose spirits have been broken by the oppressions of priestcraft and tyranny. But such motives are not adequate in their origin and strength for this great enterprize. Gratitude founded on the fine arts lacks Divine inspiration. Exertions having nothing to inflame them but community of race, or identity of Government, will, when the strain is hard, and the trial pressing, be likely to give way. In missionary work the motive power must be drawn from the skies. It must come from God. Such a motive power we have in the Gospel. The love of Christ constrains us. The church must get her missionary inspiration at the cross of her Redeemer. God's great love in Christ is the only spiritual power which can move the moral world. This takes captive the affections of the heart, subdues the power of sin, and triumphs over death. Love brooding in holy compassion over the guilt of Jerusalem, love bleeding in the Garden of Gethsemane, love agonizing and dying on the cross, love bursting the gates of death and triumphing over the grave—this Divine principle of the love of Christ is the only spiritual force that can animate and sustain the soul in the labours and trials of this great cause.

Oh! for this love let rocks and hills  
Their lasting silence break,  
And, all harmonious, human tongues  
Their Saviour's praises speak.

There is no design or work in which man is permitted to take part which is comparable to this in the grandeur of the issues connected with it. The redemption of the world through Christ is the crowning work of God. "God sent not His Son unto the world to condemn the world, but that the world through Him might be saved." God's great design of love embraces all men. "Look unto Me, and be ye saved, all the ends of the earth, for I am God, and there is none else." The design of the Father, the death of the Son, the agency of the Spirit, the commission of the Lord, all agree that salvation is for the world. Then let us rouse ourselves to this grand conception; let us shake ourselves from the dust of indifference; let us gird up the loins of our minds for greater labour and severer conflict; let us pray till we move the arm that moves the world; let us preach till every eye is drawn to the cross; and thus, by combining the agencies of earth with the powers of heaven, God's grand design shall be fulfilled; the forces of evil shall be overturned; the gates of hell shall be defeated; the reign of Christ shall be inaugurated; the heathen shall be given to Him for His inheritance, and the uttermost parts of the earth for His possession.

I cannot resume my seat without calling to mind once more the names of the brethren who have since our last annual meeting been called home to the enjoyment of their eternal rest. The church is becoming increasingly rich in imperishable memories. In the early days of Christianity the writer of the Epistle to the Hebrews gave a grand roll of names made illustrious by the principle of faith. In drawing his list of worthies to a close he gives utterance to the following words—"And what more shall I say? for the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets." What would he say were he to write now? The gospel of Christ has marvellously enriched the biography of the world. The names of apostles, martyrs, reformers, ministers, missionaries, now adorn the pages of sacred history. My resolution gives the names of four brethren who have been called to their reward during the past year. The devoted and energetic Dr. Burns, the fervid and affectionate Joseph Wilshire, the joyous and hopeful Thomas Ryder, the industrious and enthusiastic William Allen. The names of these brethren will long be fragrant in the denomination for which they worked so heartily. They seem to be with us now by a spiritual presence. Our holy dead, our dear departed ones, seem to linger round about us in spiritual fellowship, softening our hearts, chastening our affections, subduing our feelings, and tempering our sorrows. Being dead they yet speak. God's family is divided, and changed in its outward form, but it is not broken up nor destroyed. All are moving on the final and eternal home.

"Part of the host have cross'd the flood,  
And part are crossing now."

Soon the great mystery of life will be made plain, the veil of the flesh will be removed, and the full glories and the imperishable treasures of the heavenly state will be laid open to our view.

## APPEAL FROM MRS. BUCKLEY.

SEVERAL kind friends of our Mission have asked me what kind of articles would be useful to help us in our work in the schools, and for their information I write this paper.

In the first Female Orphanage at Cuttack the number on the roll is still large. There are now 217 famine orphans: of these 160 are supported by Government, and 57 are dependent upon voluntary offerings. Besides these there are 35 in the Asylum, making a total of 252. It is right for our kind friends to know that our responsibilities are yearly increasing. This year Government has removed 18 from the roll; that means our income is reduced £64 16s; but as yet all the 18 remain in school; nor is there any immediate prospect of their removal by marriage. The utmost economy has been exercised in the management of the school; and when it was large, and a large proportion of the children were small, we were able to save a little out of the Government allowance, and form what was called a reserve fund; but this will not now anything like support the dear children cut off from Government support. We will not be faithless, but believe that the Lord will put it into the hearts of His children to care for these orphans.

And now I will give a list of things most useful to us in our school work. The late Miss Harrison, of Shoffield, presented to the school in 1855 £5 worth of scissors,

needles, bodkins, thimbles, and pins; and most valuable have they been. I should like to be able to take out with me a good stock of these goods, as when I left nearly all our supplies of these things were used up, though I had repeatedly renewed the stock. On the marriage of each girl she is presented with a work-bag containing a pair of scissors, bodkin, pin-cushion, needle case, a few needles, a little cotton, thimble, tape, a little note paper, cedar pencil, and English hair comb; and these gifts are exceedingly valued and found very useful. Pretty pieces of prints for making up jackets and little pinafores for the babies of those who have married from the school, work-bags, pin-cushions, needle-books, and a few work-boxes of a cheap kind to present as rewards to monitors and pupil teachers, would be greatly prized. The following articles would also be very useful. Strong hair combs, umbrellas, remnants of coloured flannel, school materials such as slates small size, and copy-books; steel pens and pen-holders; a few pretty picture books, such as the *Infant's Magazine*, *Child's Companion*, etc., bound; also rather fine worsted for knitting gentlemen's and children's socks; fine crochet cotton, Evans' Nos. 40 and 50 are much used by the girls in making lace work.

I am also anxious to take out a sewing machine for the use of the school. Miss Leigh mentioned in her last letter to me that she had just received an order for three dozen shirts.

Presents of any of the articles mentioned, or a little money to purchase them, would be gratefully acknowledged. SARAH BUCKLEY.

### APPEAL FROM REV. J. BUCKLEY.

THE Committee have generously granted £25 for our College library. I should have asked for more, but I believed that an application to christian friends to supplement this amount, or rather to accomplish the same object in another way equally efficient, would be favourably regarded. Any friends, therefore, who have really valuable books that can be spared without inconvenience, have now an opportunity of making a useful appropriation of them; and if they have any doubt as to whether the books they have would be suitable, and will confer with me, I shall be happy to render them what assistance I can.

Another thing is on my mind. When I left England in 1855 a kind friend gave me £5 to procure suitable books for loan or gift, and it was expended not on the trashy stuff which passes with many in these days for religious literature, but on sober serious books adapted to inform the judgment and impress the heart of the reader. The object seems to me as important now as it did then; and the number that may be in this way benefited in Orissa is much greater now than it was twenty years ago. At the last census there were in the Cuttack district 192 Europeans and 210 East Indians speaking the English language. Nor should it be forgotten that the number of natives learning English is much greater than it was at that time. I shall rejoice if any friend or friends be stirred up to help in this good work. I have often been applied to for *Reference Bibles*, and have regretted that I could not give them.

The claims of our English school, numbering more than 70 pupils, and of our English Sunday school at Cuttack, containing 20 scholars, should not be overlooked. A library for each seems very desirable, and the books should be attractive as well as instructive. We have also an Oriya Sunday school, and the number on the roll in December last was 90.

Any letters or parcels should be addressed, J. BUCKLEY, CONNAUGHT VILLAS, HUMBERSTONE ROAD, LEICESTER.

### MISSION SERVICES.\*

BY THE REV. J. BUCKLEY, D.D.

MARCH 26th, sermons were preached for the Mission by the writer at *Peterborough*, by Mr. Hill at *Fletton*, and by Brethren Barrass and H. Watts at *Stanground*. An interesting meeting was held on Monday evening at Peterborough, presided over by Mr. Barrass, and addressed by the deputation and the Independent minister.

\* In the account of the missionary meeting at *Sawley* in the June Magazine, p. 237, please read "Stenson" for "Stevenson;" and in the account of Mrs. Sutton, in the Magazine for July, p. 273, the third line of the verse from Charlotte Ellicott's fine hymn should read as she wrote it—"Fightings and fears within, without."

Attendance and collections good. My visit to Peterborough was very encouraging. The aspect of the congregation and the condition of the church, as compared with what I saw forty years ago, led me thankfully to say, "What hath God wrought!" In my student days I spent a Sabbath here, and preached for the Independents. Being disengaged in the afternoon, I went to hear the good old man who then ministered to the little flock in our place; he preached on Israel being saved in the Lord with an everlasting salvation, to a dozen old women. Of course I use the words as descriptive of what I saw, not with any disrespect. The next morning, I saw Mr. W. and spoke, probably with more zeal than prudence, on the desirableness and importance of a revival—the conversation, I may add, was in the burial-ground;—the old man said that though they were not blessed with an increase to their number, they had one inestimable blessing—unity, peace, and concord. I said we did not want the peace of those that were sleeping in their graves like the dead resting there, but the peace of men and women that were earnestly working for Christ! About that time, there was a scene at the Lincolnshire Conference at Peterborough which was a good deal talked about, and which I heard described by Mr. Jarrom. It was the custom in those days to hold a prayer meeting in the morning of conference, and Mr. Peggs before opening prayer gave out a hymn from Jarrom's supplement, founded on Amos vii. 2, "By whom shall Jacob arise? for he is small." Two verses of this hymn are as follow:—

"By whom shall Jacob now arise?  
For Jacob's foes are strong:  
I read their triumph in their eyes,  
They think he'll fall ere long.

"By whom shall Jacob now arise?  
For Jacob's friends are few;  
And what may fill us with surprise,  
They seem divided too."

In the afternoon the states of the churches were given as usual, and when Peterborough was called Mr. W. got up very excited, and said that the state of Peterborough had been given in the morning, only it was not true. Of course, it was correct enough that Jacob was small, and that Jacob's friends were few, but it was *not* true that they were divided; they enjoyed one great blessing, and had long enjoyed it—unity, peace, and concord. I may add, that this phrase was invariably in the report sent to the Association, and the reading of it often excited a smile. We cannot say at Peterborough that the former days were better than these.

On Wednesday, the 29th, I was in *Staffordshire*, and was one of the actors in a very interesting ceremony. (See Notices of Marriages in the *May Magazine*.) Marriage is honourable in all, and blessed are the marriages sanctified by the blessing of Him whose presence graced the marriage at Cana in Galilee. A few years ago the question of "Married *versus* Unmarried Missionaries" was agitated with much more warmth than wisdom. This is not the time and place to discuss the question, but it is clear to me that woman—both married and single—has an important work to do in heathen lands—a work that without her holy zeal and unselfish devotedness will be left undone—and, surely, married missionaries, from Dr. Carey and Dr. Judson downwards, have done something to extend the kingdom of Christ among the heathen.

April 2nd I was at *Sutterton* in the morning, and *Boston* afternoon and evening, the alternate services at each place being taken by Mr. Hill. The afternoon service was for the benefit of the young. On Monday evening an interesting and well-attended missionary meeting was held at Boston. Mr. Jolly, the pastor, was in the chair. The report was read by Mr. Best; and the meeting addressed by the deputation. Interesting recollections connected with the Mission, especially its early days, are associated with both these places. The Society was formed at the Association at Boston in 1816. This was the last of the many Associations that Dan Taylor attended. William Bampton, our first missionary, and a noble and indefatigable man, was brought to the knowledge of truth here under the ministry of the old pastor, Mr. William Taylor, who died some forty-five years ago. Here he was baptized, and in this neighbourhood he began to exercise his gifts in speaking. For three years he made full proof of his ministry at Sutterton, the late Mr. John Bissill, the pastor, being laid aside by a protracted indisposition. After labouring at Pooreo, a peculiarly trying sphere of missionary labour, for some nine years, he heard the Master's call, "Come up higher," and his mortal remains await on the Pooreo sands the coming of his Lord. In a paper written nearly thirty years ago, I gave a little offence by

gravely questioning the wisdom of describing him on the tombstone as "G. B. Missionary," not only because no one out of our own circle would have even a distant idea of the meaning of the mystic G. B., but because I thought it sufficient on a heathen shore to be known as "a servant of Jesus Christ." I did, however, admire the words on his tombstone which described the great theme of his ministry among the heathen, "We preach Christ crucified." Mrs. Bampton was worthy of her husband, and deserves honourable mention among the early female missionaries in Orissa.

On Tuesday, April 4th, a missionary service was held at *Coningsby*. Missionary sermons were preached on the preceding Lord's-day by Mr. Jarrom (pastor), and Mr. Walters (Wesleyan). At the meeting Mr. Jarrom presided, and addresses were delivered by Mr. Ward (Primitive Methodist), Mr. Walters, and J. Buckley. Disappointment was expressed at the absence, through unforeseen circumstances, of Mr. Hill, but several friends expressed much interest in the service, and the collection was encouraging.

April 9th, sermons were preached by Mr. Hill and the writer at *Ebenezer Chapel* and *Enon Chapel, Burnley*. Mr. Hill preached in the afternoon at *Hurstbrook*, and the writer conducted a juvenile meeting at the same time at *Ebenezer*. On Monday evening a missionary meeting was held at *Enon Chapel*. The evening was unfavourable, and there was a seamen's meeting at the same hour, at which the Rev. Hugh Stowell Brown was one of the speakers; but the attendance was not discouraging, though, doubtless, it would have been larger but for the circumstances mentioned. Speakers: Mr. Councillor Ogle, W. Hill, J. Buckley, and Mr. Gill, formerly missionary in the South Seas, now Independent minister at Burnley. The pure minds of the friends seemed to be stirred up by the statements made, and the conviction was expressed that the Mission was worthy of more liberal support than Burnley had hitherto rendered. Mr. Hill made a pleasing reference to C. G. Master, Esq., C.S., who, when holding an important Government office in the Berhampore district had liberally helped the Mission, and shown great personal kindness to himself and Mrs. Hill. The father of this gentleman was for a number of years rector of Burnley, and it was gratifying to hear that he was very greatly respected by all classes. It is very pleasing to acknowledge the help which, as missionaries, we often receive from our countrymen, and not less so to cherish the persuasion that those who thus help us are refreshed and quickened by the ministrations of missionaries.

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COALVILLE.—We had very successful missionary services on the 7th and 10th of May. Mr. H. Wilkinson was with us on the 7th. He addressed the children in the afternoon, and preached at night. His services were much enjoyed. On the 10th we had the honour of Dr. Buckley's presence at a large and interesting meeting. The Mission cause is winning its way into the hearts of our people. The collections were larger than last year, notwithstanding the depressed state of trade in the neighbourhood.

C. T. JOHNSON.

ISLEHAM AND FEN.—After many years of doing nothing, or very little, we have made a strenuous effort to resuscitate the missionary cause. On Sunday and Monday, May 21 and 22, the Rev. I. Stubbins, of Leicester, preached. The new branch at the Fen sharing the benefit and the help rendered. These churches are composed of poor people, who, during the past year, have raised a good sum for improvements in their church and surroundings. Yet we rejoice to say, that since we had our boxes, etc., three months ago, our young people have gone very heartily to work. The united efforts raising the sum of £10 3s. 6d. Of this sum the Fen branch contributed £1 13s. 6d.

W. E. DAVIES.

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VALEDICTORY SERVICES, CEMETERY ROAD, SHEFFIELD.—Persons intending to visit Sheffield on the occasion of the Valedictory Services of the Rev. H. and Mrs. Wood, on Tuesday, Sept. 5th, and are desirous of accommodation for the night, are requested to make application to the undersigned, not later than Aug. 29th, JOHN F. HILLER, 36, South Street Moor, Sheffield.

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



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SEPTEMBER, 1876.

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PEOPLE OUTSIDE THE CHURCH, AND HOW TO REACH THEM.

BY REV. W. MARCH.

In the year 1867, at a meeting of representative ministers of religion and representative working-men convened in London, it was acknowledged and deplored by nearly all, that the great bulk of the people of this country were not in the habit of attending any place of worship. I believe the statistics went to show that whilst there was not church and chapel accommodation for half the population, that the existing sanctuaries, as a rule, were not filled with attendants to the extent of their space. It will not be questioned, either, that this state of things obtained before the visit of the American revivalists. Has the work of Messrs. Moody and Sankey therefore affected, to any considerable degree, the multitudes who formerly were not accustomed to go to any of the different places of worship? There can be no doubt that it has resulted in the quickening of many church members, in the conversion of not a few religious hearers in the towns and cities visited; these are gracious effects, for which we have reason to thank God, and pray that they may be permanent; but so far as we are able to judge, it appears evident, that the crowds are not yet found interested in religion, or attending any place of worship. We believe this holds good of almost every village, town, and city in the land, as it respects the alienation or indifference of the majority of the British people. This is a painful fact, and one which frequently gives rise to sorrowful reflection by Christian minds.

In view of these facts I ask attention to a few points, and first, to

I. THE ONE MAN MINISTRY.

What is so called is a mistake. In reality, there may seldom be such a thing where the pastor does all the work of the church. It generally happens that he has some valuable co-workers, such as deacons, Sunday school teachers, and private members; yet it is sometimes expected that he shall do nearly the whole religious work of the community, and be the prime mover in every branch of Christian activity. There is no reason in this, because no one man, however gifted, is adapted to every kind of labour. Besides, it is an impossibility for him, however disposed, to find time for discharging the entire round of duties which may be comprised under the head of church work. Already the Independent or Baptist minister settled over the same people is called upon to prepare an amount of fresh matter that few

literary men surpass in the year; to do a quantity of talking to the same audience that few statesmen accomplish; to make many pastoral calls upon the healthy and sick members of his charge that few respectable philanthropists would exceed; to attend such a variety of committee and public meetings as would not discredit an average man of business; to perform a number of other secular and religious duties that cannot be classified, and important enough to gain an ordinary public man a reputation for activity; this, to say the least, is remarkable, and sufficient to convince all reasonable minds that they cannot achieve by themselves a hundredth part of the labour for God which it is the vocation of the church to accomplish.

The nonconformist ministry is no sinecure in this age of education and activity; and well may some of our brethren suffer in body and mind, and fall an untimely prey to death, through the pressure of undue labour. Pastors are willing to do the work which God gives them health and strength, ability and time to perform; but it is quite beyond their power to do all that the church might, or all that needs doing for the spiritual wants of the outside world.

A religious community where all the members are labouring for Christ in some way would be a curiosity; it is the exception rather than the rule for the great bulk of Christians to be engaged in active service for the cause of the gospel. It is true that we have many devoted men in the diaconate, in the Sabbath school, in our lay-preachers, in our visitors of the sick, and in our tract distributors, honourably and diligently engaged as fellow-helpers of the regular ministry—yet the greater part of the members of churches let their gifts lie unused. This is a grave error, and tends to deprive the church of more than half its influence over the world. Every healthy and able-bodied Christian should be occupied in seeking to do good; and it seems to us that in such cases active service for the Lord should be regarded as one of the conditions of church membership. Until something of this sort is effected, you may depend that the indifferent and outcast classes of society will never be brought to the Saviour, whose estrangement from Him we lament.

## II. CHRISTIANS HEARING SERMONS TO SINNERS.

It is the custom for Christians to hear sermons that are specially directed to the unconverted, as well as those which are specially prepared for the converted. It is very important that believers should listen to those religious teachings which are designed for the edification of their own class; but it is scarcely the most useful thing for them to be mere hearers at those evangelical services which are intended for the benefit of the opposite class. Ministers frequently make a point of preaching to the church one part of the day, and to the congregation the other; generally they address themselves to the church in the morning, and to the congregation at night, though they very wisely vary this rule sometimes for the sake of those who can be there at the first, but not at the second service. Christians may derive benefit from words that are exclusively spoken to sinners; for instance, they may be fortified in the belief of the elementary truths of the gospel, and may have their hearts fired by the redeeming love of Christ; but good as this may be, it is not the *very best* thing they could do. They had better be hearing ser-

mons to the ungodly than occupied in no religious exercises, but it would be a still greater blessing to the church and the world, if, instead, they themselves were engaged in trying to bring outsiders to the Saviour.

According to the old proverb, if the mountain will not come to Mahomet, Mahomet must go to the mountain; and so, if the people in our villages and towns hold aloof from the Christian church, it must seek them out, and use every legitimate means of moral influence and persuasion to induce them to partake of the privileges of the gospel.

It may be said that evening congregations would suffer if the members of the church were thus occupied at that time amongst the neglected and outcast, but any temporary loss of numbers in this respect would soon be immensely compensated by fresh attendants from the outlying multitudes as a result of this evangelistic effort. Besides, if by vacating their places once a day, as mere hearers, they would all become workers amongst the needy and sick, the degraded and despised, this would be a spiritual gain to the kingdom of our Lord.

The hospital is provided for the diseased, not the healthy in body; and so it is desirable to have the unconverted rather than the converted present, when gospel sermons are addressed to unsaved sinners setting forth God's mercy and love to them in Christ, and exhorting them to faith and repentance. Let each class of hearers have their portion of meat in due season; and, in order to ensure this, the service for Christians might be in the morning one Lord's-day, and in the evening the next; and so, too, the service for the unconverted might be in alternate order. This arrangement would set free a large army of Christian workers for one part of the Sabbath, in which they might properly organize themselves for bringing the masses of the people under Christian influences that are now strangers to them; that would prove an incalculable advantage in many ways; and it would be one method of practically applying our Lord's word of command to them who are His, "*Go out* quickly into the streets and lanes of the city, and *bring in* hither the poor, and the maimed, and the halt, and the blind." "*Go out* into the highways and hedges, and compel them to *come in*, that my house may be filled."

### III. CHRISTIAN TEACHING IN ORDER TO CHRISTIAN WORKING.

That Christians themselves should be instructed and established in the knowledge and belief of the gospel is of the utmost importance; but, after all, this is designed to lead to something further with respect to the religious welfare of others. Physically, we eat, not merely for personal enjoyment, but to strengthen us for toil. A secular education is not only that we may obtain interesting information, but that we may be fitted for the labours of our vocation. And religious teaching is not solely that we may know and live the truth ourselves, but to qualify us for extending Christianity amongst our fellow-men, who so greatly need its blessings. If this is lost sight of, there is a danger of degenerating into spiritual gourmands and epicures, always feeding, but never labouring. All feeding is as bad for the soul as all working; religious teaching and working want combining in due proportion in order to the Christian's health.

The word of truth is to be rightly divided, but it is not rightly received unless it leads us to spread it amongst men. Let each have his

full share of Christian instruction with a view to his own growth in grace and edification in the faith, yet let not one rest content without his full share of Christian service with a view to converting others to the Redeemer, and increasing His church. We thoroughly believe in the Lord's servants being grounded in doctrine and character, in order that they may be better adapted for active usefulness amongst the indifferent and alienated classes of the world. But it is a most serious mistake to be like a sponge, constantly absorbing the water of life ourselves, and never to be like a gushing spring diffusing the water of life to others.

#### IV. CHRISTIANS SHOULD BECOME PERSONAL EVANGELISTS.

If each one were doing something to bring the unconverted multitudes to Jesus, outside our places of worship, we should not want *special missions* to this or that class, nor yet *special revivalists* for this or that work, to the same extent as in the past, perhaps not at all. Unhappily, some professed disciples never attempt to do anything in the shape of personal effort to extend their Master's kingdom; whilst others, to their lasting honour be it said, are rich in resource and energetic in execution as it regards the advancement of His cause amongst the profligate and abandoned, the vicious and criminal classes of society. One devoted believer can accomplish much in leading others to share the priceless blessings of Christianity by using his personal influence upon those about him; and if believers generally were alive to the claims of those beyond the pale of the churches, they might succeed in gathering in the aliens and outcasts, who only hold back for the want of an earnest brotherly welcome, and who, in reality, are more spiritually ripe for entering the gospel kingdom than those who are externally near its threshold, and yet enter not. The publicans and sinners know their guilt, and feel their need of Christ; but the scribes and pharisees fancy they are righteous, and care nothing about the Saviour.

Are the servants of the Lord called fishers of men? Then, if the fish do not come to them, they must go to the fish. In order to carry the evangel to the very doors of the ignorant and degraded, to the very haunts of evil and vice, it would be a good thing, *occasionally*, to give up one of the regular services, and for pastor and people to go to them as a body of evangelists, bearing the good news of God; and we believe this would be more prolific in blessing at times than the ordinary means of grace.

One of the pleasing fruits of the late revival was the house to house visitation by organised bands of workers in some districts where the religious neglect and destitution were great; as far as it went it was, doubtless, productive of some good; there is no question, too, that if companies of Christians were to lay themselves out for evangelistic labours amongst the people of the streets and lanes inside our towns and cities, and amongst those of the highways and hedges outside, they might bring to the gospel supper many of the spiritually poor, maimed, halt, and blind. Would that every servant of Christ were, to some degree, a sort of evangelist in the outside world, making it a personal question between his Master and himself, saying, "Lord, what wilt thou have *me* to do?"

## V. THE POSSIBILITY OF BRINGING THE WORLD TO CHRIST.

Nothing can be more obvious than that the great mass of the human family are not on the side of Jesus Christ; perhaps about three hundred millions of souls may be set down as nominal Christians, and if you estimate that half this number are really converted to Christ, it is the utmost you can do; this would still leave about nine hundred millions of people who are not under the influence of Christianity at all. The population of the world is, meanwhile, increasing at a more rapid ratio than the increase of the church of Christ, not only in heathen but in Christian lands. Is it, therefore, *possible* that the world, as a whole, can ever become Christ's? Formidable as these stern facts are, we believe it is possible, because God's word has solemnly declared that it shall be so. At the same time we cannot think that all mankind will be brought under the gospel by so small a staff of religious workers as is now in the field. Humanly speaking, this is impossible, without God were to work a stupendous miracle to convert the world to His Son, and we have no reason to suppose that He will work any such miracle. For whilst it is true, that without God's Spirit the lost world will never be won to Christ, it is equally true that without the human instrumentality of the Lord's servants men will not be led to hearken and respond to the gospel call. Therefore, as He seeks to influence the world through His church, to evangelise mankind through the instrumentality of His servants, it shows the unspeakable necessity there is not only for a vast increase in the present number of religious workers, but also for every Christian to be an active servant, in some way trying to lead others to the same Saviour he has found.

It is a painful fact that some professors of religion have never been the means of saving *one soul*; and what is worse, have never made the attempt. Yet if all the members of churches made it a point of conscience and duty to labour in some humble way for the spread of the gospel, and each Christian only succeeded, under the Divine blessing, in bringing *one sinner* to Jesus, the whole world might some day be saved. Surely this is no unreasonable thing to expect; depend upon it God will expect this at the hands of every individual believer, that he or she shall have been instrumental in the conversion of one soul. And still, despite the overwhelming millions that have not even heard the sound of the gospel, despite the more rapid increase of the population than of Christians, if each one of the members of the different churches were to be but the means of saving one soul,—whether you take the total number of Christians now at the higher figure of three hundred, or the lower of one hundred and fifty millions,—at no very distant date every man, woman, and child on earth, though its entire population amounts to about one thousand two hundred millions, might soon become real disciples of Christ. This is not a groundless fancy, it is a certain fact, which the simple rules of arithmetic are fitted to demonstrate.

The love of God embraces the world, the death of the cross makes atonement for the world, the gospel of Christ is adapted to meet the spiritual wants of the world; the commission of the risen Lord to His servants charges that His saving message is for the world; is it too much to ask, therefore, that each believer shall do his or her part towards bringing the whole lost world to the feet of its Redeemer. Speaking after the manner of men, the teeming masses of the earth's inhabitants

will not be reached, the myriads of outsiders in Christian and heathen lands will not be converted until each believer seeks to guide others into the gospel kingdom. But if this obligation were discharged by every servant of the Lord, soon the indifferent and alienated, the outcast and despised, the vicious and criminal, in christendom and heathendom, through God's grace, might all press into the kingdom of peace.

The heart of Jesus is large, and He longs to see of the travail of His soul and be satisfied. His kingdom is spacious, and He yearns to have it crowded with believing sinners. As Bengel tersely says, "nature and grace alike *abhor a vacuum*." The Master's words bear him out in this, "And the Lord said unto the servant, Go out into the highways and hedges, and compel them to come in, *that my house may be filled*." This is one of the grand wants of the catholic church of Christ, to see every one of its members labouring in some way to bring another soul into the gospel kingdom, and if this were brought about, very soon would the words of prophet, psalmist, and apostle, be no more a golden dream of poetry, but an accomplished fact of history, in the conversion of the whole of this lost and guilty world to its Divine Redeemer, and in the realization of that most glorious consummation of things, "The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever."

Brethren, it is hardly to be supposed that all will agree with the suggestions thrown out in this paper; some of them may be considered as doubtful innovations on the established order of things in the churches. You will accept the observations we have ventured to make for what they are worth. As far as we are able to judge, if acted upon by the members of churches they would remedy, through the blessing of God, to a large extent, the evil which we all confess, that the great majority of men are indifferent to, or estranged from, the kingdom of Christ. We shall be most thankful if what has been said shall encourage those Christians already engaged in the Lord's work to still seek the conversion of those around them by every practical means; and yet more rewarded shall we be if it has the happy effect of leading those disciples to become active servants of Christ in any way for the salvation of others who, as yet, may not have made the endeavour. We are persuaded that this is the right course, for every Christian to be a sort of evangelist or missionary in his own sphere, to gather the outsiders of all classes from the ruined world into the blessed kingdom of God. The Lord grant that each servant of His may cheerfully listen to His word of command, and faithfully discharge his duty in this matter toward the multitudes that are without. "The Master of the house said to His servant, *Go out quickly* into the streets and lanes of the city, and *bring in hither* the poor, and the maimed, and the halt, and the blind." "And the Lord said unto the servant, *Go out* into the highway and hedges, and *compel them to come in, that my house may be filled*."

"Gather them in from the lanes and streets;  
Gather them in from the dark retreats;  
From the haunts of folly, the dens of crime;  
Gather them in 'the accepted time.'

Gather them in with a burning zeal;  
Gather them in for their country's weal;  
Gather them in with abundant store,  
To be garnered in glory for evermore."

“HOW MAY SUNDAY SCHOOL TEACHERS MOST EFFECTUALLY SECURE THE CONVERSION OF THEIR SCHOLARS?”

BY W. JONES.

AN institution having objects so noble as those contemplated by the Sabbath School could never be otherwise than important; but when people are striving earnestly and successfully for the spread of secular knowledge, an institution which aims to impart religious knowledge, to strengthen and to cultivate morals, and to awaken spiritual life, becomes infinitely more important. For while the spread of secular knowledge relieves the teachers of much drudgery which they had formerly to pass through, on the other hand it brings with it a danger which was formerly less powerful for evil and less difficult to deal with. Depend upon it the masses who have toiled on in ignorance, with noble faculties uncultivated, and noble powers unawakened, shall rise from their present darkness to light; and those faculties and powers, in the energy of their new-found life, will freely exercise themselves. Breaking through every restraint, they will strive in the cold shades of *free-thought* to bury their remembrance of the times of *no-thought*, unless that gentle maiden, Religion, come, and with her sweetly restraining influence point out to them “the more excellent way.” This is no wild fancy. To-day, in Japan, so lately roused from its idolatry and superstition, you will find the public press deluged with infidel teaching.

“Knowledge is power:” but power is as effective for evil as it is for good. The reservoir will keep alive a whole city; but it will also, if it have its own way, spread ruin, desolation, and death all around. The world is hollowing out for itself a tremendous reservoir, which it is resolved shall be filled with the pleasant waters of knowledge. In its hurry I fear it pays but little heed to the solidity of the embankment, and unless you and I awake to the necessity of the times, and, by God’s help, build around, firm and strong, the embankment of religion, then alas for the world.

I ask your attention, fellow teacher, while I endeavour to point out a few things which may help us in the great cause we have at heart. If I speak with more of the enthusiasm of a recruit than the wisdom of a veteran, I ask you to bear with me for the sake of the cause we love. We are teachers of a Sunday school. What do we labour for? Is it that the children may learn to read? No. Is it that they may have a categorical acquaintanceship with the book which we admire? Partly yes, and partly no. Is it that they may be trained in a system of morals, so that they may go out into the world to win admiration by their honesty, uprightness, candour, and generosity? Partly yes, again. And, friends, my heart glows within me to think that we are aiming at making the men and women of the future acquainted with the best of histories, the sweetest of poetry, the profoundest of philosophy, and the most glorious of all the systems of morality that the world ever saw. And yet the same heart tells me that if I send out my scholars from the Sabbath school as well versed in Holy Writ as Matthew Henry, as conscientious and pure in motive as the best man who ever added lustre to

the fame of the human family, if that child have not "Christ within, the hope of glory," I have failed in my mission. It may not be my fault altogether,—not at all, perhaps; but yet, as far as that child is concerned, my labour has failed. My aim is to secure the conversion of that child—to lead it to Christ. Finding it a wandering lamb, I have to allure it on right into the fold, and until I find it numbered amongst the Shepherd's flock, nestling right up to the Great Shepherd Himself for warmth, for comfort, ay, for life, I have not done my work. My first word of advice is—

I. EXPECT TO CONVERT YOUR SCHOLARS. They are sinful, Christ pardons; they are lost, He seeks such; they are hungry, He feeds such. Has the Master, in His general proclamation of mercy, excluded *your scholars*?—excluded *one* of them? You say, "I am *hoping* they will all be saved." But that is not enough. Expect it. The farmer would sow carelessly if he had nothing better than the *hope* of a harvest. He *expects* a harvest. Methinks, as he whistles beside his plough, as he scatters plentifully the golden grain, as he tramps with the harrow, his honest heart glows over the harvest which he reckons upon, and he sings the "harvest home" almost in anticipation. And when the green blade breaks lustily through the sod, still more clearly does he see his harvest coming. He expects it confidently, and if it come not he is bitterly disappointed. Why should not you feel the same? As you speak in weakness to your classes, discouraged and despairing, let the words come to your memory, "*Ye shall reap*;" not "*Ye may reap*." If we sincerely believed that our scholars would be converted—if we relied upon it confidently—our work would be far more effectual. A young student was complaining to Mr. Spurgeon of his want of success in preaching. He said, "I preach and preach, but no soul is saved." "Why, man, do you expect a soul to be saved every time you preach?" asked Mr. Spurgeon. "Well, sir, I can hardly say I do," replied the young man. "Then you should do," was the great preacher's answer; "and your not doing it is the cause of your failure." Believe, and you shall receive; expect, and you shall have. God help us confidently to expect, and in good time the expectation will be realized.

II. LIVE TO CONVERT THEM. My little experience with children teaches me that there are no keener critics. If betwixt the promise and fulfilment there be any great disparity none more ready to detect and to be discouraged. They cannot always reason according to the best rules of logic, but they are wonderfully apt to get straight at the heart of a matter. And depend upon it, if you talk about love, virtue, truth, and all the excellent qualities which should adorn a character, and do not carry out the doctrines you teach, they will be the first to see your failures, and will reason accordingly, that your teaching is insincere, and your so-called religion a farce. Teachers, remember that you don't cease your connection with your scholars when they have trooped out merrily through the school-door. You have ceased speaking in one sense, or, as you say, school is over; but everywhere, at all times, and in ten thousand ways, you are teaching with a terrible power and under an awful responsibility. Little eyes are watching you closely; little ears are drinking in your words greedily; little minds



are learning ; little hearts are receiving impressions, and characters are being formed and moulded, when you are walking the streets, or chatting in a neighbour's house, or busied in your own. Next to the sense of God's eye being ever upon me, the most solemn thought I have is, that my scholars are watching me. How can I live to set them a good example ? I'll teach them in the class not to take me for an example ; I'll tell them that I am exceedingly imperfect ; but, oh ! in spite of my words, they will persist in looking up to me for a practical manifestation of those qualities which I praise in the class. God give me strength to live with so much of His love in my heart, so much zeal for Him in my life, and so much of His grace pervading my actions, that when you have subtracted the failings, and scanned the imperfections, there may remain something, at least, to emulate and love.

I should be sorry to disparage the labours of any unconverted teacher here ; but I must remind them that they lose a vast amount of power by failing to appreciate the love of Him "who is fairest among ten thousand, and altogether lovely." We pray for *your* conversion, that you may be more influential in converting others. May God show *you* the way, so that your scholars may be safe in following your footsteps. May He dwell richly in your hearts, that out of them may come not your words, but His. Let us all *live* for the conversion of our scholars.

III. TEACH FOR THE CONVERSION OF YOUR SCHOLARS ; and by this I mean,—

*Teach as one anxious for their salvation.* A man burdened with the weight of souls cannot fail to give evidence of that fact any more than can a poor heavily-burdened beast fail by its heavy step, prone head, and sad countenance, to appeal to the sympathy of all around. If you really do feel a weight of anxiety you cannot fail, consciously or unconsciously, to give evidence of it. And how ?

(1.) *Your thoughts will be often with your class.* This will lead you to study at home, so that you may be fully prepared for the Sabbath's lesson. You will think that as time is so short, and the value of souls so great, you cannot trust to the inspiration of the moment for the lesson which is, by God's grace, to win those souls. And you know that by carefully studying your lesson you will become deeply interested in it yourself ; it will appear in new lights and in fairer colours, until, perhaps, without your knowing it, you will be so thoroughly in the spirit of it as to teach with an enthusiasm which shall surprise even yourself. Like a patient angler who knows he cannot fish to-day, prepare your line and flies, so that when the proper season comes, you may be ready to take advantage of it.

(2.) *You will be punctual in your attendance,* because, by so doing, you will set your scholars a good example ; and, what is more important, will convince them that you have their welfare at heart. When teacher comes late, or when he is absent frequently, and without good excuse, the scholars conclude, "he cares little for our welfare." Once this impression gets abroad among them, you may teach never so intelligently and earnestly, there will be a barrier in the way of progress

almost impossible to surmount. On the other hand, if, at personal sacrifice, the teacher contrives to be at his post to meet his scholars, the feeling spreads through their hearts that he loves them, and practically they say, "Well, even if he is not clever and learned, he has our welfare at heart; let us listen to him; he means well."

(3.) *You will labour to make your lessons interesting.* I don't mean that you will devote the time to telling the trashy tales that now-a-days abound, a part of which are undoubtedly true, but the other part as undoubtedly the creatures of imagination. I am afraid we give our children so much of the sickly sentimental, the unreal, and the sensational, that like men fed on a constant round of sweetmeats, they become too delicate to partake of strength-giving, muscle-creating food. I am not condemning all anecdotes, neither am I inveighing against teaching by illustration. No one used more illustration than the Master Teacher; but He never used so highly-coloured and flashy an illustration as to attract to itself the attention which should go to the moral. There is a mine of tales in scripture, alas! too seldom used, tales of men of heroism and nobility—the history of whom would awaken deep interest in the minds of the children, and would tend powerfully to the creation of noble ideals of life and duty. The lives of Moses, Joshua, Gideon, David, Jeremiah, Daniel, Elijah, Elisha, and Paul, are full of noble incidents! The sin of Achan, the life of Absalom, the history of Ahab, and many more which might be mentioned, are powerful warnings. Such incidents as may be culled from the Bible are infinitely preferable to the goody goody stuff that fills numbers of the present-day tracts. Use these tales as often as you like—they will bear repetition: go to nature, to the varied businesses of life, and cull thence your analogies, and your parables, if you like; but ever bear in mind that illustration is only useful in *enforcing* truth: it should never become the *staple* of the lesson.

(4.) *You will labour to make your lesson pleasing.* Apart from the matter of the lesson, and apart from its illustrations, there will be a kind, loving manner of teaching, which will win affection and respect. You won't fear to stand for discipline; there must be a ruler in every class, and in case of stubbornness, the authority of that ruler must be acknowledged, even though it be at the cost of expelling the child. At the same time, try to cultivate a spirit of gentleness—of politeness. Once we descend to speak in harsh, angry tones to a scholar, it ceases to be the chiding of a superior; it is only the bullying of an equal. You have not only *authority*, but *dignity* to maintain: be resolved to maintain both.

(5.) *You will try to speak so that the children will understand you.* Avoid language and thoughts beyond their comprehension. You have no need to talk as they talk, for that would be childish. You have no need to use slang terms which are so fashionable now-a-days. Talk in plain, homely language. If you meet with difficulties in the course of your lesson which you cannot explain, as the wisest of you will, tell the children plainly that you cannot understand such and such things. Don't use deep, evasive language to mystify them; be honest. Remember, it is pride which is spurring you up to hide your ignorance, and pride must be conquered. It is no shame for a man to fail to compre-

hend the mysteries of Providence, or the "dark sayings" of Holy Writ, but it is a burning shame for any one to cover his ignorance with the hypocritical cloak of pretence. And there will be, my friends, some doctrinal points which you thoroughly understand, but which, because of their abstract nature, it will be impossible for you to explain to your young charge. In such cases, say, "My children, I cannot make you understand this just now; when you are older you will probably see it clearly." This is the manly, noble course. I beseech you to speak plainly to your scholars, and beware of false pretences to knowledge.

(6.) *You will teach earnestly.* Some people have a most unaccountable habit of speaking in half-frozen tones on religious matters. Children cannot understand this. They reason—"If you have the pearl of great price, if you really are so happy, if you enjoy such sweet peace, why do you speak so tamely about them?" If they had sufficient candour they would tell you how elated they are, when any great joy comes to them. They declare their joy in every feature. They cannot understand cold, uninteresting talk on burning themes. And they are right. Let us infuse life and energy into our teaching. Never mind the prim laws of what the world calls propriety; it is no sin to get enthusiastic over the scheme of redemption, but it is a sin to be cold in telling out its wonders.

(7.) *You will try to make all your lessons pointed.* The faults to which scholars are liable, you will point out; the dangers and temptations to which they are exposed, you will warn them of. Oh teachers, if in your hearts you desire the salvation of your scholars, speak out against those roads to ruin—the publichouse, the modern music hall, and the modern theatre. I don't want you to be preaching Good Templarism in your class, do that in your Lodges and Bands of Hope on the week-night; but as you value their immortal weal, teach them to shun the gay courts of lascivious pleasure, which are so often the very portals of hell. Teach sobriety, honesty, candour, courtesy—but above all, teach Christ. Every lesson should lead unmistakeably to the cross. "Him first, Him last, Him midst and without end," must be your motto. Count every lesson a failure wherein you have not spoken of Him. It is in the love of Christ that you will find the greatest attraction for the child. This is the magnet which will draw young hearts to God. Like a faithful finger-post, point ever to Him. Speak out fervently of His love, mercy, gentleness, meekness. Use every opportunity to point to Christ; let them see Him in every illustration, in every remark. If you find an instance of true friendship in Jonathan and David; of courage in Moses; of wisdom in Solomon; of fidelity in Jeremiah; of holy boldness in Elijah; of meekness in John; of enthusiasm in Peter; of zeal and humility in Paul; show how in Christ they are all infinitely transcended. As in some great picture gallery you pass along the corridors noticing well each work of art that hangs up to your right and left, but reserving your chief attention for that transcendent work of genius which stands in yonder place of honour; so in your class despise nothing, but let Christ be your all-engrossing theme. Don't fear that your class will tire; there is a sweetness and a pathos in His life and death which, when spoken of by a warm heart, must ever charm and ever instruct. Then speak of the cross, and let

your scholars clearly understand that there is not a shadow of hope either for them or for you save by the cross.

Thus, brethren and sisters, should we teach if we would lead our children to Christ.

IV. PRAY FOR THE CONVERSION OF YOUR SCHOLARS. Without prayer our efforts will be vain. In prayer is our strength and our hope. The history of the past tells us how by prayer the destruction of cities has been stayed, a sea has been opened, a river thrice divided, the sun stopped in his course, and armies destroyed, as with the breath of the Lord. Men clothed in the armour of prayer have, single-handed, coped with the mightiest governments of the world, and have won resplendent victories; enemies foaming with wrath and fury have become changed into devoted and gentle followers of the Nazarene; and the disciples of a poor despised carpenter have made kings tremble on their thrones, and nations fear and quake. And if we make use of this mighty instrument; if we without ceasing pray; if from our every closet and meeting there rise deep heartfelt petitions to God, He will rend the heavens and come quickly down. He will bless the labour of our hands; He will save those over whom we yearn. Then let us work and pray; let us work while we pray; let us pray while we work; and work and prayer shall rise an incense sweet and pleasing unto the God of heaven. He will accept the work because it is sanctified by prayer; He will answer the prayer because its sincerity is proved by work, and we shall be blessed.

In yonder, world, brethren, where the Saviour's jewels so resplendently shine, how sweet will it be to point to this gem and to that, and say—"My scholar there; I was the means under God of his conversion." Yes, and as the little ones come up before the throne arrayed in faultless white, our souls shall swell with holy pride, as we recognize the children whom we taught; and we shall sing all the more joyfully the "Song of the Redeemed" because they are joining in the gladsome hymn.

And then, methinks my Saviour's every look, and my fellow redeemed ones' every look, through all the cycles of eternity, shall be but one glorious repetition of the greeting words—"Well done, good and faithful servant; thou hast been faithful over a few things; I will make thee ruler over many things; enter thou into the joy of thy Lord."

*Bradford.*

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#### HARVEST.

The sowers have been reaping  
The harvest of their toil,  
And rick and barn are keeping  
The heavy golden spoil.  
Now far and wide the stubbles  
Are witnessing to man  
That doings, joys, and troubles,  
Moun sowing as we can,  
To wait the final harvest,  
And reaping of the earth,  
When all has reached its farthest  
That ever came to birth.

*Ripley.*

Each sower is a waiter,  
And watcher, ere he reaps;  
And then the Harvest-Maker  
His faithful promise keeps.  
And through the furrows going  
His harvest evel foroknows,  
For not from wheaton sowing  
The bearded barley grows.  
Some sow for reaping quickly  
What doth will soon destroy,  
And some are sowing thickly  
To reap eternal joy.

EDWARD HALL JACKSON.

## CHRISTIAN WORK IN THE EAST END OF LONDON.

### No. IX.—*George Yard Mission.*

ACCORDING to promise, the subject of the present paper is George Yard Mission as it affects the young. Sixteen agencies are at work in this direction. Some are of a well understood nature, and need no description. Of these are Sunday Schools, a flourishing Ragged School, Week Evening Classes, Children's Services, a Sewing Class for elder girls, and a Sewing Class for little girls, a Cookery Class, a Library, a Band of Hope, and baths and lavatory. Besides these there is

#### A FARTHING BANK.

To us this seems a new thing. Grandmother had duly informed us, at a very early period in our own history, of Poor Richard's maxim, "Take care of the *pence*, and the pounds will take care of themselves," though by the way the pounds we get hold of do not seem to have that capacity. Still we took care of the *pence*, and for that purpose put them in a "*Penny Saving's Bank*;" but the idea of banking anything less than a penny never dawned on us till we saw the "*Farthing Bank*" above-named. We would suggest, in order to meet this altered state of things, that Poor Richard's maxim should be altered to, "Take care of the farthings, and the five shilling pieces will take care of themselves." As a matter of fact the farthings seldom rise to crowns. Sometimes the copper has accumulated, and then the owner has been advised to place it in the Post Office Savings Bank; but too frequently the humble investors have been obliged to withdraw their pence to buy a loaf of bread, because there has been nothing to eat at home. This fact reminds us that at George Yard there is to be had

#### FOOD FOR HUNGRY CHILDREN.

No really destitute child is ever refused food at any time, but it is in the winter that this service is in greatest demand. These needy children are supplied gratis with a substantial meal. This gift is bestowed on the principle that "prevention is better than cure." The child is friendless and famished. As he walks the streets, and passes by the markets, the well-stored shops, and the well-stocked stalls, are so many voices of temptation, and falling under their influence he begins the life of a thief. He steals "to satisfy his soul when he is hungry." Again, if not driven to stealing, there is another danger. Some children who have homes are fed so badly and so irregularly, being left, very often, for twenty-four hours without a morsel to eat, that they become weak and sickly, the ready prey of every form of disease. By the timely gift of a good meal in such cases, something is done to avert disease and crime. For infants varying in age from two months to three years there is a Day Nursery capable of cultivating twenty

#### WILD FLOWERS OF THE FOREST.

This branch of the work is, in fact, a small Crèche, occupying four rooms in a new building in Angel Alley. In harmony with the name given to the nursery, there is placed over each cot an ornamental scroll on which is written the name of some "wild flower," along with an appropriate text. Here is the full list—

NAMES OF COTS.	TEXTS ON SCROLL.
1.—Snowdrop ... ..	<i>Revelations</i> vii. 14, 15.
2.—Primrose ... ..	<i>Mark</i> x. 14, 16.
3.—Travellers Joy ... ..	<i>Hebrews</i> xi. 13, 16.
4.—Daisy ... ..	<i>Malachi</i> iv. 2.
5.—Poppy ... ..	<i>Isaiah</i> lxxv. 13.
6.—Violet ... ..	<i>Isaiah</i> xxvii. 3.
7.—Olive Branch ... ..	<i>Isaiah</i> xxvi. 3.
8.—Water Lily ... ..	1 <i>John</i> i. 7.
9.—Daffodil ... ..	1 <i>John</i> iv. 10.
10.—May Blossom ... ..	<i>Psalms</i> xlii. 12.
11.—Honey Suckle... ..	<i>Romans</i> v. 8.
12.—Sweet Pea ... ..	<i>Acts</i> ii. 28.
13.—Christmas Rose ... ..	<i>Song</i> v. 16.
14.—Heather Bell ... ..	<i>Isaiah</i> xlii. 16.
15.—Mignonette ... ..	<i>Jeremiah</i> xxxi. 1.
16.—Lily of the Valley... ..	<i>Matthew</i> vi. 28, 30.
17.—Forget-me-not ... ..	<i>Isaiah</i> xlix. 15, 16.
18.—Star of Bethlehem ... ..	<i>Daniel</i> xii. 3.
19.—Heart's-Ease ... ..	<i>Matthew</i> xi. 28, 30.
20.—Ragged Robin ... ..	<i>Matthew</i> xxv. 36, 40.

The children are cared for in all respects as in Mrs. Hilton's Crèche, a small sum being charged for the daily service rendered to the little ones. Still the money received in this way does not amount to half the expense of the institution. For the sick there is

#### THE INVALID CHILDREN'S DINNER.

In this we have a literal carrying out of the scriptural injunction contained in Luke xiv. 21, "Go out quickly into the streets and lanes of the city, and bring in hither the poor, the maimed, and the halt, and the blind." Children of this class are invited. They give one penny for a ticket; but judge ye whether that can be called payment even for invalid children when they are provided with meat, two sorts of vegetables, bread and pudding. For those who cannot afford a penny a small fund is sometimes provided. Last winter one hundred and twenty little ones belonging to an infant school contributed a farthing each to provide thirty of these invalid children's dinners. We may next mention the

#### SHELTER FOR OUTCAST BOYS.

Unlike Dr. Barnardo's home, which provides a permanent shelter for the boys who enter it, this one is a sort of go between, rendering a temporary but an all important aid in certain cases. Its object is to shelter the boys under the stress of a sudden emergency, and then to restore them to their homes, or to pass them on to other institutions. The cases which the Shelter is formed to meet are of various kinds. One day it picks up a runaway, who is taken care of and kept from evil till he can be fetched home by his parents. The next day attention is drawn, perchance, to a home where the mother, a widow, is taken ill. She must go into the hospital. The shelter takes care of her children till she comes home again; and so the poor mother can have her health attended to without anxiety, and also without having to send her children to the dreaded workhouse. Another case is thus given in the report. "Two little boys attending school came to school crying, and telling us 'mother is dead; she died at home.' This home consisted of one small room, in which five human beings ate, drank, and slept.

Every time they entered the room they saw their poor dead mother. We took the boys and sheltered them until the father could make other arrangements. He obtained employment, and exchanged the one room for two, and received his children back again."

A kindred branch of the work to the one just mentioned will close the list. We refer to the

#### SHELTER FOR HOUSELESS AND UNFALLEN GIRLS.

The place has not long been opened, and yet seventy girls have been sheltered, and twenty-one have been sent to place. They are not kept in the Shelter long. If they can obtain a character they are soon sent to situations; if not, they stay long enough to earn a character for industry and good behaviour, and then they are placed like the others. This Shelter has an interest beyond the actual good it is doing; an interest derived from the premises it occupies. It is a building said to be two hundred years old. Until recently it was a public house called the "Black Horse," but better known as the "Cadger's Hotel." One of Laycock's Lancashire Songs says—

"Keep eawt o' thoose man-traps, mi' boys,  
Th' 'Pig an' Whistle,' th' 'Black Horse,' an' th' 'Blue Bell,'  
They're nobbut owd Satan's fawse toys,  
To beguile, an allure yo' to hell!"

A more notorious man-trap than the Black Horse in question it were hard to find. Years ago policemen durst not enter the yard either singly or in couples. They were obliged to go in strong force. We were credibly informed that when the public house was in full swing, it was no unusual thing for £20 to be taken for drink on a Sunday morning in prohibited hours. The house was the favourite resort of dangerous characters, and may fitly be described as "a den of thieves." The matron of the Shelter showed us a room in the attic where secret and unlawful drinking was carried on. She also showed us a secret door through which the thieves, when chased by the police, would make their escape to hide in the haylofts, and among the straw. At last the landlord was himself caught. Certain stolen goods having been found on his premises, he lost his license, and the place was closed. It was reported that a new license was to be applied for, but, as in the case of Dr. Barnardo with the Edinboro' Castle, Mr. Geo. Holland stole a march on the publicans, and obtained possession of the place for the purpose above named. Since then its career has been blessed, as before it was baneful, for instead of ruining it has been the means of rescuing precious souls from worldly degradation and everlasting perdition.

Respecting the Mission generally we may add that we do not know of a more unobtrusive work. We certainly never saw a Mission undertaking so much so modestly reported. As for the finances we can only learn that for twenty-two years the Mission has never failed of support. At the present time it costs from £1,000 to £1,200 a year to keep all the agencies at work. Where the money comes from we do not know. All we know is that it does come, and that it is believed to come largely in answer to prayer. As to anything in the shape of an appeal to the general public Mr. Holland is content to say, "The work at George Yard is the Lord's; and we, in full confidence, leave all in His hands. He has, and He will send all things needful for His work."

J. FLETCHER.

## NOTES ON POPULAR CHRISTIAN HYMNS.

BY THE REV. G. W. M'CREE.

THE biography of hymns is often full of charming interest, and affords instructive glimpses of religious life. Thus, the solemn and beautiful hymn, "Ashamed of Jesus," was written by a boy called Joseph Grigg when he was ten years of age. He became a mechanic, and subsequently a minister in Silver Street, Golden Square. He also wrote, "Behold! a Stranger at the door." The popular and touching Sunday school hymn, "When mothers' of Salem," was composed by Mr. W. M. Hutchings, a late deacon of the Rev. W. A. Essery's church, Old Kent Road. The tune, we believe, is of German origin. One of our most widely known hymns was written in a stage coach, in 1841, by Mrs. Luke, the wife of the Rev. Samuel Luke: we refer to "I think when I read the sweet story of old." Dr. Bonar has written many of his fine hymns when travelling in railway carriages. "Let us with a gladsome mind" was produced by John Milton when he was only fifteen years of age—an example of early fruitfulness which culminated in the golden harvest of *Paradise Lost*. The holy muse visits its devotees everywhere. The author of "There's a Friend for little children," is Mr. A. Midlane, who has composed many of his pieces when meditating around Carisbrooke Castle—a very suitable walk for a poet. Good John Newton—scoffer, infidel, profligate, penitent, Christian, and preacher—wrote "One there is above all others;" "While with ceaseless course the sun;" "Glory to God the Father's name;" "From pole to pole let others roam," and many more truly congregational hymns—a style of poetry to which few writers can really attain. We have all been stirred by the hymn, "Breast the wave Christian," which Ira Sankey himself might have sung, its author was Mr. J. Stammers, a lawyer, born in Suffolk. "Jesus loves me, this I know," is of American origin, like many other of our most popular hymns. It was written by an American lady named Miss A. B. Warner, but her *nom de plume* is Amy Lothrop, and by this she is best known over the great waters. Some of our sweet singers are now quite unknown. "'Tis religion that can give," was written by Mary Masters in 1755, but we have little knowledge of her life. Few hymns have been sung with more frequency and delight by young lips than "We sing of the realms of the blest:" it was written by Mrs. Miles, the pious wife of Thomas Miles, Esq., M.P., who died when she was twenty-four years of age to enter the fair realms of which she had so sweetly sung. That grand old hymn, "On Jordan's stormy banks I stand," was the work of Dr. Samuel Stennett, a Baptist minister. "Just as I am," is a sermon-poem of priceless worth, and was written by Miss Charlotte Elliott, who died in Brighton in 1871. "Lord, I hear of showers of blessing," was also written by a lady, namely, Mrs. E. Coelner. "God loves little children," "Afar while Jesus passeth by," and many similar hymns, were composed by Mr. W. F. Callaway, of Birmingham, for his own children. A Scotch school-master wrote "There is a happy land, far, far away," and we would rather have written *that* than "Scots wha hae wi' Wallace bled." Glad are we that sweet songs are still coming from sweet hearts, and we will sing them with gladsome voices, and with an instrument of ten strings, and every string shall be touched, that the melody may fill high heaven to the glory of our Father-God.



## BAPTISTS IN DERBYSHIRE.

A BOOK has recently been published in which we, as Christians, Free Churchmen, and General Baptists, have special interest. It is entitled "The Churches in Derbyshire,"\* by Goodeve Mabbs, and gives a carefully prepared analysis of the accommodation provided for public worship by all the religious bodies in the districts, divisions, and parishes of the county; shows their progress as compared with one another, and with the population; and states some well-sustained conclusions for the guidance of the Christian activity and enterprise of the future.

Derby is one of the counties in which General Baptists are strong. We have been at work there for nearly a century. One at least of our leading names is identified with its principal town, and our Foreign Missionary Society will never cease to regard it with affection. Some of our healthiest and most aggressive churches are within its boundaries, and it is no disparagement to any other county to add, that in no part of the country do our interests and institutions as a denomination find warmer friends or heartier support. Hence a pamphlet like this on the provision for public worship in this midland county is likely to have a unique attraction for the readers of this Magazine.

The author arranges his information in four broad geographical divisions—North, South, and East Derbyshire, and the county town; so that we see at a glance where the accommodation is excessive and where it is deficient, and the rate of progress in providing seats in church and chapel, side by side with the rate of increase of the population. Taking the *whole* county the results stand thus:—(1) In 1851 the *Roman Catholics* had eight chapels and 2,454 sittings, providing 0·8 per cent. of the population; in 1871 they had 15 chapels and 5,170 sittings, providing for 1·2. (2) The *Baptists* had in 1851, 39 chapels and 11,477 sittings, providing for 3·9 per cent.; in 1871 they had only 41 chapels and 12,995 sittings, providing for 3·2 per cent. (3) The *Independents* had 45 chapels and 13,307 sittings in 1851, and 61 chapels with 18,314 sittings in 1871, providing for 4·5 per cent. of the population at each period. (4) *Methodists* of all sections had 404 chapels with 72,085 sittings in 1851, providing for 24·4 per cent.; and in 1871, 550 chapels with 104,644 sittings, providing 26·1 per cent. (5) All the Free Churches had in 1871, 706 chapels with 151,529 sittings, in place of 526 chapels with 105,481 sittings in 1851, the increase per cent. being from 35·6 to 37·4. The *Established Church* had in 1851, 250 churches with 89,715 sittings, providing for 30·3 of the population. In 1871 she provided for only 26·3 per cent., having 310 churches with 105,326 sittings. The two bodies that do less *in proportion* in 1871 than in 1851 are the Baptists and the Established Church. The former have diminished 0·7 per cent; the latter  $\frac{1}{2}$  per cent. The Free Churches supply 59 per cent. of the sittings, and the Established Church 41 per cent.

No complaint against the free churches has been repeated with greater pertinacity, or with less reason, than that they have neglected the villages of England. It is one of the stale defences of an Establishment that it alone can breathe the pure air of village life. Nonconformity, it is alleged, filled with an instinctive sense of its utter inability to prosper on the slender fare of Christian willinghood, hastens

\* The Churches in Derbyshire. By Goodeve Mabbs. London: Beemrose & Sons.

to plant itself in the busy and well-fed centres of industry, where money is plentiful and poverty scarce. Voluntaryism knows that its home is the country-town, with its thriving trade; it does not dare to trust itself to the scant population, quiet movement, and empty purses of the villages. The reverse is exactly the case. We always believed it was so, and these facts and figures confirm it. The Established Church has been outrun by the Free Churches in the effort to overtake the needs of the population both in rural and urban districts; and so much has been done that in the whole county of Derby there are 50,000 sittings more than the population require, although in some districts, and mainly in the *county town* itself, there is a deficiency of 25,000. Dissent has not only exceeded the State Church in the Peak and its neighbourhood, but it has actually surpassed that church in its attention to the spiritual necessities of the villagers.

And not only is this the case with Derbyshire, but we have the authority of *Blackwood*, of July, for saying that similar phenomena present themselves in Northumberland. Old *Maga* says the faith of the Anglican Church used to be professed by the inhabitants of the coast villages of Northumbria. "Travelling apostles established regular circuits, and unquestionably they have seen the fruit of their labours. Now the fishermen and their families are regular in their attendance at meeting-houses they have built for the ministrations of preachers whom they partially endow." Their intense love for the Bible, and a simple and hearty worship, has not developed any special reverence for the Book of Common Prayer; on the contrary, they treat that much belauded compilation with something like contempt. "They do not solemnly consign it to the flames as the symbol of a degrading superstition; but we hear that it has been no uncommon thing to see copies of it cast out upon the heaps of refuse, among cinders, mussel-shells, and decaying star-fish." And whilst these victories of dissent are registered on the coast, "the agriculturalists to the landward, farmers and their labourers alike, have long been Presbyterians almost to a man;" so that it is high time the weak-kneed defenders of a tottering Establishment ceased to talk about the deep-seated aversion of Nonconformists for the villages and hamlets of Old England.

Aversion to villages! As General Baptists we have certainly devoted a disproportionate amount of attention to them as compared with towns; and instead of regretting it, exult in it, for we know that we share in the gains, neither few nor small, the town churches have received from the piety, earnestness, and work of the churches in the villages. Indeed it is not easier to repeat the alphabet than to compile a long list of the gifts of the Village Free Christian Communities to the church universal, of men of grace and genius, intellect and heart, ministers and missionaries, deacons and Sunday school teachers, who have been or are the messengers of the churches to the world, and the glory of Christ.

Another point brought to our notice in this pamphlet is the excess of supply over demand in some districts of Derbyshire. We rejoice in the progress of the Free churches; but we cannot fail to regret the measure in which they have contributed to the waste of power and of resources by supplying a surplus of machinery. In nine parishes there is an excess of more than 1000 sittings, and in more than nine one of 500. Charlesworth, for example, has twice as many sittings as inhabi-

tants, and Glossop Dale provides for 7,286 instead of 3,393. But this at least we may say, that attached as the Baptists of Derbyshire are to their faith and polity, they are not guilty of thrusting either into districts where the chapel accommodation is already sufficient or neglecting others where it is scant. In many of these places already overdone we have never been heard, and in those in which we are located we were first in the field. There are 10 Methodist places in Belper, and 16 in Alfretton. Surely some of these might be sold, and the proceeds used to advantage elsewhere; or else turned into "British Workman" public-houses, or Board Schools, etc. Anyway, this is clear, advance movements ought not to be undertaken by any religious body without due consideration of the supply already existing. The Free Churches ought to get their "concordat" forthwith, and co-operate instead of compete in chapel extension. Why need the Congregationalists, for example, build a chapel in Long Eaton? Its deficiency is only 346. We are told there are only about half a dozen Congregationalists, and there is a General Baptist church already located there, and with a new and enlarged chapel necessary and in hand. Such mistakes become serious wrongs as soon as it is seen and proved that they are needless.

The deficiencies are in 73 of the 332 parishes of the county, and the chief of them are as follows, reckoning 58 percent. of the population as able to attend religious services at one time:—**DERBY**—St. Alkmund needs accommodation for 855; St. Peter's for 1,695; St. Werburgh, 2,050; Litchchurch, 4,448. **THE COUNTY**—Ilkeston for 339. Long Eaton, 346. Staveley, 959. Clay Lane, 784. Ripley, 1,085. Newbold and Whittington, 1,785. Unstone, 282. Brampton, 838. Norton, 664. Hartshorne, 393. Hartington (Upper Quarter), 483. Whitwell, 536. Killamarsh, 594. Kilbourne, 342. Hastend, 1,018. Church Gresley, 1,396. Walton, 502. Fernilee, 462. In selecting any of these districts for evangelistic work, special regard should be had to the probabilities of the increase of population, and to the plans actually prepared of existing denominations.

One addition is much needed to these valuable statistics. It is one thing to have chapels and churches, and another to have them filled with worshippers. Who will undertake to get the attendances all through Derbyshire, on a given Sunday, at church and chapel, and at public houses and in the fields? We are not without a fear that the latter two would carry off the palm in numbers. JOHN CLIFFORD.

#### WHY TRANSFERS OF MEMBERSHIP ARE NOT ASKED FOR.

THE following from a letter just to hand has so much pungency, truth, and opportuneness in it that it may find a place and do some good. "You may wonder we have not yet asked for our transfers, but the seemingly unsocial and unsympathetic attitude of the members and congregation of the chapel we attend has been our greatest stumbling-block. . . . It seems strange that one may attend the meetings of a Christian church for, say, six months, without being asked a single question, or an inquiry made; whereas, I suppose, it would be impossible to go half a dozen times to a secular club or other fraternity whatsoever, without being requested to join them, or at least being asked if one wished to;" and then, with unintentional but keen satire, it is added, "I do not know of anything particularly forbidding in our appearance likely to discourage any advance people might be inclined to make. . . . we are not even badly or poorly dressed." Why is this? And how is it the lament is so general. Will anybody tell us? We have many thoughts about it, but would like to look at them in the light of other minds.

## “SOCIETY” MEETINGS IN THE WELSH CHURCHES.

I HAVE lately been wandering through North Wales: and whilst I have been greatly refreshed by the brine filled breezes of the sea, the quiet and rich beauty of the vales, and the sublimity of beetling crag and sun-lit mountain, I must confess that I have received scarcely less exhilaration from the passing glimpses I have had of the energy, aggressiveness, and sufficiency of Welsh Nonconformity. Like the Athenian, the Welshman is “very religious:” and his religion is one of fiery glow and poetic ardour, delighting in bardic impulses and fervent emotions; incapable of finding content in the measured exactness and cold precision of an alien liturgical worship, and too thoroughly saturated with the spirit of freedom and equality to endorse the caste prejudices of a state-supported Episcopalianism.

Welsh religious life exults in Voluntaryism, and its joy is its strength. Even a High Churchman must admit there is nothing ricketty and puling about Protestant Nonconformity in Wales. It is hardy and hearty as if fed by the bracing air of the eternal hills of truth. It is strong and self-assertive as if conscious both of rectitude and power. It is full of fresh force, impatient of external control, eminently sociable, always eager for advance. It needs no hospital treatment, for it pulses with bounding life. It asks no doles from Parliament, for it delights to give to God for His kingdom and glory. In all its manifold varieties it is advancing with rapid strides; and Calvinistic Methodists, Baptists, Independents, and Wesleyans, are covering the land with places of worship, and filling their substantial and unpretending chapels with earnest worshippers and zealous workers. Village and town, hamlet and city alike, bear witness to the strength and progress of Welsh Nonconformity.

But of the various features of the religious life of the Welsh churches in which I was interested, the “Society” meetings, as they are called, started most inquiries, and gave the most satisfaction. These meetings are held by Baptists as well as Methodists, and in fact enter thoroughly into the religious life of the people of Wales. They are held every week, and are restricted to members of the “Society;” but it is a point of conscience, no less than of affection, for all the members to attend. They last about two hours, and mostly occur on an evening near the middle of the week. The minister, who presides, is never, or rarely, absent, and his business is to direct, in a free and familiar way, the proceedings of the meeting. After singing and prayer he leads off with a brief address of ten or fifteen minutes, on any topic he chooses, and then the meeting is open for observations from any one present: *and observations are made!* That is the point. We have heard of English churches attempting somewhat similar meetings, and throwing them open to observations; but, alas! the observations have not been forthcoming. In Wales they manage these things better: and if the “Society” be small, each one will speak on any point he pleases; and where the society is large, then a dozen or a score, or even more, will freely recite the “dealings” of the Lord, expound a text, ask for spiritual advice, or take any course he pleases. The minister concludes a meeting which all feel to be one of frank and real fellowship, and of some profit and joy.

Though like a "*Class*" meeting, yet the "Society" meeting differs from the "*class*" meeting as much as Carnarvonshire from the low lands of the Fen district. The "*class*" meeting necessitates an investigation of, or a report upon experience week by week, and this is too much for most of us to endure without serious risk to the naturalness of our emotions, and the absolute truthfulness of our speech. Not even trees report their growth every seven days. Nor will the most assiduous watching of child-life enable us to mark off its growth into hebdomadal periods: and the higher the nature the slower the growth and the less frequently reportable. We doubt whether even David could have reported his inner and spiritual life in such inspiring and imperishable strains if he had been obliged to do it with the regularity of an eight-day clock.

The "*class*" meeting has, no doubt, been an incalculable blessing to tens of thousands of Methodists, and has exercised an immensely stimulating influence on its progress, and might, in some of its details, yield serviceable additions to the practise of the Welsh churches; but the "Society" meetings are far less mechanical in their form, much wider in their range of topic, and by their greater freedom, seem to me to carry most of the good with the least possible amount of the risk of the "*class*" meeting.

The advantages of the "Society" meetings are obvious. True fellowship is not only made possible, but vigorously stimulated. The "love of the brethren" is fostered in practical service, and emotion is not suffered to spend its energy on itself. Christian men and women get to know one another; their inner life and thought, their struggles and victories, their hopes and faiths, their sorrows and joys, and so love is possible. We cannot love those about whom we know nothing. Ignorance is not the mother of affection, but its destroyer. And yet what know we in our churches about one another? Of bonnets and purses, of business conditions and relations, a little, and perhaps enough; but of the real life and character of one another nothing, absolutely nothing, and still we wonder at the absence of a common interest and a glowing fellowship! As well expect tropical heat from Greenland ice!

The ancients thought so highly of friendship that they counted it a virtue. It is much less than this: but assuredly the Christian church is intended to be a gathering of friends, and of friends drawn together not by similarities of external circumstance, nor yet by admiration of the gifts of an intellectual preacher, but by participation in the unchangeable goodness and abiding grace of God in Christ, and therefore capable of creating a faithful and indestructible friendship. Where the spiritual life is ardent and sincere, daily fed and well nourished from Christ, it is the source of the only enduring alliances. The fashions of the world change, the passions of our nature are fitful and perishing: even culture is inadequate to supply the bases for a true and lasting friendship. The brotherhood of man is to be realized by "the fellowship" of the church. As honouring our parents is the first step in the ladder of honouring God; and the love of home, of wife or husband, of brother and sister, shown in social amiability, kindness and self-sacrifice, is a preparation for "the love of the brethren," so "the love of the brethren" is the chief means of inculcating and attaining that universal brother-

hood of men in which all shall war against sin, and pray and labour for the full salvation of each. I yearn for nothing more than for the revival of the fellowship of the early church, and therefore welcome every agency that comes with a promise of help in that direction.

These "Society" meetings not only promote "fellowship," but also call out speaking power, discover preachers, and train church officers. The evils of restricting all the speaking to one pair of lips are many and great. The Plymouth Brethren protest against this with reason; and doubtless the English churches have themselves to thank for the rise and progress of this new sect. It is mainly a denial of the one man ministry; but a denial that is not needed in Wales, for in these "Society" meetings, as in the church at Corinth, whoever has a psalm, or a doctrine, or a revelation, or a tongue, or an interpretation, may minister to the rest so long as all things are done to edifying. With a method of this sort "gifts" are not lost sight of; there are students for the College, teachers for the schools, and deacons and pastors for the churches.

Henry Ward Beecher having observed that the "cream" of a meeting was often after it was concluded, when the members gathered round the stove and freely spoke of their love to Christ and His love for them, set the Friday evening meeting of Plymouth church apart for this frank intercourse, so that the "cream" of the meeting might be in and of the meeting. So these "Society" meetings are productive of pleasant and joyous feelings. Faith is fortified; love glows; hope is brightened; zeal is quickened; and here and there the old words are heard, "Did not our hearts burn within us" as we talked by the way, and opened up the Scriptures of life and experience?

I am sure of one thing, that the English churches need something of this kind, and need it at once; and I have written these lines in the hope of exciting thought, and prayer, and effort towards the supply of this need. I know many churches are trying after a more real, sympathetic, practical, and hearty fellowship. May Christ, our Leader, guide us by His way to this great good.

JOHN CLIFFORD.

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#### A JEWISH OPINION OF MR. DISRAELI.

In an article of considerable length, the *Jewish World* discusses the character of Mr. Disraeli, and concludes in language equally strong as that recently used by Mr. Chamberlain, M.P., of Birmingham:—"We do not think our community has any reason to be proud of him. With some persons success sanctifies any career. But pure self-seeking, unredeemed by a single unaffected generous and disinterested aspiration, barefaced and unscrupulous flattery of those who could serve him, and only so long as they could serve him, and thereafter an equally unscrupulous rudeness and truculent insolence; a nonsensical charlatanism stimulated to attract the sentimental and weak-minded; a readiness to profess any opinions, political or religious, to serve a turn, are not the sort of qualities which meet the approbation of men of sense and honour and good feeling. In a popular form of government, as under a sensual despotism, such qualities, when aided by a considerable talent and energy, ready speech and impudent assurance, may sometimes win place and power, but they will never gain respect. Even among those who have found it necessary to use Mr. Disraeli, we do not believe there is a single man of sense who respects him."

## HOW TO MANAGE CHURCH BUSINESS.

### VIII.—*The Church in Business Session.*

BY A "LIVE" DEACON.

I USE the phrase "Business Session" to distinguish the gatherings of the church for the transaction of business, pure and simple, from meetings specially designed to promote sociability of feeling, spiritual enjoyment, wider and deeper knowledge of the Scriptures, or increased fitness for any special Christian work; and by it I mean that meeting, or part of a meeting, at which members are admitted, transferred, or excluded, officers elected, laws enacted, and all questions belonging to the management of the affairs of the Society are freely and openly discussed. They are deliberative and legislative meetings, and form the final court of appeal on all matters pertaining to the well-being of the church commonwealth.

Moreover, I ought to add that I assume that the Business Council has met, and that therefore all the business has been duly prepared, is well and wisely arranged as to its order, thoroughly understood in its details, and foreseen in its more obvious bearings and issues. The meetings of the "Church Parliament" have been preceded by "Cabinet" meetings, and each officer is in full concert with his fellow. The pastor has no "Bill" to bring in unknown to the deacons. No deacon has a motion to propose of which he has not made all his colleagues acquainted. The official staff is prepared to show a united front, and to deal with all subjects in a fair, frank, intelligent, practical, manly, and Christian style.

I. Supposing these preliminaries settled, the first question is, **HOW OFTEN SHALL THESE BUSINESS SESSIONS BE HELD?** The custom of the churches shows a natural and delightful freedom from uniformity in this respect. Ours are "free" churches; "free" even, as it seems to me, not infrequently to the point of weakness and disorder. Some churches meet for business once a month with all the regularity of breakfast; and go through all the forms, whether they have to settle their constitution and laws, or whether they have only to sanction the payment of a gas bill. Others would not think of meeting more than once a year if the chapel roof were blown off. Some societies exult in meeting haphazard, summoned by the caprice of an omnipotent minister, who thinks there is something to do, or, like King Charles the First with his parliament, knows that money is wanted.

If we might learn from "the children of this world," we should find that business meetings ought to be held with sufficient frequency to maintain intact the control of the church as a church over all that is done in its name and by its officers and servants, and to foster the interest of the members in the common good of the church; but not so frequently as to render the gatherings jejune, spiritless, and offensive. All well-regulated societies arrange the dates of their business sessions in view of such principles. Charles always enjoyed the perennial seasons of unfettered authority when his "faithful Commons" could not annoy and trouble him; but his policy brought on the civil wars, and took off his head. Shareholders are not heartily welcome when the society's affairs betray the results of mismanagement; and church meetings are not pleasant when any one wishes to rule with a strong and lawless hand. Still a monthly church session for business arranged on one or other of the plans mentioned in my third paper, seems to me the best arrangement for preventing the accumulation of power in the hands of one or a few, for deepening and widening the sympathy of the church members in their own work, and for the open, free, and frank management of church business. In very small churches a two-monthly or quarterly meeting might be more advantageous. But in all cases the recurring date should be definitely named, and the meeting promptly held and wisely managed.

II. A second enquiry of some interest is, **WHO SHALL VOTE IN THE SESSION?** The general practice, though there are many exceptions, is for all the members of the church to have voting power at the instant of their election, and without regard to age, or experience, or knowledge of the laws, traditions,

and customs of the church. Admission to the church invests with full and undiminished power, and the vote of a child of ten or twelve counts for as much as the verdict of the sagest experience, and the most cultured mind. There are exceptions to this law. The Free Methodists do not allow any members to vote till they reach the age of twenty-one. At a Baptist church of which I heard last week, the age of fourteen qualifies; at another the age of eighteen; at a third, that of twenty. In the Trust Deed of a Nonconformist church this clause occurs—"No member of the said church shall have power or be qualified to vote at any church meeting unless he or she shall be of the age of eighteen years or upwards, and shall have been in full communication with the said church for six calendar months or upwards next preceding the meeting."

In favour of such a limitation of voting power, much, very much may be said. It is confidently asserted by those who know that the French nation has suffered immensely by permitting all citizens of the age of twenty-one to vote in the election of members of the Legislature, and one writer at least believes that if none were allowed to vote till the age of forty was reached, France would forget her revolutions, and forthwith be blessed with political stability and commercial progress.\* No doubt the risks to the peace and usefulness of the churches from the heedless impulse, rash zeal, active inexperience, and excitability of the young are great enough. Unworthy persons have been guilty of visiting, and biasing the unsuspecting minds of, young members for the purpose of carrying out their unworthy plans. Still I think it is better to encounter even such risks as these than go to any great lengths in restricting the voting area of the church. It is a serious peril to diminish the interest of the young in the work of the church, and to suffer them to form their religious habits without inserting amongst them a practical care for the details of church service; and for myself I would encounter very much annoyance and disturbance before co-operating in any plan that would be likely to foster indifference to the business sessions of the Christian society. Let Church business be discreetly managed in the Business Council, and no great fears need be entertained from the unlimited exercise of voting power.

III. The next point refers to the CHAIRMAN. As a matter of right, and from his position as teacher and leader, it seems fitting that this post should be filled by the pastor, whenever he is present; and on other occasions by one who has given full proof of business power, and purchased to himself a good degree as a ruler and guide of men. The peace and order, the efficiency and success of the business session depend more upon the chairman than upon any other person. If he is "up to the work," quick witted, acute in his judgment of men, free from bad temper, and capable of self-control and good humour, there will not be much harm done. If he is not, then we may expect chaos, and prepare for the day of doom.

I wish churches understood this, and then in electing a pastor they would ask "how he rules" as well as "how he preaches;" "has he self-control?" as well as "has he eloquence?" "can he direct them in the actual practice of church work," as well as discuss "justification by faith?" wear a white tie, and call himself "Reverend." The qualities of a good chairman are too obvious to need more than the barest mention. He should have manifest business capacity, tact, good temper, a genial spirit, great respect for the power of the church, and be well acquainted with the rules of public business. What these are I will tell in my next.

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\* I know, indeed, another method which seems more simple, and probably more efficacious; that would be to restrict the franchise to men of forty years at least. The part of young men is action, and counsel belongs to the aged. "The old man," says Homer, "considers the past and the present, and sees beforehand what will satisfy opposite parties." Violence is the characteristic of youth. At forty, a man may retain the loves and hatreds which he had at twenty. But he has lived. He has been compelled to see that his will is not the only one upon earth. And in the measure that he is intelligent, he ceases to believe, as Danton did, that the art of success lies in having energy, and still energy. Experience proves to him that it was indeed Omnipotence who said that we must not do to others what we would not like done to ourselves. But such a plan is not likely to find favour. It is a striking fact that amidst the numerous electoral schemes which were proposed as the *Commission of the Thirty*, no mention was made of the English system of household suffrage, a system so well calculated to put government into the hands of the more sober and experienced portion of the nation.—M. MELLSAND, in *Contemporary Review*, June, 1875, p. 41.



## THE "MINUTES"—A GOSSIP.

WHAT are the "Minutes?" was once asked in a metropolitan chapel, after the strange announcement had been made, that "the Minutes were to hand, and might be had at the doors, price sixpence each." The person to whom the enquiry was addressed had not been "grown" in G. B. soil, and therefore hazarded, in all seriousness, the *naïve* reply, "They are fragments from the diary of our pastor." But unmeaning as the designation was to this interrogator, and misleading as it was to his respondent, it has a meaning to many of our elder brethren the new name of "Year-Book" given about eight years ago (without authority as its father has been reminded) will never acquire.

Though not a pastor's "diary," the "Minutes" or "Year-Book" of our body is full of biographical interest, and reveals the inner life, the excellences and defects, the zeal and enthusiasm, the hope and joy, the fear and struggle, the faith and victory of our churches, with special distinctness and some fulness. Of course the "Minutes" are not complete, good as they are, and will not be till we issue bound up with them the "Reports" of our College and of our Home and Foreign Missions. Then they will form an excellent and authoritative "guide" to the laws and customs, spirit and activities of the General Baptists of England and Orissa.

This year's issue is exceptionally good. Our Secretary has, besides giving the usual information, enriched its pages with a list of the Associations from "the beginning until now," with a list of the officers, and a statement of the number of members for each year. He has also inserted the new laws passed by the Association in their place in the "Constitution," and so brought our statute book up to present date. The reports of the churches are, we imagine, fully given, and some of them are not remarkable for their brevity, whilst others are ominous in their shortness, as if constructed on the principle, "least said soonest mended."

We have read them all, and with a deep and keen interest too. For most of the churches report progress; some exult in it, and all seem to be bravely witnessing for God and His gospel. One begins, "We have received ten thousand mercies from our Heavenly Father," and many others are struck in the key of grateful acknowledgment of the lovingkindness of the Lord. The church at Antioch rejoiced to hear what the Lord had done by Barnabas and Saul, and so every right feeling soul will be gladdened with the many signs of growing efficiency, patient work, and approaching success enjoyed by our churches.

The spirit of self-sacrifice is abroad. The people delight to give. Again and again you meet with the proof of more money given to God. The sacredness of wealth is recognized—that money-giving is a part of the true worship of God—and that all our life is one, not partly secular and partly religious, but all one in its week-day work as well as in its Sunday devotion, because all for God is widely felt and acknowledged. More money has been given to Missions and Schools. Pastors' incomes are increased. New chapels are built, and old ones renovated and paid for. We are bringing the offerings into God's house. He will surely open the windows of heaven and pour out a blessing that we shall not be able to contain it.

Some churches are struggling with difficulties. They find it hard to live. They suffer persecution daily. Rural nonconformity is in some cases a bitter struggle—a drain on the purse, and a still heavier drain on patience, and forbearance, and gentleness. Successes rarely cheer the worker's heart, and the incessant and subtle opposition of ecclesiastical monopolists and their menials wearies and chafes the spirit. Brethren, be of a good heart. You are not forgotten in your solitary witness-bearing. Cheerfully and manfully stand for the truth as you know and feel it, and it will yet be victorious. You are doing some of the best work this nation has in it.

In several cases it is said, "We do not see the success we desire." Have you done ALL, dear brethren, you might? *E.g.*, have you had a week of evangelistic services? You have been sowing. Have a reaping time now. Send for some brethren to thrust in the sickle with you. Do it at once. The golden harvest is at the doors. Begin to reap forthwith. Do not let November end without some sheaves gathered into the granary.

There is a general complaint about the **WEEKNIGHT SERVICES**. Change their character, and you will have them better attended. Alter them to "Society" meetings like those in Wales, or imitate the church at Armley. Have Bible Readings, "Social Meetings," etc. Very likely the food is good enough, but wants to be a little differently cooked, or the table to be differently served.

I am somewhat afraid one or two churches are weak and foolish enough to quarrel, for I catch murmuring echoes of discord and misrule as I read one or two reports. Awful is the word spoken by Jesus concerning minister, or deacon, or member who hurts His "little ones." Terrible is the doom of the un-forgiving spirit. Let us take heed and escape those woes! Paul had to beseech Euodia and Syntyche to be of "the same mind," for those amiable workers in the Philippian church could not agree. But that was in the first century! Amiable, peace-loving Christian women would surely never disturb a church now! May that spirit fill us which exclaims, "FOR MY BRETHREN AND COMPANIONS' SAKES I WILL NOW SAY, PEACE BE WITHIN THEE!"

Some churches are without pastors; and, whilst lamenting this, are letting good and true men, reared in our midst, and saturated with our traditions, slip out of their hands. To me this is an unspeakable regret, both as it regards the churches and the men; and this at least should be remembered, that because we know less of a man, it does not *therefore* follow that he is a better man. We welcome the frankest and most fearless criticism, and would encourage a spirit of caution in the election of pastors, but we cannot but be sorry to miss from our ranks brave and good fellow-soldiers, trained in the same barracks, sharers of the same discipline, and warriors on the same field.

One pleasing sign out of many we must note, though only briefly, viz., that our churches are forming Bands of Hope right and left, and devoting themselves to this branch of Temperance work with zeal and vigour. Cannot we have such an organization in every church? It will do much good of an indirect kind, and will be one of the best ways of meeting and destroying the evils of intemperance!

The reading of these "reports" has intensified our interest in our common work for God and men. May the Lord abundantly bless our churches with all wisdom and grace, fill them with His Spirit, and prosper His work in our hands, to the saving of souls and to the extension of His glorious kingdom.

JOHN CLIFFORD.

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### TRAIN THE LITTLE ONES FOR JESUS.

TRAIN the little ones for Jesus;  
'Tis thy mission here below;  
'Tis a woman's gentle nature,  
In this world of sin and woe,  
Thus to lead their hearts so tender  
Unto Him, the children's Friend,  
And to give them wisé instruction,  
All they need for life's great end.

Train the little ones for Jesus,  
Priceless gems of untold worth;  
Train them for their future duties  
'Mid the care and toil of earth.  
Thou may'st find them oft unyielding,  
And as stubborn in their will,  
And their nature's too as wayward,  
But be kind unto them still.

Train the little ones for Jesus,  
Varied though thy teaching be;  
HE hath left for our injunction,  
"Suffer them to come to me."  
*Leicester.*

Tell them of the wondrous story  
How for them He lived and died;  
How, by faith in Christ the Saviour,  
We are saved and sanctified.

Train the little ones for Jesus;  
'Tis a noble task for thee;  
Safest in thy training station  
On the side of Christ to be.  
Weary not in thine endeavours  
Sowing seeds of holy truth,  
And the Master's gentle spirit  
In the loving heart of youth.

Train the little ones for Jesus;  
Never will thy toil be vain;  
There is One will own thy labour  
In thy sorrow, joy, or pain.  
For thou can'st not tell what jewels  
All thy task of love may win  
For the crown that never fadeth,  
And the city free from sin.

GEORGE BURDEN

## MOUNTAINEERING IN MIST.

WHOEVER leaves his work to rest should take care to have plenty to do. No way of spending a holiday is so utterly mistaken as that which is without purpose and without activity; and no purpose is so sure of being missed as that of finding enjoyment if it is not attended with persistent activity. These are truisms even though they are paradoxes. We have always thought they were true; but we have not had such a vivid experience of their truthfulness as during our rustication in North Wales. For two days we "rested" and "did nothing," and we were languid, weary, and miserable. The next we attacked the peak of Snowdon; and though we mountaineered in thick and drenching mist, yet we were inspirited, refreshed, and joyful: and repeated with a knowledge born of new experience the life-maxim, that the way to rest is by change, and not by cessation of activity.

It was a bright morning when we arrived at Llanberis, and fortified ourselves for the ascent of Snowdon. The sun was pouring out his golden beams over the entire landscape, and wrapping it in a garment of beauty. Expectation was high. We had made the ascent some years before, only to find the uprising peak mantled in mist. Surely we shall succeed this time, for the heavens are swept clean of clouds, save that here and there patches of thin gauze are floating like ærial beings in space. For one mile hope is abundantly nourished, and the expanding views of the valley of Llanberis amply reward the toiler at each successive stage. Two miles are passed in pure enjoyment, and then the westerly winds begin to blow, and the mist thickens in the sky. Still we press forward. The wind howls; the mist drenches to the skin; but our motto is "Nil desperandum;" there may be glory at the top! "It's of no use, you cannot get any further; you'll be blown away," is the cheerless message we get from a party of *young men (sic)*, who are beaten, discomfited, and retreating. An appeal is made to our "better seven-eighths," and the answer comes, "Forward! forward!" and away we trudge courageously, though not without some fatigue, and occasional questionings as to the wisdom of such labour, till we are rewarded by being at the top.

And what then? Yes, what! Well, first, we met with cheerful friends and exchanged salutations, sat by a cheerful fire, the coals of which had cost eight pounds ten shillings a ton, and then enjoyed a cheering cup of tea. Next we were told what we *might* have seen if only there had been no mist—the whole of the beautiful isle of Anglesea,—some of the silver sheen of the Irish Channel,—glimpses of the lakes and hills of Cumberland and Westmoreland,—the far-famed pass of Llanberis,—as well as a large portion of the mainland of Wales; all this and more we might have seen if—but what we did see was a thick all-enveloping mist worse than a London fog.

Still we enjoyed all this. It was a fine tonic. The blood was thoroughly oxygenated, the skin was bathed, and the spirit was suffused with a pleasant sense of success on our part, if nature had failed in hers. We had not left our task half done. We had gone to the end of it, and though it had not yielded all the pleasure we desired, yet it gave us nothing but good—good we shall treasure for many days. To be sure we did not look as though we were dressed for an alderman's dinner; but who cares for appearances when the blood is coursing through the veins at a high rate, and the whole nature is flushed with the feeling of abounding health. Mountaineering in mist may not be the pleasantest form of spending a holiday, but it is so rich in benefit that we should welcome even a third and fourth edition of it.

"Mountaineering in mist!" Yes, this is life. Forward through the clouds. In the low levels of truth all is clear and bright, but we rise higher and higher in quest of grander scenes and larger views. Lynch says, "Man has a large unresting heart;" and even though the spots called "Y Wyddfa," the conspicuous, do not yield us all the vast range of view we desired, yet are we stronger for the bold struggle and the patient toil. Jean Paul Richter finely writes, "Truth is the property of God; but the pursuit of truth belongs to man;" and Aristotle declared that "the intellect is perfected not by knowledge but by activity."

JOHN CLIFFORD.

## NEW CHAPEL MEMORIAL STONES.

### SWADLINCOTE.

THE memorial stones of our new chapel were laid on Monday, August 7th, and the day was one which will long live in the memory of those who were most interested in its proceedings. There were three stones laid—one between the two principal entrances, and one at each of the front corners.

At 2.30 a large number of friends assembled on the site of the new building. After singing, the Rev. G. Needham offered prayer. Suitable portions of Scripture were read by Rev. W. Bishop, and then an address was given by the Rev. W. Evans on "Our Principles as General Baptists." The first stone was laid by C. Roberts, Esq., of Peterborough. Mr. Roberts having pronounced the stone "well and truly laid," stood upon it, and in the course of his address said that the purpose of their meeting there was to encourage the friends at Swadlincote, and the occasion was adapted to call forth feelings of joy and gladness to all followers of the Saviour. They had seen that the time had come to enlarge the accommodation for public worship. The gospel had been preached there for years by the General Baptists, and it was more than half a century since the land upon which they were standing was purchased as a site on which to build a house for God. It was most likely correct that their Melbourne friends were the pioneers of the good work in that district, and that they commenced preaching in the open-air; then they secured a cottage, and friends from Burton kept up the services. For several years little progress was made; but at length the good time set in, and a few years since they thought it possible to build a chapel, and the building which had now become too strait was erected. It was a great satisfaction to find that a necessity was laid upon them to provide a larger house of God to accommodate their increased numbers. He understood that within a radius of two miles there was a population of something like 15,000, and the accommodation for religious worship fell very far short of what was required. He rejoiced that they were able to do something to meet the great want of the locality, and he was sure he should only express the feelings of all connected with the work when he said that no unkind or unfriendly feeling was meant toward the other workers in Christ's vineyard by their erection of that place. They had not commenced the building in hostility to any other Christian church, but in loving harmony and in active co-operation with them, and he prayed that that extension might be the means of hastening on the happy day when the kingdoms of this world should become the kingdoms of our God and His Christ.

The second stone was then laid by B. Walker, Esq., of Stretton, who spoke upon the great need there was that the Christian church should make a firm stand against the prevailing drinking customs.

The third stone was laid by G. Dean, Esq., of Derby, who adverted to the battle going on between ritualism and rationalism on the one hand, and the pure, free, and glorious gospel on the other, and urged upon all to take the Bible as their only guide.

A collection was then made, which, with the sums contributed by the gentlemen who laid the stones, amounted to about £112.

A tea-meeting was held in the Market Hall, which was largely attended, and a public meeting was held afterwards, presided over by C. Roberts, Esq. Addresses were delivered by Revs. E. H. Jackson, G. Hill, J. Latham, G. Needham, W. Bishop, and G. Dean, Esq.

The new chapel is to accommodate 500 people. It will be a plain Gothic structure of red brick with stone facings, and will be about sixty-eight feet in length and forty feet in breadth. There will be three galleries, and behind the platform will be an orchestra and vestries. The roof will be partially open timbered, and the place will be artificially lighted by two sunlights. The entire cost of the building is set down at £1,600. Messrs. T. Horsfield and Son, of Manchester, are the architects. It will be apparent how great is the necessity for our friends to arise and build when it is stated that the present chapel will only seat 180 persons, and the Sunday school numbers 225 scholars, and the usual congregation will more than fill the place. Help is needed, that the new chapel may be opened free from the incumbrance of a heavy debt.

## A YOUTHFUL MARTYR.

### FOR THE YOUNG.

In the first ages of the church of Christ, in the city of Antioch, a believer was carried forth to die as a martyr. "Ask any little child," said he "whether it were better to worship one God, the Maker of heaven and earth, and one Saviour, who is able to save us, or to worship the many false gods whom the heathen serve?"

Now, it was so that a Christian mother had come to the spot, holding in her hand a little son of about nine or ten years old, named Cyril. The heathen judge no sooner heard the martyr's words than his eye rested on the child, and he desired the question to be put to him.

The question was asked; and, to the surprise of those who heard it, the boy replied, "God is one, and Jesus Christ is one with the Father."

The judge was filled with rage: "Oh, base Christian!" he cried, "thou hast taught that child to answer thus." Then, turning to the boy, he said, more mildly, "Tell me, child, how did you learn this faith?"

The boy looked lovingly in his mother's face, and replied, "It was God's grace that taught it to my dear mother, and she taught it to me."

"Let us now see what the love of Christ can do for you," cried the cruel judge; and at a sign from him the officers, who stood ready with their wooden rods, after the fashion of the Romans, instantly seized the boy. Gladly would the mother have saved her timid dove, even at the cost of her own life, but she could not do so; yet did she whisper to him to trust in the love of Christ, and to speak the truth.

"What can the love of Christ do for him now?" asked the judge.

"It enables him to endure what His Master endured for him and for us all," was the reply. And again they smote the child.

"What can the love of Christ do for him?" And tears fell even from the eyes of the heathen, as that mother, as much tortured as her son, answered, "It teaches him to forgive his persecutors."

The boy watched his mother's eyes as they rose up to heaven for him; and when his tormentors asked whether he would not now acknowledge the gods they served, and deny Christ, he still cried, "No; there is no other God but one; and Jesus Christ is the Redeemer of the world. He loved me, and I love Him for His love."

The poor boy now fainted between the repeated strokes, and they cast the bruised body into the mother's arms, crying, "See what the love of your Christ can do for him now."

As the mother pressed her child gently to her own crushed heart, she answered, "That love will take him from the wrath of man to the rest of heaven."

"Mother," cried the dying boy, "give me a drop of water from our cool well upon my tongue."

The mother said, "Already, dearest, hast thou tasted of the well that springeth up to everlasting life—the grace which Christ gives to his little ones. Thou hast spoken the truth in love; arise now, for thy Saviour calleth for thee. May he grant thy poor mother grace to follow in thy bright path!"

The little martyr faintly raised his eyes, and said again, "There is but one God, and Jesus Christ whom He has sent," and so saying he gave up his life.

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### A NOVEL EVENT.

THE other evening a young lady abruptly turned the corner and very rudely ran against a boy who was small, and ragged, and freckled. Stopping as soon as she could, she turned to him and said, "I beg your pardon; indeed I am very sorry." The small, ragged, and freckled boy looked up in blank amazement for an instant; then, taking off about three-fourths of a cap, he bowed very low, smiled until his face became lost in the smile, and answered, "You can hev my parding, and welcome, miss; and you may run agin me and knock me clean down, an' I won't say a word." After the young lady passed on, he turned to a comrade and said, half apologetically, "I never had any one ask my parding, and it kind o' took me off my feet."

## SCRAPS FROM THE EDITOR'S WASTE BASKET.

I. THE LATE REV. J. C. PIKE.—We deeply regret to have to state that our brother, the much esteemed pastor of Friar Lane Church, Leicester, has at last succumbed to the disease from which he has been suffering so long. A notice of our beloved friend appears in the *Observer*, and a Memoir will appear in a future number.

II. THE RECENT MOVE AMONGST THE WESLEYANS is forward in the direction of a non-priestly ministry, and an acceptance of equality of privilege in the church. They have not reached that yet: but the vote at Nottingham allowing of lay-representation is the death-blow to the idea of a priest-caste which dominated in John Wesley's view of the ministry. We rejoice in this nearer approach to the teaching of Christ, believing that every such approach is increased power to the church, and enlarged benediction to the world.

III. RATHER "SMALL," IF TRUE.—Our readers saw, some time ago, a statement in the daily papers to the effect that a Conference on the perils of our common Christianity from infidelity and the like, had been held at Lambeth Palace, when the Lord Primate of all England, and six bishops, met a number of dissenting ministers. We read the statement with astonishment, and something else which we will not particularly characterize. To-day we hear that the dissenting ministers actually asked the Primate for the Conference. At first we said—No: it cannot be true. It is unutterably distasteful to think dissenting ministers would ever be so wanting in self-respect. "Stop, stop," it was suggested, "of course these ministers are not guilty of toadyism; they wished to show the Archbishop and Bishops that the State Church of England is the chief peril to Christianity, that its Book of Common-Prayer is anti-evangelical, and that the prevalent ritualism of the day is preventing thousands of this generation from knowing what true Christianity is." Exactly! I did not think of that! How brave of those dissenting ministers to undertake such a mission!

IV. THE THREE GOLDEN RESULTS OF THE SESSION.—First and chief—Disraeli made a Peer. The second, which is like unto it—The Queen made an Empress. The third, and worst—The State-Church authorized to educate the children of the nation in its own sectarian principles, and out of the nation's pocket.

V. AN EXPLANATION.—Our brother W. R. Stevenson, of Nottingham, wishes to say, "In explanation of the statement in the Year Book relative to the separation between himself and the Broad Street church, that he was not so unreasonable as to object to an *assistant*; that what he objected to was a co-pastor resident in Nottingham, and having equal and co-ordinate authority with himself. He believes most heartily in young men becoming for a time assistants to older pastors; but co-pastorates, pure and simple, he does not consider suited to our form of church government."

VI. VILLAGE NONCONFORMITY.—We are very grateful for the letters already to hand on this subject. They deepen the conviction we had formed from reading the "Minutes," that the struggle is becoming more and more keen, and that means should be devised as early as possible to give increased strength to village Nonconformity. Ritualism is taking possession of our villages, and that means increased activity on the part of the clergy and their supporters, increased use of money and gifts to decoy Nonconformists from their allegiance, and increased bitterness of opposition and persecution. One friend says, "No one can conceive the amount of petty tyranny to which we are subjected; it is present all the week, and in everything connected with the parish; it is a perpetual grievance." A minister speaks of the emptying of chapels by the gaudy and attractive services at the parish church, and the consequent enfeebling of our hold upon the young people generally. Another describes the rapid depopulation of the village in which he labours as a source of special discouragement, and asserts that the migration principally reacts on Christian churches because they contain the honest and laborious man who is able to utilize and therefore anxious to find a better market for his labour. We are extremely anxious to gather more information, *first as to the actual facts of the case, next as to the causes of the same, and lastly, as to any methods hitherto found effective in maintaining the vigour and efficiency of our village churches.* And we are the more desirous of this information speedily because the topic is expected to have a place in the programme of the meetings of the Baptist Union, to be held at Birmingham, on the 4th and 5th of October.

# Church Register.

\*.\* Information for the Register should be posted on or before the 15th of the month, to 51, PORCHESTER ROAD, WESTBOURNE PARK, W., or it is likely not to appear.

## CONFERENCES.

**EASTERN CONFERENCE.**—The next Conference of the churches in the Eastern District will be held at Long Sutton on Thursday, Sept. 7th. Brother Perriam is to preach in the morning, and brother T. J. Burton, of Louth, is to read a paper on, "Ministerial Support" in the afternoon. *WILLIAM ORTON, Sec.*

The **LANCASHIRE AND YORKSHIRE CONFERENCE** will be held at Edgeside on Wednesday, September 20. The Rev. W. Chapman will read a paper in the morning—Subject: "Modern Amusements in Relation to Church Life." The Rev. J. Watmough will preside. Service at eleven o'clock. *W. SHARMAN, Secretary.*

**LONDON (SOUTHERN) CONFERENCE.**—The autumnal meeting will be held at Church Street Chapel, London, on Wednesday, Sept. 27, not on Tuesday the 26th. *J. WALLIS CHAPMAN, Sec.*

The Autumnal Meeting of the **WARWICKSHIRE CONFERENCE** will be held at Walsall on Monday, Sept. 18. Will the Conference Agents, who did so admirably last time, "Go on to perfection." The larger the attendance, the heartier the welcome Walsall will give.

*LL. H. PARSONS, Secretary.*

## CHURCHES.

**LONG EATON.**—Anniversary services were conducted, July 30, by Rev. John Ney, in a large marquee on a piece of ground adjoining the chapel, where it is intended to erect a more commodious building. The following day, after tea, a public meeting was held, Mr. Ney presiding, when addresses were delivered by the Revs. E. J. Silvertown, C. D. Crouch, E. A. Lawrence, and F. A. Hollyhouse.

**NORWICH.**—Our bazaar was held, Aug. 1, 2, in the grounds of W. Trevor, Esq., the Plantation, St. Giles' Road. It was opened by the Mayor, J. H. Tillett, Esq. The Rev. G. Taylor (pastor), G. Gould, P. Colborne, and W. McAllan; Councillors J. Jarrold, W. H. Dakin, Frazer, and others, were present. There were nine stalls, situated in a line, on the Upper Terrace, and flanked at each end with a refreshment stall. The band of the second Norfolk Artillery gave some selections of pleasing music. The attendance was very cheering, and the nett results amounted to £120. We hereby tender our best thanks to the friends who so liberally responded to our appeal; to the ladies of other Christian churches in

the city who not only contributed, but rendered most efficient aid at the stalls; and to our warm and generous friends, H. Trevor, Esq., and family.

**PETERBOROUGH—Reopening Services.**—The Baptist chapel, Queen Street, having been closed for renovation, was re-opened on July 30, when sermons were preached by the Rev. R. Y. Roberts, of Portsea, and the pastor.

## SCHOOLS.

**ALLERTON, Central.**—Anniversary services, July 15. Preacher, Rev. E. K. Everett, of Stalybridge. Address to children in the morning by Rev. B. Burrows. Collections, £50 13s. 7d.

**BARTON FABIS.**—Aug. 13. Preacher, Rev. Ll. H. Parsons. Collections, £29.

**DESFORD.**—July 30. Preacher, Rev. S. T. Williams. Collections, £10.

**GRIMSBY.**—July 30. Preacher, Rev. J. C. Jones, M.A. Tea on Monday, Mr. T. Shipman presiding. Addresses by the Rev. J. C. Jones, J. Jack, and the pastor, R. Smart. Collections more than usual.

**ISLEHAM FEN.**—July 30. Preacher, the pastor, W. E. Davies. Congregations very large. Collection, nearly £5.

**TICKNALL.**—July 30. Preacher, Rev. J. Alcorn. Collections, £9 2s.

## MINISTERIAL.

**BURNS, DR.**—A marble tablet has been erected in Church Street Chapel, Edgware Road, to the memory of Dr. Burns, by the ladies of the congregation. The inscription is—"In affectionate remembrance of Jabez Burns, D.D., LL.D., for upwards of forty years the beloved pastor of this church. Born Dec. 18, 1805. Died Jan. 31, 1876. The following was the text of the last sermon preached by Dr. Burns:—'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'—Rev. xiv. 13. This tablet is erected by the ladies of the congregation." Beneath the above is a small foot tablet bearing the last words uttered by Dr. Burns in his pulpit, "Let me die the death of the righteous, and let my last end be like his."

**DALTON, REV. J. J.,** (Metropolitan College) late pastor of Bethel Church, Bradford, is open to supply vacant pulpits. Address—Northfield Place, Bradford.

**LONDON, Worship Street.**—On Monday evening a celebration service was held to

commemorate the opening of the ministry of Mr. Walter Reynolds. The Rev. J. C. Means, formerly minister, whose state of health was the cause of his resigning, and Mr. T. Dyer, deacon, gave Mr. Reynolds a hearty welcome. Mr. Reynolds having spoken, the Revs. J. Fletcher, J. Marten, and J. Clifford, took part in the service.

MADEN, REV. JAMES, has removed from "429, Park Lane," to "7, James Street, Macclesfield."

SKINGLE, REV. SAMUEL, late of Irvine, N. B., has accepted a unanimous invitation to the pastorate of the church at Stalybridge.

WINKS, REV. W. E., of Wisbech, has accepted the unanimous invitation of the church at Bethany Chapel, Cardiff, and commences his pastorate, Sept. 17th.

#### BAPTISMS.

ALLERTON, *Central*.—Four, by Rev. W. Sharman.

COVENTRY.—Three, by H. W. Meadow.

HALIFAX.—Three, by I. Preston.

HEADCORN.—Three, by C. Hoddinott.

HINCKLEY.—Nine, by W. J. Staynes.

LEEDS.—Three, by R. Silby.

LONDON, *Borough Road*.—Seven, by G. W. McCree.

LONDON, *Praed Street*.—Four.

„ *Commercial Road*.—Six, by J. Fletcher.

MACCLESFIELD.—Six, by J. Maden.

PETERBOROUGH.—Five, by T. Barrass.

RIPLEY.—Six, by E. H. Jackson.

SUTTON-IN-ASHFIELD.—Three, by Chas. Barker.

#### MARRIAGES.

POWELL—POXON.—Aug. 2, at the Baptist Chapel, Sawley, by J. Stenson, Mr. Napier Powell, to Miss Elizabeth Poxon, of Sawley.

GERATY—UNTHANK.—July 25, by special license, at Broad Street Baptist Chapel, Nottingham, by Rev. John Stevenson, M.A., Thomas Geraty, M.R.C.S., of 125, Kirk White Street, Nottingham, to Catherine, second daughter of Anthony Unthank, Esq., M.R.C.S., Low Pavement, Nottingham.

#### OBITUARIES.

AMES, SOPHIA, for many years a member of the church, Praed Street, London, entered the rest of God, Aug. 3, 1876, aged 82 years. She is lovingly remembered as a "Dorcas," "full of good works."

JARROM, JOSEPH, Mr., died at Buxton, July 24. A memoir written by his brother, the Rev. W. Jarrom, will appear in Oct.

MARTIN.—Fell asleep in Jesus, July 26, Mercey Martin, aged 83, for twenty-

one years a consistent and a most exemplary member of the G. B. church, Isleham. For many years she was hindered by persecution at home, but was ultimately baptized in London when on a visit. Her end was very peaceful and happy.

SMITH.—Aug. 12, in the thirty-second year of his age, Alfred John Smith, youngest son of the Rev. F. Smith, Downton, Salisbury.

THORNHILL.—Annie Thornhill, daughter of Geo. and Hannah Holmes, was born at Chilwell, Notts., in 1812. Her father was one of the originators of the G. B. church at Beeston, and during the first half century of its chequered life was one of its most staunch and active members, and as a deacon of that church for more than twenty years he was one of its strongest mainstays and ensign-bearers. His daughter Annie he first carried, and next led, to the then small chapel at Beeston, where she heard and received that gospel which made her wise unto salvation. In her very early youth she was baptized and admitted to the church, which membership she honourably sustained for upwards of forty years. In all weathers, health permitting, she filled her place in the house of God and the Sabbath school; indeed, in the school she proved herself to be an intelligent and earnest worker. Over the scholars in her care she shed a maternal Christian influence, and she laboured not in vain. She was instrumental in inducing many in her class to give themselves to Christ. Many can testify to the benefit they received from her example and teaching. She gathered many straying lambs into the fold of Christ, and then fed them with the sincere milk of the word. She brought from the quarry of nature stones which are now polished and precious in the church of the Redeemer, and others are jewels in His heavenly crown. And more than one G. B. minister and local preacher can testify to the benefit they received at the commencement of their Christian life and work from her helping hand and persuasive Christian tongue. In 1871 she removed to Edinburgh, and there spent her closing days. On the morning of April 9, 1876, she calmly breathed her last. A few days previous to her death she wrote a letter to one of her friends in which she expressed herself in words of Christian kindness and love, coupled with a hearty desire for the prosperity of the church at Beeston. How little she then thought the Master was coming to call her home; but she was ready to meet him. She is gathered to the grave, but her spirit, spotlessly pure, dwells in eternal glory. T. N., C.



THE  
MISSIONARY OBSERVER.

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SEPTEMBER, 1876.

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DEATH OF THE REV. J. C. PIKE.

WITH profound grief we communicate to our readers the sorrowful intelligence of the death of the beloved Secretary of the Mission, the Rev. James Carey Pike. This melancholy event occurred on Friday morning, August 11th, at his residence, the Fosse, Leicester. It is generally known that for more than a year past his health had been in a very unsatisfactory state, and that for several months he was wholly laid aside from preaching; but it is probably not so well understood that he efficiently conducted the correspondence relating to the Mission till within a few days of his death; and the last of the twenty-one reports of the Mission which he prepared, and which is now being circulated among its supporters, is as vigorous and interesting as any former one. The reference towards the close to departed friends was written, as we know, with deep emotion; and now that he has joined them will be read with additional interest. Writing nine days before his death to Dr. Buckley he referred to 2 Cor. i. 8—11 as having come with much power and sweetness to his mind on the preceding Sabbath, and encouraged his faith as to recovery. He added, "The apostle shows that God can raise up even from the borders of the grave; but then, how much efficacy he ascribes to *prayer*. I feel quite sure that many many friends have been *helping* me in this way, and whatever the answer it is sure to be the right one."

As a Memoir of the life and labours of Mr. Pike will appear in a future number of the *Magazine*, we need not here enter into particulars, but we are sure that the following account of the funeral, which took place on Tuesday morning the 15th, will be read by all with mournful interest. It is extracted from the *Midland Free Press*.

The preliminary services in connection with the funeral were held in the chapel, the pulpit of which was draped in black. Eleven o'clock was the hour fixed for commencing, and by that time the chapel was filled by a respectful and deeply affected audience. "I know that my Redeemer liveth" was played on the organ while the people were taking their seats. The coffin was carried into the chapel and set upon trestles outside the rails in front of the pulpit, and within the rails were the Revs. Dr. Buckley, T. Stevenson, W. B. Bliss, L. H.

Parsons, W. Bishop, J. Bateman, W. Evans, I. Stubbins, J. C. Forth, — Byron, S. Lambrick, I. M. Wright, J. Ruthertord, etc.

The Rev. W. Evans read the following portions of Scripture:—John xi. 21—27, Revelations xxiii. 1—5, 1 Cor. xv. 51—58, 1 Thess. iv. 13—18, and the Rev. T. Stevenson engaged in prayer. The hymn “Captain and Saviour of the host” was then sung, after which

The Rev. I. MORLEY WRIGHT addressed the meeting. He said, You are thinking, as you gather here this morning, of death and of the grave—the grave in which we are about to lay the remains of your beloved pastor. Let me ask you to think of that grave in the light of the joy and glory of another morning—the resurrection morn. “For the trumpet shall sound, and the dead shall be raised incorruptible. For this corruptible must put on incorruption, and this mortal must put on immortality. And then shall be brought to pass the saying that is written, death is swallowed up in victory.” We believe it; we believe it all; we believe it undoubtingly; for the mouth of the Lord hath spoken it; and we comfort one another with the blessed hope. Let death boast of its sting, and the grave of its victory; let nature shed its many not-forbidden tears over the tomb wherein lies that which was mortal of precious friends; we hear a voice of mingled love and power from the eternal heavens, saying unto us, “Fear not; I am the first and the last; I am He that liveth, and was dead; and behold I am alive for evermore, Amen; and have the keys of the unseen world, and of death.” “I am the resurrection and the life; he that believeth in Me, though he were dead, yet shall he live; and whosoever liveth and believeth in Me, shall never die.” We are thus taught how to think of death and dying; of the dark present and the bright future. We distinguish between death in all the terribleness of the curse, and a death which means only the separation of body and spirit; the spirit departing at once to be with Christ, which is far better, and the body sleeping in the dust of the grave until Christ shall come the second time to claim it. We rise by faith to have fellowship with our departed ones in the home of the redeemed; and if we weep that we shall see their faces no more on earth, our tears have no bitterness; we cast no dust upon our heads; we rend not our garments; but give God thanks for the great love wherewith He has loved us. This is the voice that comes to you to-day from your pastor’s open grave. It is not as the voice that was heard in Ramah, lamentation and bitter weeping—of Rachel refusing to be comforted: it is as the apostle’s voice, “I have fought a good fight; I have finished my course; I have kept the faith; and the Master hath lovingly said to me, “Well done, enter into the joy of thy Lord.” The voice saith likewise, “Weep not for me; my work and warfare are accomplished; I am with the spirits of the just made perfect before the throne of God, rendering higher service than I could render on earth; eye hath not seen, nor ear heard, nor heart conceived, the glory of my heavenly home; weep not for me.” Listening to this voice we echo it joyfully, and say, “Blessed are the dead which die in the Lord: they rest from their labours, and their works do follow them.” Therefore, my brethren, mournful as is the duty we are now discharging, it must not, it cannot be gloomy and dismal. For the presence of Jesus, the Lord of life and glory, who died and was buried, and rose again, is our strength to-day. We sorrow deeply, but not as without hope, for Christ has shed light on life and immortality. To the Christian to die is to quit the earthly tabernacle, and to enter into the eternal mansion. The faithful Christian minister leaves behind him the scene of his toil and watching and warfare, to possess the joy of his Lord in the heavenly kingdom. We weep by the grave of our brother, but we find rest and consolation in Jesus, who is the resurrection and the life. Let our faith be strong, and our hope be bright whilst we pay the last token of loving esteem to the remains of our deceased friend, who himself is not here, who is himself for ever with the Lord. Mr. Spurgeon, preaching last week, told of a young man, a member of his church, who was dying of consumption, and the night before he had said to him, “Pastor, going home to-night.” Just as he was relating the incident, a letter in deep mourning was carried up to him; he broke the seal, and, after a pause, with a tremulous voice informed the vast congregation, who as yet had scarcely stirred, that he had just received a letter from the widow of the young man. It ran, “My dear husband passed away

this morning. I kissed him and said, 'Oh, my poor husband!' and his last words were, 'Not poor; not poor.'" "We know that if our earthly house of this tabernacle be dissolved, we have a building of God, a house not made with hands, eternal in the heavens." "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." Thus, dear brethren, it is with him over whose remains we mourn to-day. "Not poor." "Gone home!"

"Rejoice for a brother deceased,  
Our loss is his infinite gain,  
A soul out of prison released,  
And free from its bodily chain.

How blest is our brother, bereft  
Of all that could burden his mind!  
How easy the soul that has left  
This wearisome body behind!

That languishing head is at rest;  
Its thinking and aching are o'er;  
That quiet, immovable breast  
Is heaved in affliction no more."

"Lord, it is well! "He has entered into his rest!" Rather let us think of those who claim our tender sympathy and our earnest prayers. I dare not speak of those who are the chief mourners here to-day. Let us not intrude into the sacredness of their deep sorrow, on whom the loss of husband and father has brought unmistakable grief. Let us leave them with Jesus Christ, whose love can comfort the mother's sad and lonely heart, whose grace can sustain her and her family in this trying hour. May His presence give peace to the troubled household! May His mercy shelter in His fold every member of the sorrowing family; that their father's God may be theirs, and his pious and useful life on earth, and his blessed home in heaven, may be theirs also! Father, Saviour, Holy Spirit, bless and keep and comfort them! But we may express our sympathy with the deacons and the church here in their sore trouble. For they have lost a pastor whom they deeply honoured and dearly loved, with whom they have lived in uninterrupted affection and harmony through a connection of seventeen years. Brethren, deacons, and members of this church, let not distrust and discouragement find place in your hearts, in the midst of your sorrow to-day. Jesus Christ is the same—yesterday, to-day and for ever. He abideth faithful. He who has ascended on high has yet His gifts for men. Pastors, teachers, evangelists, the Lord will provide for His church. There may be a difference of gifts and operations, but the same spirit worketh in all. In answer to your prayers, waiting and watching in the spirit of meekness, wisdom, and love, He will give you a pastor whom in time you will learn to honour and love and trust, as you honoured and loved and trusted him. Meanwhile you have the heartfelt sympathy of the ministers and friends of all our churches, who participate to-day in your sorrow as they share in your loss. To your cry, "Brethren, pray for us," they will respond, even before it is uttered; for we are members of the same spiritual body, more closely, more tenderly, more lovingly united, because our union is spiritual. And when one member of the body of Christ suffers, how keenly do the other members with it. Even so are we sorrowful with you to-day. But be ye also comforted with us in our loving confidence and loyal trust in our Lord Jesus Christ, who is "head over all things for the church, the fulness of Him that filleth all in all," to whose will we meekly submit ourselves, and in whose wise and loving acts we implicitly confide. And abide ye also "steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labour is not in vain in the Lord." Brethren and fathers in the ministry, pastors and deacons of other churches, shall we not hear the call to-day from the grave of our dear departed brother, to greater earnestness in religious duty, and in Christian work? How deeply and constantly he studied to know the word and the will of Jesus Christ! How intensely he adored the character of Jesus Christ! How humbly and confidently he trusted in His grace and intercession! How he sought in Him forgiveness and peace and purity! How fervently he longed that Christ might be formed in himself, and in others, the hope of glory! How sincerely he rejoiced when he saw in any

man a likeness to Jesus Christ! And this was the growing desire of his heart, to be conformed in thought and spirit and life to Jesus Christ. To know Christ, and to preach Him to others!—this was the ruling passion of his life. How reluctantly did he cease to preach when his last illness came upon him! How he longed to preach again when the illness seemed to be abated! How bent his thoughts and energies were upon preaching Jesus Christ, whilst yet health was unimpaired! Brethren, how is it with us? Shall we not hear the call to-day from the life of our brother in glory, “Be earnest, be instant, in season and out of season, reprove, rebuke, exhort, with all long suffering and tears, and make full proof of thy ministry.”

Shall we not take to ourselves the warnings and admonitions we so often give?—The time is short. The work is great; let us be up and doing. Let us be faithful and diligent. Let us watch unto prayer. Let us work while it is called to-day. “Whatsoever our hand findeth to do, let us do it with our might.” Soon the great day of account will come. “After a long time the Lord of those servants cometh and reckoneth with them.” Momentous hour! Many then that are now last shall be first. The true heroes and heroines shall receive their crowns. They shall hear the “well done, good and faithful servants.” Blessed hour! But shall we be found faithful? “Where is the flock that was given thee—thy beautiful flock?” Pleased! Flattered! Fed with confectionery! Or saved, strengthened, spiritualised in heart and life?

This question will meet us all one day. Yes, to you and to me the solemn hour will come, when, in the presence of the Chief Shepherd, the question must be met, “Where is the flock that was given thee—thy beautiful flock?” God grant that we may each and all be able to say, “Lord, here am I, and those whom Thou hast given me.” Spirit of the Living God, descend and rest upon us!

“Great Shepherd of Thy chosen sheep,  
From death and sin set free;  
May every under shepherd keep  
His eye intent on Thee!

    Inflame their minds with holy zeal,  
    Their flocks to feed and teach;  
And let them live, and let them feel  
    The sacred truths they preach.”

We have parted with our brother, but not for ever! We shall meet again. You flock of his charge—the object of his care and ministerial solicitude—shall meet him again. Oh! unsaved souls, shall your pastor be a witness against you on that day? How solemnly does this event speak to this congregation; to those who have, perhaps for years, listened to the voice now silent, that would have persuaded you to become Christians. How often has he placed before you the solemn obligations of conscience, and the paramount claims of duty! How has he shown you that sin is an evil and a bitter thing, for which you should seek forgiveness through the death of Jesus Christ, and from which you should seek to be freed by the power of Jesus, and by the sanctification of His Spirit! How earnestly has he called you to repentance and to faith in Jesus Christ! How strongly has he urged you to immediate decision, and to entire consecration in the service of Christ! Oh! let this day preach to you! Let that coffin speak. Let the now silent voice—the loving heart—that is now still in death, admonish you. Neglect not the great salvation. Submit yourselves unto God. Believe in the Lord Jesus Christ. To-day, whilst it is called to-day, harden not your hearts. See that ye refuse not Him that now speaketh from heaven. Repent ye, and believe the Gospel. Amen.

Rev. DR. BUCKLEY gave out the hymn “It is not death to die,” which having been sung, he made a few appropriate observations. He said he felt in times of deep and strong emotion the only real sustaining consolation arose from the precious truths of God’s holy word. Their hearts had been tenderly and affectionately directed that morning to sources of great consolation under these deeply trying circumstances. They saw in death the fruit of sin. By one man sin entered into the world, and death by sin; but He in whom they trusted, whose name was precious to their souls, conquered death, and brought life and immortality to light by the gospel. In view of death, in prospect of

the grave, and remembering that after death was the judgment, when everyone of them must give an account of themselves unto God, well might they say, "Lord, to whom shall we go? Thou hast the words of eternal life." Amid their deep sorrows that morning they mingled with their tears devout thanksgivings to God their Father. They blessed God that such a man had been born; and they magnified the grace of God that led him to a knowledge of the truth, to a saving acquaintance with Christ in very early life, and that enabled him to maintain an unblemished Christian reputation to the end of his course. They acknowledged that morning the grace that counted him faithful, putting him into the ministry; and they remembered, too, with thankfulness, that he had been the spiritual instructor and father of very many. For this they gave God thanks. "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever." They grieved, however, not only for the loss the bereaved family had sustained, and for the loss the church had sustained; they wept for the loss that Orissa had sustained in this afflictive bereavement. It was very touching to his feelings to find in the letters he received a week ago references to his dear friend's illness, but the hope was expressed that the change, and the rest he was enjoying, would be sanctified to his recovery; and it was still more affecting to receive that morning, just before he came there, a letter from a beloved member of the family engaged in that distant field, referring to the more hopeful intelligence he had received as to his father's state of health, and adding that he trusted he was going on well. So indeed he was, as seen by the light of faith, as viewed in accordance with the teachings of God's blessed word, and with the assurance they had that he was numbered with the spirits of just men made perfect. "Precious in the sight of the Lord is the death of His saints." Might they all learn from this solemn dispensation what God designed to teach. They heard His voice that morning, saying, "Be still and know that I am God; I will be exalted among the heathen; I will be exalted in the earth." He (the deceased) was the servant of Christ; Christ had taken Him to his rest, and he was realizing, with infinite sweetness far beyond what it was possible for them to conceive, the fulness of that precious promise, "Where I am, there shall they also be with me." They all heard in this event the voice of God saying, "Whatsoever thy hand findeth to do, do it with thy might, for there is no work nor device, nor knowledge, nor wisdom, in the grave whither thou goest."

A short prayer terminated the proceedings in the chapel. During the whole of the service the large audience was deeply affected, the sobs of many being plainly audible, while there was scarcely a tearless eye in the building. The coffin was carried out by six bearers to the hearse, which was waiting at the chapel door, and the audience kept their seats while the family and other relations and ministers passed out, during which the "Dead March" was played on the organ. Five private carriages containing mourners preceded the hearse, after which came four mourning coaches and twenty cabs. The route taken by the *cortege* was by Friar Lane, Oxford Street, and Welford Road to the cemetery. The grave is situated at the back of the churches, immediately opposite the arch, at the right hand far corner of the walk, and under a weeping willow. On arriving at the cemetery the hearse was stopped, and the coffin borne to the grave, where, before being lowered, a beautiful chaplet of flowers and a bouquet were placed upon it. The Rev. Dr. Buckley (who officiated at his revered father's grave twenty-two years ago) then conducted a brief service, and the coffin being lowered, many hundreds of people who had followed the funeral to the cemetery took the opportunity of having a farewell look at it. A brass plate on the coffin bore the following inscription:—"JAMES CAREY PIKE, died April 11, 1876, aged 59 years."

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The funeral sermon was preached on Sabbath morning, the 20th, at Friar Lane, by the Rev. Giles Hester, to a very crowded and deeply affected audience, from Heb. iv. 8-10. The references of the preacher to the "works" for the blessed Master from which Mr. Pike "had ceased" were very touching, and visibly affected many of his hearers.

## COMMITTEE MEETING.

A LARGE and important Committee meeting was held on the 22nd at Broad Street, Nottingham. This meeting was convened by our respected Treasurer, Thomas Hill, Esq., to take into consideration the appointment of a Secretary *pro tem*, and any other business that might require immediate attention. The President of the Association was called to the chair, and the following resolution in relation to the deceased Secretary was passed, with much feeling, all the Committee standing up:—

Resolved,—That this Committee, while desiring to bow with unfeigned resignation to the will of our heavenly Father in the death of the Rev. James Carey Pike; the beloved Secretary of the Mission, would record their deep sense of the greatness of the loss sustained by the Society in his removal. Chosen to this important post after the death of his revered father, he laboured for twenty-one years with a zeal and devotedness that never tired to further the prosperity of the Mission he loved so well; and retained to the last the unabated confidence of the churches that appointed him. His relations with the Committee were ever those of great cordiality. The missionaries confided in him as a kind and faithful friend and adviser; and the interests of the Mission were among the last matters that engaged his thoughts and prayers.

The Committee beg to present to Mrs. Pike and the bereaved family their deep and tender sympathy, and pray that at this time of great sorrow they may be sustained and comforted by the sufficiency of the grace of Christ, and by the assurance that being absent from the body he is present with the Lord.

The Committee would also express their heart-felt sympathy with the church at Friar Lane in the loss of so able, laborious, and faithful a pastor, and sincerely pray that the guidance and help of the Chief Shepherd may be graciously vouchsafed to them in this trying bereavement.

The question of appointing a Secretary till the Association was then discussed, but occasioned diversity of opinion. Several names were mentioned, but afterwards withdrawn, as it was generally felt to be very important that the Association should be perfectly free and unfettered to make such a choice as in its wisdom might seem best: and it was thought that it would be extremely undesirable to appoint at this meeting a brother whose name would be submitted for nomination at the Association, and understanding that brother William Hill's name would not be thus submitted, he was unanimously requested to act as Secretary *pro tem*.

This important meeting was opened with prayer by the Rev. E. Stevenson, who, we may add, offered prayer at the Committee Meeting twenty-two years ago, after the death of the venerable J. G. Pike. At that meeting Mr. J. F. Winks wrote the Minutes; and his son, Mr. J. G. Winks, did the same on this occasion. Prayer was offered at the close by Rev. T. Barrass. It is a time for the friends of the Mission to trust in God and give themselves unto prayer.

## PLEASING NEWS FROM CUTTACK.

THE following letter from REV. W. MILLER to his colleague in this country has been recently received, and will be read with much interest:—

You will be gratified to learn that we have recently had no less than seventeen added to the church by baptism. On the last Lord's-day evening of June, after a sermon founded on Mark xvi. 16, by brother Pike, in which the reasons for believers immersion, and the unscripturalness and unreasonableness of infant baptism were very clearly and forcibly pointed out, the preacher baptized five from our English congregation. The congregation was large, and had in it several native gentlemen of the town whose minds are at present a good deal exercised in regard to the Saviour's claims upon their faith and obedience. Mr. D—, as you may know, was a strict Churchman. He attributes his conversion to the reading of one of Mr. Spurgeon's sermons. His letter to the chaplain announcing his intention to become a Baptist, and reasons for the step, is an interesting one. The chaplain's reply is very creditable, and displays a respect for conscientious convictions not cherished by all clergymen. I trust that Mr. D—, and the friends baptized with him, may find not only a home but a sphere of usefulness amongst us. We have reason to believe that others in the English congregation having laid hold of Christ as their Saviour are now carefully studying the subject of baptism.

Last Lord's-day twelve natives were baptized. In the afternoon I had the privilege of giving the right hand of fellowship to sixteen disciples. One of those previously baptized not knowing the time of service being absent. Nine were from the first Female Orphanage; two from the second Orphanage. The other was Bancha Nidhi, the Pooree convert whose case I mentioned in a letter to the Secretary from Pooree. In that communication I made a mistake, and gave him another name, probably Chintamunee. We are all much pleased with him. His knowledge of the New Testament is remarkable, both as regards its extent and correctness. Those who have conversed with him say he might have been a Christian for years. He is very studious, and most anxious to acquire all the knowledge he can. At present he reads with the students. His birthplace is "Jhankerda," where his parents now reside. His father visited him when he was with the gooroo at Pooree, and tried hard to induce him to return home, which he refused to do.

I was at Choga on Lord's-day, June 18th. At the close of the morning service four were baptized—one male and three females. The former was Jonas Jena. Gehalee, Sama's wife; Robert Das' wife, Pate, and Annie, Maganee Parada's daughter, were the females. On my arrival on the Saturday there was hardly any water in the tank, and no hope of being able to baptize next day. The people were almost in despair about the seed corn, which in consequence of the long absence of rain had already been injured; happily during the night we had a storm, and a very heavy fall of rain, which supplied ample water for the baptism, saved the crops, and filled the minds of the people with wonder and thankfulness. On the Monday we had a crowded chapel to witness the marriage of Bhekaree Rout's second son to Ram Beharee's eldest daughter. It was arranged that the bride should have my palkee to come and go from the chapel, and after the feast to go home, hence I was detained longer than I liked, and did not get home till late in the evening. The pony intended for the bridegroom got into the hands of another party, so he had to walk—this created a little unpleasant feeling. The Choga Boys School has been reopened under the son of the Lacey-Sae schoolmaster. He commenced with twenty boys, and there is every probability of the number being largely increased. Last Saturday I sent off a parcel of Reports to your address, also one to the Secretary's. I presume we shall not see the English Report for some time to come. It is our constant and earnest prayer that our beloved Secretary may receive much benefit from the rest and change he is now having, and be able, ere long, to resume his labours.

The brethren have recently returned from the Car Festival at Pooree and Kendrapara. Ghanu, and two of the students, were engaged at the former place, with the Piplee brethren, in witnessing for Christ. The number of Ben-

galee widows present was large, and there was a good deal of cholera in the town and along the road. The Mission boat "Herald" conveyed the Kendrapara party to within a koss (two miles) of the festival. It was largely attended. The Gospel was heard with seriousness and attention by many, and gospels and tracts were sold as well as distributed gratuitously.

We all begin to look forward with great pleasure to the time of your return with sister Buckley, and our dear friends Mr. and Mrs. Wood. I cannot tell you how often I have been asked by one and another when you are likely to leave England, and when reach here. Until then may the Lord have us all in His holy keeping, and fit us for all His gracious will.

You will have received all particulars of Willie Brooks's decease. How suddenly he was removed: how terrible the blow to his parents. He who is rich in mercy, and who can alone sustain them, only knows what they must have passed through in being bereft of their son, their only son.\* I am sure they will have the sympathy and prayers of all the friends of the Mission.

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### LETTER FROM MRS. T. BAILEY.

A FEW extracts from a letter recently received by Mrs. Buckley from Mrs. T. Bailey will, we cannot doubt, interest our readers. The recent hot season has been, we learn from all quarters, unusually oppressive. In Cuttack there was only a slight shower of rain in six months, while last year the rains were almost unprecedented. Referring to remarks Mrs. Buckley had made on her suffering from the cold, Mrs. Bailey observes:—

"The weather here has been so extremely exhausting that even the strongest amongst us has been willing to shirk all that it was not absolutely necessary to do. I wish you could send us a bit of your surplus cold here; we had some *ice* though in March—a storm of hail, or rather ice-stones; such a size! they came tumbling down all shapes and sizes. The ground was covered. You might have fancied some one was up in the clouds smashing up an iceberg and scattering it down here to mock us poor creatures who were melting away in perspiration. It was dreadfully hot then—almost unbearable.

Before this reaches you, you will have had particulars about the opening, so I will not give useless information, but just say that it was a very happy and exciting time for Pipleo. We find the new chapel a great addition to our services, and as we expected we always have Hindoo hearers in the verandahs; and though we cannot expect the seed always to fall into good ground, yet I think we may expect that prayer will be answered, and that those who thus hear the gospel by the wayside may some of them at least be led into the way of peace.

In another part of the letter Mrs. B. says, You will hear of the convert from Pooree having been baptized at Cuttack; and that the old gooroo who was here last year has requested baptism at the hands of Shem at Khoordah. Shem told him that he had better go to Cuttack or Pipleo, but he preferred staying there; so Shem wrote here for advice, and my husband said he had better baptize him, as his religious knowledge and, as far as we can tell, his love to the Saviour were such that we ought not to keep him back any longer. It really does seem as if the heathen were beginning at last to feel their need of a Saviour, and to wish to confess Him. For myself I have not the *slightest doubt* that the whole of Orissa will be before long flooded in the gospel light—led captive in the train of Christ our Redeemer. It will be a blessed day. Shall we live to see it? I think our children will. The brahmins were more troublesome at Pooree this time: no doubt they are vexed at two of their number confessing Christ. We are very glad to hear of Mr. and Mrs. Wood coming out. Please remember us kindly to them.

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\* It will be remembered that our brother himself has experienced the same trial.



## MISSION SERVICES.

BY THE REV. J. BUCKLEY, D.D.

ADVERTING to the closing paragraph in our last paper, I may say that I think with unfeigned thankfulness to God of sweet counsel taken with, as well as liberal aid received from, English friends in India both living and dead; and one of our most generous supporters publicly stated, "I wish to convey to your Committee, on my own behalf, and on the behalf of the European residents in Orissa, our heartfelt thanks for the presence of your missionaries amongst us. They preach the gospel in all its purity from Sabbath to Sabbath. Their services are always ready in times of sickness and affliction, and I have received from them in my own hour of trial an amount of Christian sympathy and kindness which I can never forget. I have always taken a deep interest in the prosperity of this Mission, and I have been repaid tenfold." Many similar statements, as I know, have been privately made.

Tuesday evening, April 11th, I was at *Clow Bridge*, which is connected with *Gambleside*. The meeting was well attended and interesting. Mr. Andrews, the pastor, in the chair; and the writer presented the claims of the Mission. Two other friends also took part in the service. I have a lively remembrance of my visit to *Gambleside* when in England before. Mr. Robertshaw, of Burnley, was then with me, and Mr. Maden (father of our good brother at Macclesfield) gave us a deeply interesting narrative of his becoming a Baptist, and of the establishment of the church there. Both have since entered into rest, the former very soon after my visit; but "the memory of the just is blessed."

Wednesday evening there was a missionary service at *Edgeside*. Mr. Mobbs offered prayer; Mr. Watmough, the pastor, presided; and Mr. Hargreaves and the writer addressed the assembled friends. This was the first missionary meeting held in our chapel here, but I trust it will not be the last. More missionary information will awaken a deeper interest in the work, and be every way productive of good.

On Thursday I travelled, *via* Manchester and Grantham, to *Bourne*, meeting unexpectedly at Grantham station with Mrs. Buckley; but such weather in the middle of April I never remember before, and how trying it was to old Indians I need not say. How shall I describe the following morning—Good Friday, as it is called? There was a heavy fall of snow, and it looked much more like Christmas than Good Friday. The opening services at *Morton* had been fixed for this day, and I had promised to take part in them; but the possibility of getting there in such weather and on such roads was gravely questioned. The scene, however, brightened at noon; and we felt at the close of the day which had opened on us so gloomily, that the Lord had been better to us than our fears, yea, than our expectations. As the opening services have been already described in these pages,\* I need not enlarge; but one recollection interesting to myself may be pardoned. On my first visit to *Bourne*, when a student, forty-two years ago, two beloved friends, now with Christ, went over to *Morton* to distribute tracts and speak to the young. It was on the Lord's-day, and happened to be the feast-day. Who shall say that we are not now reaping precious fruit from prayers offered and seed sown at that time?

April 16th I preached in the morning at *March* and evening at *Wisbech*, and Mr. Hill preached in the morning at *Wisbech*, conducted a juvenile meeting there in the afternoon, and preached in the evening at *March*. On the same day Mr. H. Wood preached for the Mission at *Long Sutton*. On Monday a missionary service, preceded by a tea-meeting, was held at *Long Sutton*. The meeting, which was well attended, was addressed by Mr. Towler, the pastor, who presided, Mr. Johnson (Independent), and the deputation. *Sutton* was one of the places fortnightly supplied by *Wisbech* students in my academic days, and was a favourite place with us. It was touching to recall the changes that had occurred since I was last there. On Tuesday evening a similar service was held at *March*. All regretted the absence of Mr. Allsop, the pastor. He is a missionary's son (I remember his father), and has a missionary heart; but it was felt that the cause of absence was a justifiable one, and none doubted his being with us in spirit. Mr. J. Stanger Smith, in the pastor's absence, suitably presided. Prayer was offered by Mr. W. M. Anderson, of *Epworth*, and addresses were delivered by Messrs. Burgess (Independent), *Outwaite* (Wesleyan), and the deputation. On my former visit to *March* my dear old friend, Mr. Jones (father of our excellent brother at *Spalding*), was pastor of the church. His dying words are worthy of being remembered, "My precious Saviour! I do trust in Him. I trust

\* See Magazine for June, p. 225.

in Him now." Other dear friends whose hospitality I then enjoyed are now safe in the arms of Jesus; but instead of the fathers have come up the children, and the promise has been here, as well as in many other places, fulfilled, "The children of Thy servants shall continue, and their seed shall be established before thee." Wednesday evening the meeting was held at *Wisbeck*. Attendance good. Mr. W. E. Winks, the pastor, in the chair; the report was read by Mr. Hutchinson, and the meeting addressed by Mr. Tyars and the deputation. I am not able to state the amount collected at the respective places visited this week, but believe it was equal to former years. One of the mercies for which I have to give thanks to God is, that three eventful and important years at the commencement of my public career were spent at *Wisbeck*; and the lessons I then learnt from my revered instructor have not been forgotten, but have been useful to me from that time to the present, and will be so, I trust, to the end.

Lord's-day, April 23rd, found me in *London*. In the morning I preached at *Commercial Road Chapel*, and conducted in the afternoon a juvenile meeting, which was well attended. Mr. Fletcher, the pastor, preached for the Mission in the evening. On the same day, at *Borough Road*, Mr. M'Creë, the pastor, preached a missionary sermon in the morning from three texts—"Go home to thy friends," etc.; "Beginning at Jerusalem;" and "Go ye therefore and teach all nations," etc. The reader marks the lesson which these happily selected texts teach. Mission work must begin with our own family—extend to our country—and embrace in its expansive benevolence the whole world. The evening sermon was preached by the writer. I was several times at *Commercial Road* on my former visit to England, and enjoyed much social Christian intercourse with its pastor, the late Mr. Pegg, whom I highly esteemed. Many of my readers will remember that a later pastor—Mr. J. G. Pike—left his important work here to strengthen our enfeebled band in *Orissa*; and Mr. J. H. Smith, of *Berhampton*, was for some time a member of this church.

On Monday evening, April 24th, I represented *Orissa* at the annual meeting of the *Bible Translation Society* in *Bloomsbury Chapel*. J. Stead, Esq., was in the chair, and other speakers were J. C. Parry, Esq., of *Delhi*; Mr. Allen, of *Dacca*; and Mr. Leonard, of *Bournemouth*. *Orissa* is greatly indebted to this Society; and I was gratified to learn from the report that the Committee had voted £200 to our Mission this year. We must spread abroad the Word of God among the people. It is incorruptible seed; it liveth and abideth for ever. Nothing can permanently be done without the Word of God. This part of our work has always seemed to me pre-eminently important; and as night is approaching, when no man can work, it is invested with increasing interest.

The next morning at eight o'clock I was at 60, *Paternoster Row*, at the weekly breakfast of the *Committee of the Religious Tract Society*. I breakfasted with the Committee shortly before I left for *India* in 1844, and again on my return in 1853; but the changes in the officers of the Society since I first met with them have been, I need not say, very great. Sir Charles Reed, Chairman of the *London School Board*, who was about to proceed to *America*, presided. The serious illness of the Secretary, Dr. G. H. Davis, was referred to with much feeling; and as our readers know, he soon after finished his useful course. As the annual meeting was approaching, the report had to be received, and other extra work claimed attention, so that there was less time than usual for visitors; but I had the opportunity of thanking them for the generous help they had given to the *Orissa Mission* for fifty years, and which I was confident they would continue. I also submitted to them the desirableness of their specially helping us to bring out attractive and useful books in *Oriya*, as they had helped us to print "*Pilgrim's Progress*." No formal vote was taken, and more detailed information was required than I was able at the moment to give; but I was very kindly assured of the deep interest they had long felt in our Mission, of the pleasure with which our communications had been received, and of the satisfaction they would feel in helping us as far as they were able. All the intelligent friends of the Mission will, I am sure, feel the importance of our painfully limited Christian literature in *Oriya* being much enlarged; and our own Committee will, of course, be anxious to do their share of the good work. We are thankful for what has been done, but much more might be wisely attempted if we had strength.

On Friday evening I was again at *Bloomsbury Chapel*, and spoke at the Annual Meeting of the *Young Men's Auxiliary to the Baptist Missionary Society*. The attendance was not large, but the tone of the meeting was good. James Benham, Esq., presided; and the other speakers were Mr. Sampson, of *Folkestone*, and James Smith, of *Delhi*.

Lord's-day, April 30th, sermons were preached at *Praed Street* and *New Church Street* by Mr. Hill and myself. At the close of the morning service at the former place I was pleasantly surprised at meeting with two friends from Cuttack. And in the evening at *New Church Street* was affectingly reminded of Dr. Burns, and of the magnitude of the loss sustained by our denomination, and by various philanthropic enterprises, in his removal. I well remember riding with him into Leicestershire after the Bourne Association in 1836—the first he attended—but I first saw him two or three years before that time. On the following Thursday evening a missionary meeting was held at *Praed Street*. It was preceded by a tea meeting, the tea being given by a generous friend of the cause. At the meeting, R. Johnson, Esq., presided. Prayer was offered by the pastor. The report of the Auxiliary was read by Mr. Stevenson, and of the Juvenile Society by Mr. Butcher. The meeting was addressed by Mr. Fletcher, of Commercial Road, J. Buckley, and W. Hill. The attendance was encouraging; and it was said to be one of the best missionary meetings they had ever had at *Praed Street*. The friends here were very anxious to reach three figures, and were not far from accomplishing it. At *Praed Street* I could not forget that on the first Monday evening in June, 1841, Miss Derry was at the prayer meeting here, and that her future husband (though it was then little expected that we should stand in so close a relation) requested special prayer on her behalf. This was, I believe, the first missionary prayer meeting after the chapel became ours, and the next day she left London for her long six months' voyage. Three years later I spent my last Sabbath before embarking with the church here. Dr. Underwood was then the pastor; and on the following Tuesday he, and a goodly number of the friends, accompanied me to Gravesend, where I embarked on the *Wellesley*. On board our gallant ship prayer was offered, and we sang with much feeling, "Blest be the dear uniting love." A few who read this will remember the parting scene. But what has London done for Orissa as compared with some other places much less known? I can hardly leave the great city without adding—

"O! thou resort and mart of all the earth;  
   In whom I see  
       Much that I love, and more that I admire,  
       And all that I abhor."

London, with all thy learning, thy culture, thy wealth, and, I will add, thy benevolence, what hast thou done for Orissa? Where are the men whom thou hast sent forth to preach to her millions the unsearchable riches of Christ? Where the women born within thy borders who have been sent out to teach her daughters the things that concern the Lord Jesus Christ? It is, I believe, a fact, and a fact as remarkable as it is melancholy, that out of *fifty* who have gone forth to Orissa between 1821 and 1876, only *one* was born in the great city.

Tuesday, May 2nd, a missionary service was held at *Clarence Street Chapel, Landport, formerly called Portsea*. Mr. R. Y. Roberts, the pastor, was in the chair, and read the report. Addresses were delivered by J. Buckley and W. Hill; and the devotional parts of the service were conducted by Mr. Kitching (Baptist), and Mr. Arkell (Independent). Attendance pleasing, but amount of collections and subscriptions not known to the writer. I was forcibly reminded of our leaving Portsmouth twenty-one years ago in the *Sutlej*. At the missionary meeting a few days before our departure the late Robert Pegg, Esq., Treasurer of the Society presided, and among the speakers was John Smith Moffat, the son of a noble sire. He told us that he was born and had been brought up in camp, and amid the din of arms, and he was then going forth to the battle. The Sabbath services were deeply interesting: the scene at the Lord's table was a very memorable one. An appropriate address was delivered by the late Mr. Hunter; prayer was offered by the late Mr. Winks; and there were disciples of Christ present from Europe, Asia, Africa, and America. While at Portsmouth on that occasion waiting for our ship I went over the *Victory*, the ship in which Nelson fell; and I visited Kingaton church-yard, where thirty-five of those who perished when the *Royal George* sank were interred. Eight or nine hundred lives were lost on that calamitous occasion, and only thirty-five of the bodies were recovered. The reader, probably, remembers Cowper's touching lines on this melancholy occurrence—

"It was not in the battle;  
 No tempest gave the shock;  
 She sprang no fatal leak;  
 She ran upon no rock.  
 His sword was in its sheath;  
 His fingers held the pen;  
 When Kempenfelt went down  
 With twice four hundred men."

## MISCELLANEOUS.

THE *Valedictory Services* connected with the departure of Mr. and Mrs. Wood are to be at Sheffield, on Tuesday, Sept. 5th; the following brethren to take part:—In the afternoon the introductory discourse to be delivered by the Rev. R. F. Griffiths, of Tarporley. Questions by the Rev. I. Preston, of Halifax. Special prayer by the Rev. I. Stubbins, of Leicester. Address to the missionary by the Rev. W. Evans, of Leicester. Speakers in the evening, the Revs. J. Fletcher, of London; J. C. Jones, M.A., of Spalding; and G. Hill, of Derby. The Rev. Giles Hester, pastor of Cemetery Road Church, to preside. Friends intending to visit Sheffield on this occasion, and wishing to stay the night, are desired to make immediate application to Mr. JNO. F. HILLER, 36, South Street Moor, Sheffield.

The services connected with the departure of Dr. and Mrs. Buckley are appointed to be held at Peterborough, on Tuesday, Sept. 26th. The introductory discourse to be delivered in the afternoon by the Rev. W. Gray, of Birchcliffe. Questions by the Rev. J. Stevenson, M.A., of Nottingham. Valedictory prayer by the Rev. W. Orton, of Bourne; and valedictory address by the Rev. Giles Hester of Sheffield. At the evening meeting the Rev. T. Barrass, the pastor, will preside, and the meeting will be addressed by the Revs. T. Goadby, B.A., President of Chilwell College; E. C. Pike, B.A., of Birmingham; and W. Hill, of Derby. Persons intending to be present at these services, and desiring accommodation for the night, are requested to apply not later than September 19th, to Rev. THOMAS BARRASS, Peterborough.

The Lord has inclined the hearts of several friends kindly and liberally to respond to the *appeals for special objects* in our last, "and still there's more to follow." Acknowledgments to be made when the accounts are completed. Parcels should be sent not later than September 20th.

In the account of *Mrs. Sutton* in the July number, it was stated that her generous support to the Mission she loved so well continued unabated to the last. We did not then know what has since been learnt, that she had left a legacy of 2000 dollars or nearly £400 to the Orissa Mission. This will not surprise any who knew the generous disposition of our departed sister, or the wishes of her late husband as to any property that might be left at her death. We believe it was the wish of the late Dr. Sutton that any legacy that the Society might receive at the death of his widow should be appropriated to the training of native ministers, and we hope it will be so.

We learn that the *baptism of the gooroo, Krishna Das*, was to take place at Khoordah on the 9th of July.

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## CONTRIBUTIONS

Received by J. Buckley on account of General Baptist Missionary Society, from July 20th to August 20th, not including sums received in response to the appeal for special objects, which are to be hereafter acknowledged.

	£	s.	d.
Clenchwarton, near Lynn—Mrs. Ratcliffe.. . . .	1	0	0
Sutton-in-Ashfield .. . . .	5	5	0

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## SPECIAL NOTICE.

All communications for the Secretary should be addressed to REV. W. HILL, Crompton Street, Derby.

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

THE  
GENERAL BAPTIST MAGAZINE.

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OCTOBER, 1876.

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THE BULGARIAN TRAGEDY.

ENGLAND is passing through a great crisis, and is face to face with one of the most grave, and yet one of the most sublime opportunities that has ever occurred in the long and chequered course of her experience.

It is impossible to exaggerate the urgency and weight of the duty nearest to her hand; impossible to estimate the immense issues which will spring from her final verdict on the most engrossing aspects of this Question of the East: impossible to measure the guilt she will contract if she is unfaithful to the claims of righteousness and humanity at this hour.

Fortunately the beating heart of Britain is sound and strong. The voice of our fellow-countrymen is clear, articulate, resonant, and emphatic. The national conscience is quick with life, and luminous with heaven's light. Only let the national will be decisive, determined and unbending, and the long suffering Christians of Turkey will find their deepest misery the beginning of their deliverance.

There is a wide-spread, and deepening and broadening indignation against the perpetrators and accomplices of the unutterable horrors that desolated a few weeks ago the villages and towns of unhappy Bulgaria. Britain is pervaded with righteous feeling as spring water with compressed air; and for the time, at least, is ready in her passionate sympathy with violated maidens, outraged mothers, murdered babes, and mutilated thousands, to fling her supposed "British interests" to the winds, rather than clutch them with a miser's grip at the expense of eternal righteousness and universal humanity. We are not "astute politicians," but we are men, and fathers, and Christians. We know little of that diplomatic logic that lingers and halts, whilst women are being burned; but we have those God-given instincts of righteousness and sympathy which shoot straight at the mark and hit the gold of the target. We cannot unravel the mysteries of Foreign Offices and Consulates—they are too stubbornly tough for us; but we can hate the fiendish devilry that in an ostentation of cruelty roasts a babe and compels agonised parents to eat the flesh of their own child.

It is not to our credit that we feel thus—it would have been to our everlasting shame if there had not been a mighty explosion of indignant wrath heard booming from John o' Groats to Land's End, shattering the windows and doors of Foreign Offices, and frightening—if that were possible—the stoical inmates to at least a momentary dread!

WHO'S TO BLAME?

The question of questions for us, Englishmen and Christians, as soon as the tempest of our wrath is calmed, is, *Who, or what is to blame?*

What is the special element in the policy of Europe that has been at fault, and who are the persons responsible for the working of a policy that has culminated in such atrocious and heart-rending horrors? We must find out the radical error made, before we can wisely set about mending our ways. The skill of the physician avails nothing if he cannot diagnose the disease of his patients. The mistakes of the Crimea were soon cured when they were fully known. If these Bulgarian enormities were as inevitable as the destructive thunder-storm; if nobody is chargeable with neglect, or incompetency, or meditated wrong, or culpable blundering; if the authors of this unparalleled tragedy cannot be brought to light, then our righteous anger had better expend itself in deeds of charity to the suffering, and our souls clothe themselves with patience in expectation of the speedy repetition of similar barbarities.

But it is not so. True, it has been said in high quarters, and with a strange blindness to evidence, that these wholesale massacres are due to the unlicensed hands of Bashi-Bazouks and Circassians—a horde of uncontrolled and uncontrollable irregulars, who have soaked the fields of Bulgaria with innocent blood in wild wantonness, and wholly without the inspiration or authority of the Government at Constantinople. Again, the veteran Earl Russell, with a chivalry that does abundant credit to his heart, to say the least, has thrown his protecting ægis over the needy person of the English Ambassador, Sir Henry Elliott. Moreover, Mr. Gladstone, in a pamphlet which proves that whoever may be the nominal leader of the Liberal party, he is its actual chief, and is not unwilling, on an emergency, to do a chief's work; even Mr. Gladstone, after having mercilessly exposed the mistakes of the Foreign Administration in general, and the duplicity of the Prime Minister in particular, expresses his unabated confidence in Lord Derby.\* And as if the spirit of exculpation could not possibly be appeased, Sir Wilfrid Lawson has with a surprising rashness undertaken the task of defending our astute Premier, the Mephistophiles of politics, whose conduct in this affair is, in my judgment (supposing Saxon speech still allowable in these cultured realms), as base as it is heartless. So that, forsooth, nobody's to blame. The coronet of Lord Beaconsfield shines with untarnished brilliancy. The Foreign Secretary, impassive as a stone, is without a flaw. Sir Henry Elliott is immaculate. The Sublime Porte is robed in stainless white. By one door or another every possible culprit escapes, and an enraged nation sits on the judicial bench with undeniable evidence of a huge crime having been committed, but—is looking into an empty dock!

There was a time in our history when the maxim of a great party was, "*Judex damnatur cum nocens absolvitur.*" He who absolves the guilty is himself condemned. Let us take care: uttering no indictment without sufficient evidence, and holding back no allegations from a craven fear of censure, or an unworthy desire to prophesy smooth things; setting nothing down in malice most assuredly, but also, and equally, extenuating nothing that is set down in the inerascible characters of fact. Nor is this the hour for mumbling indistinctness and parliamentary circumlocution. When an assassin has one hand on

\* This is in effect withdrawn in Mr. Gladstone's letter to the *Daily News* of Sept. 16.

your throat and another rifling your purse, you do not address him in elegant Latinity, craving that he will transfer his prehensile instruments to more distant regions, while you solicit the presence of the appointed guardians of the peace: you fling the marauder in the gutter, plant your foot on him, and shout "Police" with a voice heard to the end of the street. Outraged justice in European Turkey calls aloud for articulate speech—plain, direct, and forcible utterance—as well as for inflexible righteousness.

It is at once an atrocity in reasoning and a flat denial of contemporary history, to talk of the Turkish Government as guiltless. No pretences are more flimsy than those urged to exculpate these red-handed murderers. The annals of the last twenty years (to go no further back) are so soaked with the crimes of the Sublime Porte and its officials, that the recent offensive decoration, with high courtly honours, of the principal actors in the Bulgarian Tragedy, is only "the crowning of the edifice" of iniquity built from base to summit by this nefarious Power.

But the inquiry that most nearly concerns us is, "are our hands clean?" is the British Government free from guilt in this matter? Lord Derby is naturally unwilling to acknowledge any special responsibility as attaching to the position and action of England, obviously feels no compunction or shame for what has recently taken place, and is capable of talking of these eternally disgraceful outrages as "Eastern disturbances," as though they were only some petty affray in a back street. It would be an ineffable gratification to us if we could justify this attitude without any violation of truth and honesty. But how stand the facts? What say treaties, the Blue Books of Parliament, the expectations of Turkey, the judgment of Europe, and the whole course of events?

I. First of all, it is sustained on unimpeachable evidence that our Government has not supplied the English people with that information concerning the state of affairs in European Turkey which it ought to have done and might have done if it had desired to do it. That can neither be denied nor explained away. The late Premier shows that seven strenuous attempts were made in Parliament to get news of Turkey from the Cabinet, and all made in vain. Nay worse, the British administration has, of set purpose and design, excluded the nation from a knowledge of the character and proceedings of Turkish rule for years past, and up to this present moment is doing its utmost to keep us in the dark. The Rev. W. Denton, a clergyman who has laboured long in Turkey, bears witness to the persistent policy of our Foreign Office, not only to withhold sympathy and protection from the maltreated and suffering Christians on the plains of Bulgaria, but also to *hush and cover up the fiendish deeds of the Turks*. They have done this for scores of years, and are doing it still. He says, directions have positively been given to our consuls, men in our service and pay, *not to report the atrocities occurring in their districts*; and when, owing to special external pressure on one occasion a list of questions on the condition of Turkey was sent to the consulates, another document was forwarded along with the list instructing the consuls *what they should say*. In one case the directions for the responses missed their way, and the consul answered his inquiries with simplicity and candour; but receiving, a few days

afterwards, the lost advices, wrote another set of answers *according to order*, and *both* appear in the Blue Book. It is a fact as undeniable as it is atrocious that our diplomatists have aimed at the maintenance of the Turkish power, and to do this effectively have not shrunk from the base procedure of suppressing all knowledge about the oppressed Christians likely to rouse the indignant interference of the British people.

Are these things changed now? No! at this very hour we still owe our acquaintance with the Bulgarian Tragedy not to a consular service maintained at great cost, but to the private enterprise and noble humanity, first of the *Daily News*, and then of the *Times*. The oracle still refuses to speak. As well try to get blood from a stone as information concerning these fearful outrages from Lords Beaconsfield and Derby. Here, on this 12th of September, is England roused into a mighty passion from end to end of the land, feeling most acutely for the martyrs of the East, and eager for authentic declarations of fact and policy, and yet neither is Mr. Baring's report issued, nor will the men in authority attempt to allay the humane and righteous solicitude of a great people. Allay! They increase it! One coolly adopts the ignobly inadequate phrase of "Eastern disturbances," and the other breaks the silence to correct a passing literary error! For myself I cannot get rid of the conviction that the English nation was never more grievously misrepresented, never more flagrantly hoodwinked, never more grossly insulted.

II. Moreover, can anybody deny that if England had done her duty with an energy and promptitude befitting the occasion, this terrible tragedy might never have been written? It is patent to the eyes of all Europe that Turkey has depended upon us all through, has been fed by our money, backed by our word, and sustained in her atrocious proceedings by our guilty connivance. She dreads and hates Russia. She has always trusted England as the ally who has never failed in the hour of need, and who has spent millions of pounds and acres of men for the maintenance of her power. Knowing our immense force on the ocean, our countless wealth, our suspicions of Russia, and keenly suspecting our "interest" in supporting her territorial integrity, she has accepted England's word as her law, and England's silence as her sanction. A unique opportunity, therefore, has been for ever lost by "the masterly inactivity" and sphinx-like hardness of our Foreign Minister.

III. And all this has been done in the face of notorious engagements contracted with the Sublime Porte in the avowed interests of these very Christians. When the Crimean war closed, the subjects of the Ottoman Empire lost by a stroke of the pen the single protection of Russia and were placed under the stronger and better protection of the United Powers of Europe. Alas! the whole twenty years which have elapsed since those promises were made are black with crimes committed by the governing Turks on the unarmed Christians. The Christians have been denied every right; they have been oppressively taxed, grossly insulted, and violently outraged. They have not been suffered to give evidence in any court of justice. Turks might murder a Christian with impunity; and the word of a dozen Christian witnesses would not convict him. They were not allowed to carry arms, whilst the Moslems were armed to the teeth. Is it surprising that these people greedily believe that Russia is still their friend; and that England, enlightened,



humane, freedom-loving, Christian, but mis-represented England, is their sworn foe?

IV. And then, to crown all, the Prime Minister has the culpable ignorance, or the equally culpable audacity, to say that the Bulgarians brought these outrages on themselves, and that they were quite as guilty as the Turks! Could insult further go? Only a Turk could inflict a greater injury. But it still remains on record, "If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold we knew it not, doth not He that pondereth the heart consider it? And He that keepeth thy soul, doth He not know it? And shall He not render to every man according to His works?" It is an unutterable solace and joy to us to know that the just and tender-hearted Father really though invisibly rules!

#### WHAT IS TO BE DONE?

Our space will not allow more than a few lines now on this branch of the subject. We must first help the suffering victims robbed of house and home, of winter's food and spring-seed, to say nothing of the loss of what is dearer than all, chastity, and peace, and friends. (2.) We must everywhere insist on an Autumnal Session of Parliament, so that this reign of masterly inactivity, hollow-heartedness and cruelty, may be brought to an end, either by the present ministers, or else by their immediate and indignant expulsion. (3.) No basis of relationship with Turkey must be regarded as final that does not guarantee beyond recall, and beyond mistake, the independence of Bulgaria and Bosnia, and all the provinces, restricting to Roumelia the administrative functions of the Porte. (4.) We must demand the thorough purification of the Foreign Office from the delusions of the last century, and the transaction of our foreign affairs in the full light of day.

In this great crisis of the nation's life, when our sympathies with suffering and outraged men and women stir enthusiasm into a grand passion for righteousness, and justice, and liberty, let every one seek to discharge his duty with the unselfishness, benevolence and righteousness, that form the best policy for the nation and the world.

JOHN CLIFFORD.

#### THE CRIMINAL POWER.

ONE Power among the nations  
Looms murder-red to-day,  
Huge, black with nameless horrors,  
And doomed to swift decay.

A horde of filthy dreamers  
With slaughter for a creed,  
And nothing for a heaven  
But feeding fleshly greed.

Upheld by Christian statecraft,  
And policy of kings,  
That foul ferocious Moslem  
Or totters, or he clings—

The scorn of other races,  
A blot, on which are hurled  
The sorrow-born reproaches  
Of God's indignant world!  
Ripley.

And noble hearts are tortured  
To madness with the thought,  
That scimitar of Sodom  
Has helped us when we fought,

We grasped the hand that held it  
As sworn allies of yore,  
The hand that now is dripping  
With babes and women's gore.

We'll cleanse the false alliance!  
We'll free the long, oppressed;  
We'll build the homes now ruined,  
And sooth the anguished breast.

Henceforth be Asian Turkey  
The prison of the Turk,  
There only, self-fulfilling,  
His law of death shall work.

EDWARD HALL JACKSON.

## A SUMMER HOLIDAY BY LAKE AND MOUNTAIN.

THE pass of St. Gotthard is one of the most remarkable of the Alpine passes. Not so high as the St. Theodule, nor perhaps so famous as the St. Bernard, it is fully as interesting. There is no such view of snow-field, glacier, and snow-mountain as on the St. Theodule, nor do such familiar historical events and poetical associations give it the distinction that belongs to St. Bernard. But it has its snows and its lakes, its hospice and its dogs; and soldiers in fierce combat have often contended in its narrow defiles. Our way over this pass was made one bright July morning in company with an Englishman and his German wife. As we intended to be at Locarno on Lake Maggiore in the evening, we rode instead of walking, and our point of departure was Hospenthal, with its cold and gloomy meadows and bleak yet grassy mountains. The first part of our way was up steep zigzags on the side of the hill that overlooks Hospenthal. From thence we wound among smooth and rounded rocks, and by babbling streams of melted snow, away up to the head of the pass. Our companionship was now with the Alpenrose, the blue sky, and the snow-mountains; snow-drifts lay by the side of the road sometimes as high as a wall, and snow still filled the depressions of the mountain peaks that bounded our view to the right and left. It was a wild and desolate scene; but not even at this height was it all sterility. The jingle of cow-bells fell on the ear; and herds of cattle were seen grazing far up on green spots beneath the snow, and down in the valleys by rushing streams below the road. The Swiss husbandman knows how to use the short summer months for fresh pasture for his cattle; and turns the pure sweet milk the mountain pasture yields into a pale rich cheese which finds a ready market in the towns and villages of Switzerland and North Italy.

The snow soon becomes deeper, and the lake at the head of the pass by the Hospice of St. Gotthard is in sight. The lake flows to the south, and is the source of the Ticino, which here tumbles headlong into a deep gorge and flows on through the vale of Ticino and Lake Maggiore into the plains of Lombardy. After a brief halt at the hospice the descent begins. Short, sharp zigzags took us down and down and down the steep side of the mountain at a perilous pace into the Val Tremola. It was like going down the wall of a house rather than the roof. The strongest nerves feel a thrill of excitement, the weakest give way. The twist and jerk round each sharp angle of the zigzag would really have been alarming on the top of a "diligence," and in our case a firmer hold of our seat was the almost unconscious act suggested by the instinct of self-preservation. The Val Tremola, dismal and gloomy, with the hoarse roar of the torrent filling all the air, comes as a pleasant relief after this descent; and then opens out upon us the rich valley of the Ticino. Flowers, butterflies, trees, grassy slopes, vines, warm sunshine, and the abodes of men now greet us; we are on the Italian side of the St. Gotthard. The mouth of the tunnel we soon reach, and as our horses bait we enter the tunnel, walking into the damp darkness and observing as we enter the elaborate arrangements for pumping in fresh air to the workers and pumping out water. The tunnel is to be finished in 1880, three or four miles remaining to be worked. The north entrance we saw on our way to

Hospenthal, just below the Devil's Bridge; the south is really in the sunshine of Italy. The difficulties of construction seem to be overcome with much ingenuity and skill; but loss of life too frequently occurs either from the perils of the work or the carelessness of the workmen. When the tunnel is completed, how many generations of men may pass to and fro in the darkness without a thought of the life lost and the labour spent in making it!

The valley of the Ticino as far as Biasca is very picturesque. Luxuriant Italian vineyards and gardens, villages by the river side and on the slopes of the hills, the windings of the Ticino amid meadow and grove, the cascades that leap like streams of silver from the mountains or spread themselves like white bridal veils over the mountain's brow, the rocky romantic chasms through which the Ticino plunges, all charmed us as we rode along, and spoke of the land of poetry and painting, of ancient story and classic song.

From Biasca we took the railway to Locarno. The scenery did not lose its beauty as the valley widened, and the glow of sunset in the mountains we were leaving behind added to the charm of the landscape. Locarno stands at the head of Lake Maggiore and is a thoroughly Italian town, though within the frontier of Switzerland. The construction of the houses, the vineyards on the road side tempting you with large clusters of grapes hanging within reach, the fig trees, mulberry trees, chesnut trees, the square-towered churches with the bells sounding all morning long, the costume of the women, the hot air and clear blue sky, are unmistakeable features of the sunny south. Our Sunday at Locarno was an agreeable rest in the sunshine of Italy. The morning service we attended was at the principal church of the town. The bell summoned the faithful to prayers as early as three or four o'clock in the morning, and at eleven, when we entered, the church was full of people, and a priest with white gold-braided dress and black cap on his head was preaching with much animation and eloquence. The people of Locarno are evidently a very religious people. "They are fools," said our host at the hotel, "they go to church instead of going to school." The fertility of the soil and the splendour of the climate are not favourable to the industry. The men smoke and sleep; the women do the drudgery. "But why should they weary themselves with work," said our host; "a piece of land on the mountain slope near the town yields five harvests in the year—corn, fruit, mulberry leaf, grapes, maize,—and the women gather the harvest."

On Monday morning we sailed down Lago di Maggiore to Arona. I had often longed to see an Italian lake. I wondered whether it was possible for anything to be more beautiful and grand than Zurich, or Lucerne, or the upper portion of the Lake of Geneva, or that little gem of lakes, the Thunsee. I shall wonder no more. I think Maggiore, I am sure Como, surpasses the Swiss lakes. Our view of the finest part of Maggiore was darkened by a thunder-storm; but we were much delighted, nevertheless, with the scenery everywhere—the luxuriant, richly-wooded shores, the mountain slopes where villages nestled amid groves of trees, the deep green water, and the islands terraced, embowered, imparadised on the bosom of the lake.

The storm that broke over us when we were close by "Isola Bella," followed us, outstripped us, and cooled Milan for us before our arrival.

A facetious American at Arona considered that the storm had just "laid the dust on the lake, that was all." But the storm overtook us as we rode on the dusty railroad from Arona to Milan, and freshened very much our view of vineyard, plantation, corn-field on the plains of Lombardy, and laid the dust for us in the streets of Milan. How shall I speak of our two or three days in this famous city? The deep blue of the clear sky, the brilliant sunshine, the glare of the white streets, the cathedral with its thousands of statues and statuettes, the picture galleries, the sculpture rooms, the libraries, the autographs of Tasso, Ariosto, Galileo, the frescoes of old masters, and not less interesting to ordinary nineteenth century mortals like ourselves, the shops, the promenades, the fine forms and features of the men one meets, the warm brown complexion of the women with their graceful costume, and the accents of that soft southern tongue that is music and poetry even on prosaic lips? How shall I speak of these things? I forbear now, and venture only to hope that some day Venice, Florence, Naples, Rome also may unveil to me their treasures of art and antiquity, and hold me in the spell of their historic fascination and romance. I may speak of city then, as now of lake and mountain.

It was evening when we first saw Como. All was still and calm, and the air hushed and hot brooded over the motionless water which mirrored mountain and star. There is a cathedral at Como, the chief interest of which to us was in its busts of the two Plinies, who resided in the neighbourhood, and began here their researches in natural history. There is also at Como a statue of Volta, the electrician, who was a native of the city. Our sail up the Lago di Como was under the most favourable circumstances. The weather was magnificent. There was not a cloud in the sky, and a cool breeze blew from the north-east, just rippling the green waters of the lake. Towards noon, as is usually the case, the breeze changed its course and gradually died away. As we sailed along I tried to remember what Virgil says of the lake, but I could not; I have no doubt, however, that he spoke of it more wisely than I shall, and in fewer words. Several objects of interest took our attention as we went along, Pliny's villa, Taglione's chateau—a foolish man's monument to himself, a duke's country seat, and so on; but nothing kept us long from the enchantment of the panorama that the lake unfolded. Como is the first of European lakes, the queen of the waters of the south, a thing of beauty that is a joy for ever. Like a modest maiden it conceals its charms. Traversing the lake, passing promontory after promontory to new scenes, charm by charm unfolds. Bellagio, the point where Lecco and Como meet, is perhaps the most enchanting spot on the lake—the garden of Lombardy, the paradise of the Milanese. But every part is beautiful, and as grand as it is beautiful. On either side rise lofty mountains, bare and wild at the summit, not without traces of snow; the slopes are covered with terraced vineyards, with groves of olive, chesnut, walnut, mulberry. On the lowest ridges of these slopes, high up nevertheless above the base which the green water laves, villages cluster, overtopped by picturesque campanili. By the shores of the lake are summer residences of the Milanese aristocracy, where garden and grove smile in tropical luxuriance. Deep wooded valleys open now on this side, now on that; waterfalls leap from the mountains; old Lombard towers frown from the heights; castellated

chateaus embower themselves amid chesnut and magnolia; the surface of the lake is dotted with gay, bright-looking pleasure-boats; and down in the green water which the sunshine illuminates almost to the bottom, shoals of fishes play, and seem to have a charmed existence in a bright transparent world.

Our splendid ride up the lake over, we got once more amid the mountains and on our feet again. From Chiavenna to Samaden, over the Maloja Pass, we walk in one day. The distance is thirty-six English miles; we intended to make two days' journey of it; but as soon as we were out of the heat of Italy on the top of the Maloja Pass, we felt so fresh and strong, and so inspired with the scenery, that all weariness and fatigue were forgotten, and we tramped along to the most frequented part of the Engadine without stop or stay. The walk was full of interest from first to last. But the whole aspect of things over the Maloja Pass, in the chilly air of the Engadine, made us shout and sing for joy. We were five or six thousand feet above the level of the sea. Behind us was a rich Italian valley, overhead an Italian sky flushed with sunset. Before us was a small lake, still, solemn, beautiful; round us on all sides were snow-mountains, white and resplendent; the river Inn leaps to the left from its source on the snowy height—a grand cascade; a glory of Alpine flowers of every hue fringes the road, decks the meadows by the lake, and the lower slopes of the hills; a border of green firs covers the edge of the lake, and an island of firs seems to guard its mouth. The sun goes down, the sky glows crimson and purple; the farewell light of evening flushes the snowy mountain tops which mirror themselves on the lake. As the glory fades, the moon rises, and the pale glimmer of her beams sends a shimmer of silvery light across the trembling waters. The contrast between Como and the small lakes of the Engadine is very great; but this first of the series of lakes, away up amid snow and sunset, had a delicate yet desolate beauty, that for the moment seemed more fascinating than anything we had seen before.

Pontresina was full to overflowing. We slept out of the hotel in a room beside a hay-loft. New hotels will provide ample accommodation in a year or two. Pontresina is just now a place of popular resort. The chief charm of the village is the purity of the atmosphere, the glory of the snow mountains and glaciers, the brilliancy of the sunshine and flowers, and the cool air of the night and morning. There is also possible a tolerably easy ascent of a mountain about eleven thousand feet high—the Piz Languard. We made the ascent, mounting a path at the top which wound about and ascended like a coil of wire. It was a grand view that met us at the summit. All round a vast assemblage of snowy mountain tops, with incomparable glimpses of snow-field and glacier, of valley and lake, and away out on the edge of the horizon the pale ghostly forms of Monte Rosa and Mont Blanc revisiting the glimpses of the sun, making day beautiful.

From the Engadine to the Tyrol, from the Tyrol to München, Berlin, Brussels, and Paris, our journeying still lay; but for the present I must stop. With pulse firmer and steadier, with nerve and sinew braced and strengthened, with mind and heart invigorated for sober honest work, it is pleasant to return to the green fields and dull red towns of old England again.

THOMAS GOADBY.

## RABBI ISHBAH'S HUMILIATION.

AMONG the Hebrews writing was held to be a sacred art, and the scribes holy men, because they were engaged immediately about the law, which was the written will of God, and so the embodiment of all truth and duty.

Rabbi Ishbah was busily employed on a certain day, in one of the chambers of the temple, transcribing the prophecies of Amos. The parchment which lay before him had been duly prepared for the use of the scribe, according to the strict injunctions of the Talmud. It was divided with rigid exactness into columns, the breadth of which did not exceed half their length. These columns, too, were of equal breadth and length among themselves, and contained a certain number of lines, each line containing not more than three words. The rules of the Talmud pertaining to the colour of the ink, the formation of the letters, the divisions, and the writing instrument, must be rigidly observed by the transcriber. The regulations respecting the copying of a synagogue roll rendered the task of writing not a little irksome. Nor was this all. When the work of transcription was finished, revision must follow. This must take place within thirty days after the completion of the roll. *Three* mistakes on one skin of parchment were allowable, but should there be *four*, the whole copy was judged worthless.

Rabbi Ishbah was a skilful transcriber. He had been employed in the holy work at least forty years. He had grown grey in it. Rolls of his copying were to be found in most of the synagogues of the land. They were universally admired for their correctness and the exquisite beauty of their penmanship. The Rabbi was scarcely ever known to deviate from any one of the rules to be obeyed by the scribe. On the strictest revision of his work, few if any mistakes were detected—scarcely half-a-dozen in a year. Such was the good fruit of his scrupulous caution.

The Rabbi, who was exceedingly zealous for the law, and well read in all Jewish literature, never regarded his work as a task. He applied himself thereto most assiduously, and when relaxing from his duties his thoughts and heart continually turned thereto. Nothing could delight him more than to disclose to the young Jewish scholar the extent of his acquaintance with the sacred Word, the verbal accuracy with which he was able to compare Scripture with Scripture, and his profound knowledge of the various interpretations of the schools.

The Rabbi was busy at his work—absorbed with it. A young Jewish scribe entered his chamber, as he had often done, and took up a skin of parchment which the Rabbi had just finished writing. It was at once evident that this particular skin had not been written with Rabbi Ishbah's usual care. Some of the letters were defectively constructed, and further, *four mistakes* were detected by the youth's searching eye. These were evidently to be ascribed to the failing health and increasing infirmities of the copyist. The youth waited until the Rabbi had finished the skin on which he was employed, and then ventured to break the silence. "Pardon my intrusion, father," he said; "I have ventured to take up the skin thou hast not long ago

laid aside, and I have found four mistakes therein, which, by thy kind consent, I will point out to thee." The soul of the Rabbi kindled with anger. His emotion was at once evident, and he gave vent to his feelings by the utterance of keen, cutting words. "How darest thou, a youth who knowest so little as yet of the holy work of copying the law of God, speak so rashly? Thou art wrong. Not once during the last thirty years has one of my skins been pronounced unfit for use because *four mistakes* have been found therein. When I was as young as thou art, I often erred; but I have now become by thoughtfulness, care, and incessant practice, an almost perfect transcriber of the books of the law and the prophets, as all the learned in the nation are ready to maintain." "Well, father," said the youth, "I mourn deeply that I have grieved thee; but may I ask thee to look at the work of thy hands, and to judge for thyself as to the truthfulness of my words." "I will not look at *thy* bidding," said the Rabbi. "Depart out of my sight, for thou art full of youthful pride and vanity, and thy words are an abomination unto me." So the youth quietly left the chamber, and for some days afterwards the Rabbi would not favour him either with smile or greeting. Moreover the Rabbi would not venture again to look at the skin in which the four mistakes lay hidden.

Now it came to pass, when thirty days had almost run their course, that the roll of the prophet Amos, which Rabbi Ishbah had written, must be revised. Three grave Jewish doctors were engaged in the work. The roll was read by them in succession, and by each one *the four mistakes* referred to by the youth were discovered. The doctors were grieved, as they had hitherto held Rabbi Ishbah to be almost infallible as a copyist. Their duty was clear. The whole copy must be set aside—according to the Talmudic rules. Yet they felt deeply for Rabbi Ishbah, and were therefore resolved to make known their decision to him as kindly as possible. They summoned the Rabbi before them, and thus spake the chief of them: "We admire thy zeal, Rabbi Ishbah, for the law of the Lord, and thou hast shown thyself skilled as no other scribe hath been in copying the books of the prophets. We rejoice to know that the words which thy hands have written are read in all the synagogues in the land. But we have found, O father, that, in thy copy of the book of the prophet Amos, which we have just examined, thy wonted skill has been wanting, and thy usual care has failed thee. On one skin, we are grieved to say, we have found *four mistakes*. The whole copy must therefore be pronounced useless and set aside."

Rabbi Ishbah was silent. He could not speak. But as he instantly thought of the youth whom he had so sternly and severely rebuked in his chamber, his spirit was humbled within him. The pride of his heart was at once laid low. He at length opened his mouth, and with tremulous voice acknowledged his errors to the doctors, and then hastened to confess his sins of temper before God, and also to the youth whom he had so heedlessly reproved. But he learnt this especial lesson from that which had happened:

"It is far better to be meek and humble in heart, and to be conscious of imperfection and sin, than even to be deeply learned in the letter of all the books of the law and the prophets."

J. SALISBURY.

## IN MEMORIAM: JOSEPH JARROM.

“A GREAT man is fallen in our Israel,” was the sorrowful exclamation concerning the subject of this biographical notice of one who knew him well, and who had for years been associated with him in the diaconate of the church in Friar Lane, Leicester. My brother was born at Wisbech, December 22, 1809, being the eldest son, and third of seven children born to the late Joseph and Mary Jarrom, whose memory is still fragrant there. He was a weakly child, and for long a delicate boy, and had it not been for the most careful nursing he would not probably have survived the perils of childhood. With increasing years, however, his constitution strengthened, and though always more or less troubled with a weak chest, he lived to the age of sixty-six. His earliest initiation into the art of reading was at a dame school conducted by Miss Gray, who had, I think, the honour, or the trouble, of teaching most of us to read. She was a fine, portly, elderly maiden lady—a memorable type of school dames of sixty years ago; but a worthy woman, and a member of the Baptist church in Hill Street. Though quite a child when I went to school to her, she made an ineffaceable impression on my memory. His first boys’ school was Mr. Smith’s, in “Dead Man’s Lane,” who had for many years a large and flourishing middle-class school, and who will be remembered by many at Wisbech who read this account. He afterwards entered the Grammar School, then under the mastership of the Rev. Jeremiah Jackson, a clergyman of the Established Church—the same gentleman to whom my father addressed his letter on “Dissent from the Church of England vindicated from the Charge of Schism,” and who said that the author, when he died, “had not left his equal behind him in the county of Cambridge.” How long he remained at these schools I do not know; but the last year or two of his school life he spent at Loughborough, under the care of the late Rev. Thomas Stevenson, who at that time conducted a school for young gentlemen.

On completing his education, he learned the trade of a cabinet-maker in his native town, and after working as a journeyman for some time, he commenced at home business on his own account. But he did not do well. He formed, what too many thoughtless young men are prone to do, companionships and habits that were unbecoming and hurtful. He was the occasion of considerable anxiety to his father and mother. In his present course ruin seemed inevitable. He resolved to leave home, get rid of his evil associates, and make a new start in a fresh locality where he was unknown, and where he would have a fair chance of success. He carried out his resolution. Leicester was the place to which he went; and there he stayed; and there, after a residence of forty-five years, he ended his career. His removal to that town, which took place in the year 1831, proved a happy thing. God, in whose hands are all our “times,” overruled it to his advantage in every way. He soon obtained employment, and was industrious and steady. On the Lord’s-day he attended the ministry of the late Mr. Wigg, who was then the pastor of the Friar Lane church. His association with that cause and the services he attended there were sanctified to his conversion. He was baptized and received into the church the first Sunday in May,



1832. I well remember paying my first visit into Leicestershire that year, and being struck with his altered conduct. There could be no doubt that a great change had taken place in him. He laid himself out for usefulness. It was discovered that he had a talent, and he was encouraged to use it. He became connected with the Sabbath school. Of the adult school he was in 1837 chosen superintendent. In 1842 he was made Secretary of the District Leaders' Association, and one of the seat stewards. About this time also he was appointed to the office of precentor in the congregation, both giving out the hymns and leading the singing. Of music, both vocal and instrumental, he was very fond. All who knew him can testify to the pleasure he took in it, and the time and energy he devoted to it. He attached great importance to the psalmody of the sanctuary, and did much in different places to improve it. He played on several instruments, and for years, in the middle period of his life, his services were continually solicited at school sermons and concerts of sacred music. Thus for many years he lived piously, actively, usefully, in connection with the cause in Friar Lane.

In business Providence greatly blessed him. After following his trade as a cabinet-maker for some years, he enlarged his business sphere, embracing the occupation of a builder. Leicester was, and has been for a long time, a very enlarging, improving town. He foresaw that if its then prosperity continued, land for building would be in demand. He joined the Freehold Land Society, and remained connected with it till he died. It proved of great advantage to him. Several lots of land that were at different times offered for sale he purchased. On some of these he built houses; others he sold, and for the most part profitably. In this way, by patient and persevering industry, combined with shrewdness and judgment in business, he became possessed in the course of years of a considerable amount of property. He was in some directions very liberal, but his liberality did not impoverish him. How much he gave to the cause of Christ a year, I do not know; but I know he gave largely—certainly much more than a tenth of his yearly income. His case is a confirmation of the truth of Scripture, "There is that giveth and yet increaseth." I am not aware that my brother ever owned more than at the time he died.

He attained in Leicester a very respectable position. He enjoyed in a large measure the esteem and confidence of his fellow-townsmen, who showed their appreciation of him by placing him on the Town Council and Board of Guardians. Of the latter he was made chairman for several years. There were few committees appointed in connection with the business of these two public bodies that he was not chosen to be on. But increasing years and ill health began to unfit him for these duties, which by degrees he was compelled entirely to relinquish. He became a martyr to gout. He had probably, with some good qualities, inherited this tiresome and terrible disorder from his honoured father, who after having suffered from repeated attacks at irregular intervals for several years, fell a victim to it in the year 1842. My brother was now in comparatively affluent circumstances. No longer needing business, he retired from it eight or ten years prior to his death. About the same time, or a little before, he became reunited to the Friar Lane

church; for he had not throughout his course continued his connection with it. Unhappily, about the year 1847, troubles arose which led to his separation and that of his family for many years, during which time they availed themselves of the privilege of attending the ministry of Mr. Mursell, first in the old chapel, Harvey Lane, and then in the new one, Belvoir Street. But he had long felt that he might be more useful elsewhere; and on the re-opening of the new chapel, Friar Lane, he determined to connect himself with the people of his early choice. He was received a member on Christmas Day, 1866. They were very glad of him. He became an active, able, useful member. Early in the following year he was made a deacon; and before its close he was appointed treasurer of the church. His devotion to the cause and the excellency of his character, justified their choice. His influence was felt in the school and choir, in the church and congregation. He interested himself in all the operations and machinery of that important religious interest. His heart was in it. His generosity in its support is well known. At the time of his renewed membership there was a debt on the chapel of about £4,000; he lived to see it reduced to £1,200. This was the result of great exertions on the part of Mr. Pike, the late beloved and devoted pastor, and his leading and more active friends, among the more able and liberal of whom my brother was, I believe, cheerfully and thankfully acknowledged to be.

The friends at Friar Lane have during the past ten years accomplished great things. Not only have they built their large and handsome chapel, but they have also erected, adjoining the chapel, equally commodious and beautiful school-rooms, at a cost of £1,800. This has been reduced to £600, the interest on which is paid by the school. Of the £1,200 remaining on the chapel, arrangements had been made to pay off in October £400, notice of which had been given; towards which sum my brother and another worthy deacon had promised £150 each, on condition that the church would undertake to clear off the entire debt in three years, which they gladly engaged to do. Unhappily Mr. Jarrom died before the payment of this money was due; and it is to be regretted that the will makes no provision for its being paid. Had he lived till October, he would unquestionably have fulfilled his promise. This reads a lesson, I think, to intending benefactors to chapels and other benevolent objects to carry out their intentions at once, or make sure provision for their being eventually carried out. I mention these things simply out of justice to my brother's memory. It is not to make a parade of his generosity. No one had a stronger objection to anything of this kind than he. He was as modest as he was generous. I do not know any one who more regarded the direction, "When thou doest thine alms, let not thy left hand know what thy right hand doeth."

And while he proved himself so devoted a friend to the cause in Friar Lane, he was not indifferent to other claims. He died a warm friend of the General Baptist body. Its institutions he supported with exemplary liberality. His usefulness and worth increased with increasing years. His services on committees were frequently sought. Last year the Association at Wisbech showed their esteem of him by making him their vice-president, a post than which the associated churches can assign none higher to a layman. His last years were his best. I know

no one of whom this may be more truly said. He grew in grace. He latterly more than ever cultivated personal piety. For several years he considered himself in a precarious state. He had frequent and alarming warnings that he must shortly "put off his tabernacle." And he "set his house in order" in more senses than one. Those who knew him best can bear witness to his mellowing and ripening for a higher and holier sphere. With advancing time he bore more copiously and beautifully "the fruits of righteousness." He came to the grave "like as a shock of corn cometh in his season."

Rev. W. Bailey, now of Buxton, who knew him long and intimately, writes, "His affliction confined him for long periods to his room; but time did not hang heavily upon him, for he was a constant reader, and few men were more conversant with current events than he. One of the last books he read was Spurgeon's 'Treasury of David;' and the rich Puritanic lore these volumes contain was a real pleasure to him. He was never tired of the Bible; it was to him the book of books, ever wondrous, ever new; and like Israel in the wilderness, he gathered a fresh supply every day. Mr. Jarrom was the worthy son of a worthy sire. He was not only by association, but by conviction, a Baptist, and a General Baptist. The institutions of the denomination were all dear to him. His memory will, however, be most cherished by those who knew him in his later life as a deacon of the church at Friar Lane. Happy the deacons who had such a coadjutor, and the minister such a helper and friend! His devotion to the sanctuary, its finance, worship, ordinances, service, and praise, can never be forgotten by the present generation. It was my privilege to see our departed brother many times during his last days on earth. I found him no stranger to communion with God. There was no need to ask him whether his hope was steadfast, for his calmness and self-possession showed this every hour. He had 'set his house in order,' and, like Christian, was waiting for the post to summon him to stand within the gates of immortality. In the third watch of the night the heavenly messenger arrived, and without fear or pang or pain, he left this house of clay for an inheritance incorruptible and divine."

His death was rather sudden. All the spring he had been very unwell, suffering from his heart and chest, which were and had long been very much disordered, and which had made walking very difficult. On the 4th of last July he went to Buxton, a favourite place with him, where he had been in the habit for years past of spending a portion of the summer, and often with great benefit. But he was not to enjoy his residence there long this year. At one o'clock in the morning of Friday the 14th, he was suddenly seized with alarming pain in the chest, difficulty of breathing, and all the precursors apparently of approaching death. Under prompt medical treatment, however, he rallied, though the doctor said he was within ten minutes of his death, and that probably he could not survive a second such attack. In the course of a week he was able to walk gently to the Gardens, though very weak and feeble. On Lord's-day, the 23rd, he went to chapel in the morning, after the service walked to the Gardens, and then home to dinner. He was cheerful all day; at night retired to rest apparently better; but at two o'clock in the morning of Monday he was seized again as he had been on the 14th,

and though his medical attendant was at his bed side as soon as possible, he died in about an hour, conscious apparently, but speechless. His remains were interred in the family vault in the cemetery at Leicester on the following Thursday morning, in the midst of a large number of sorrowing friends, Mr. W. Bailey and Mr. Stubbins being the officiating ministers. On the next Lord's-day the last-named brother sought to improve the event from the words, "The spirits of just men made perfect."

Thus the cause at Friar Lane has been bereaved of a devoted and useful pastor, and one of its most prominent members and deacons—a period of less than three weeks intervening between the death of the one and the other. I am sure that the families of the deceased and the church bereaved will have the sympathy of the denomination. Such men are to the church to which they belong "the chariots of Israel and the horsemen thereof;" they are both its ornament and defence, and when removed they leave it partially shorn, for a time at least, of its beauty and strength. But the Saviour lives, and has as deep an interest as ever in the happiness of His people and the welfare of His cause. May He who "walks in the midst of the golden candlesticks" continue His gracious oversight of His churches, and make even these events contribute to their holiness and zeal, and to His own glory. Amen.

WILLIAM JARROM.

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## CHRISTIAN WORK IN THE EAST END OF LONDON.

### No. X.—*The Home of Industry.*

THE Home of Industry, Commercial Street, Spitalfields, has for its sign a Bee-Hive, and the Queen Bee is Miss Annie Macpherson. Under her able and active superintendence the place swarms with Christian agencies, and from morn to night is heard the busy hum of busy human bees. Here are held conferences of Christian workers from all parts of the world. On Sunday mornings in winter the city Arabs are called together for coffee, bread and treacle, and a Bible lesson. On winter evenings unemployed men are gathered for a cheap but wholesome supper, after which they have broken to them the bread of life. Besides these are out-door services; the visitation of lodging-houses, and meetings for the benefit of young women employed in the neighbouring factories. We do but mention these, omitting many more, and reserving two for special treatment; one this month and the other next.

We call attention this month to the work of

#### MISS MACPHERSON AS AN EMIGRATIONIST.

She seeks to rescue ragged, homeless, uncared-for, and ill-cared-for children from their degraded condition, and to place them in homes where they will be fed, clothed, taught, and trained for adoption, or for farm or other service, across the Atlantic. When sufficiently trained she ships them to Canada, herself or some fellow-labourer always accompanying them. The work originated some eight years ago at a time

when the Spitalfields silk-weavers were reduced to great distress. Miss Macpherson saw their poor forlorn and starving children living

"In dreary attics, in cellars damp,  
Hiding through the wintry night,  
Till they woke once more to life's weary tramp,  
In the cheerless morning light."

And when she saw, her eye pitied, and her heart was stirred to do what she could to ameliorate their condition. The work thus begun is still carried on for the benefit of all kinds of street waifs. Sometimes the missionary attached to the Home will pick up a destitute one in the streets. Sometimes a policeman will direct a forlorn wanderer to the Refuge; and sometimes the young people, hearing in other ways of the Home, will come and make the plea, "Oh, could you help me to emigrate?"

The first girl rescued by Miss Macpherson was the child of a man who had died suddenly of cholera. Her mother had tried to drown herself in a canal, but failing in that, she drowned her better nature in strong drink, and became a curse to her family. Another of the rescued ones was discovered without father or mother, selling lights in a gin shop for a man who had picked her up and was thus making a gain of her. The case of a boy is thus described, "S. W——, mother dead, father left. Went out into the streets to sell cigar lights, and on his return found his father had forsaken him. Has lived three months in the streets, sleeping in holes and corners." This last is in all probability "an ower true tale," for only recently there has been placarded on the walls and hoardings of East London a list from the Whitechapel Union of twenty-one fathers and mothers who have deserted their families within the past few months; and doubtless every Union in London could tell a similar tale. Thus in a hundred different ways do cases present themselves day after day, and night after night.

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The time comes for one or two hundred to take ship. The hum of the Beehive waxes loud while each boy's bag is being packed. On the last night ladies, clergymen, merchants, with widowed mothers, and sometimes drunken fathers, step in to bid farewell to the young emigrants. Other farewells are waved at St. Pancras, Bedford, and Derby, and soon they reach the ship at Liverpool. The captain comes along and gives the boys a few hearty words of cheer. Then come remarks and questions: "Ain't he a nice un?" "We likes him, miss. What is his work? Why has he them big buttons?" etc., etc. Acquaintance is then made with the various officers of the ship. One is found who had been led to serious thought by the consistent lives of two converted sailors. He had read one of their books, "Pike's Persuasives to Early Piety," and found it a stepping-stone to light and peace. The ship got out. Sea-sickness came and prostrated helpers and many of the children. Then Miss Macpherson had to go down into the steerage and enjoy the fun of washing the little folk and putting them to bed. Yes, fun, or at any rate something vastly better than the ennui induced by a life of inglorious ease. Miss Macpherson nobly asks, "What life of easy parlour-going, self-seeking, could compare with the opportunities given in this day's travel, with all its inconveniences?" By the good hand of God upon them the somewhat large family reach Quebec, and

away they go to one of the three distributing Homes which have been established respectively at Knowlton in the East, Galt in the West, and Belleville in the centre. At one or other of these homes the children are detained, and their training continued, till they can be placed in suitable families. The Canadian government shows its appreciation of the work by substantial help, and the Council of the county of Hastings pays the rent of the distributing Home in Belleville. Though two thousand children have already been sent out, such are the resources of that land of plenty, that still the cry is for more. The boys are placed, as far as possible, with godly people, and where strong drink is not used. When once placed they are not forgotten. On the contrary, one of the workers, Mr. Thom, devotes himself to visiting the boys in their various places, to see how they do, and, if necessary, to remove them to some other place. The interest taken in the boys is life-long.

Some of the boys knowing nothing but town life have made strange mistakes in farming. One boy didn't know the difference between a turnip and a carrot. He asked his master which were weeds and which were turnips. "He was shown the turnip plants, and was told that all which were not turnips he was to pull up. At the end of the turnips there was a bed of carrots, so the boy, *literally* obeying his orders, pulled the young carrots up also." Apart from trifling and amusing mistakes of this kind the boys get along remarkably well, especially when we consider their origin, and antecedents. Many of them are succeeding so well as to pay back what is called their passage money, and as much as five hundred dollars has been repaid in that way. It takes £10 to provide outfit, passage money, etc., for one boy, and it costs four shillings a week to keep a child in the Training Home preparatory to emigration. Hitherto, in answer to believing prayer, the money has been forthcoming. God has put His seal on the work. In all the journeyings that have been made across the ocean, not one serious storm has been encountered, nor has a single package belonging to any of the numerous family ever been lost. Ninety-eight out of one hundred of all the two thousand who have been sent out are doing well, and the best of all is that large numbers of them have given their hearts to God.

J. FLETCHER.

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### "WARRANTED ALL BRISTLES."

I SAW that over some bristles: so, thought I, might you label some men. Not women, of course. They are silk, velvet, floss—everything soft, sweet, and shining. Men abound in bristles. It is their nature. They glory in it. Look at that city prince. How his bristles do stand up. If you touch them you bleed, and serve you right, for why did you touch them? You send your card into his counting-house. He sees you; but the moment you sit down he says, "Have you come to ask for money?" We had, you know. There was a certain widow in great distress, and we wanted a few pounds for her; but his manner was so fierce that we told him we didn't want money. It was a fib, you see; but we hope the Recording Angel did not put it down. "Well, then, what do you want?" We couldn't tell. So he rang his bell, and a clerk showed us out. Really I wonder whether such men ever go to church, and if they do, whether they ever go to heaven; and if they do, *where do their bristles go to?*

G. W. M'CREE.

## THE BETHLEHEM MASSACRE.

### *A Chapter in the History of Cruelty.\**

Is it not a distressing and painful fact that the Literature of Cruelty should fill so many shelves in the Library of the World? Does it not expose unimagined depths of depravity in our nature, that so many pages in the annals of the world's life are soaked with the dye of human blood; and that the avenues of the past ring with the agonizing shrieks and lamentations of men and women suffering from the fiendish barbarities of their fellows? I confess human history has, to me, no sadder side, human life no more revolting feature.

Get down two or three of the more familiar volumes. There is the well-thumbed *Foote's Book of Martyrs!* One's blood is chilled as we read of pure and good men, and delicate but brave women, the victims of the torturing thumb-screw and the bone-wrenching rack, and a thousand other enormities inflicted in the name of religion by the so-called ministers of the pitiful and tender-hearted Christ. Next it, is the story of the *Bartholomew Massacre*, telling how in one fell night a nation is robbed of her best sons by the insatiable monster, and hundreds of families whelmed in incredible misery. On the next shelf you have the records of the *Ten Persecutions*, the *Thirty Years' War*, the *Civil Wars*, the *Glencoe Massacre*, the *Coup d'Etat* of the Second of December, the *Butcheries of the Red Indians*, the *late atrocities in Jamaica*, and so on *ad infinitum* and *ad nauseam*.

To these must be added the innumerable chapters in histories consecrated to the record of human progress or human decay. Three-fourths of their pages are stained with the same dye. They chronicle the march of civilization; but the road of this Conqueror is strewn with the crunched and bleached bones of the Destroyer. They report the origin and development of nationalities, the rise and fall of empires; but the pen is always dipped in blood. Exodus opens with the massacre of the Israelitish infants, and Matthew with the Bethlehem horrors. Macaulay describes the deeds of cruelty reduced to a science, exalted into a supreme source of pleasure, established by laws passed in the name of justice, and formed into one of the principal agencies and occupations of states; and the last numbers of the "Chronicles of Europe" issued by our daily press are filled, as we know, with the terrible horrors of Bulgaria.

In that Literature all nations find a place. No tribe or language is left out: no age, though graced with the culture of Athens, or girt with the strength of Rome, is unrepresented. Cruelty seems inseparable from the struggles and growth of human society. It thrives as well in Judæa as in Babylon, and battens itself into execrable proportions in France not less than in Africa. It appears at the dawning of the race, and stains the soil close to the gates of Eden with the blood of righteous Abel; it crops up at the dawning of Christianity, with the birth of the Prince of Gentleness, in the Bethlehem massacre; and it runs to-day like a deep and full river amongst the ruined villages and towns of unhappy Bulgaria. It crushed the Israelites 3,000 years ago, and a fortnight since, with a fiendish glare in its eye, it pitched an innocent babe into the fire, and then forced the agonized parents to eat the roasted

\* Passages from a Sermon on Matthew ii. 16—18, preached Sept. 10, in Praed Street Chapel.

flesh of their child. With the savage, it is coarse, gluttonous, and riotous; with the civilized, it refines its ways and hides itself amongst many disguises. In the one case the victim is hacked and torn and burnt and outraged; and in another is swiftly despatched; but the same hateful spirit of cruelty is there; on the one hand buried beneath a hundred illusions and counterfeits, and on the other exposed in its naked and glaring barbarity.

Never, at any time, nor in any age, has cruelty wanted reasons. Never has it lacked defenders. Cain murdered his brother for sheer envy. Simeon and Levi weakened and then destroyed the Shechemites in a whirlwind of revenge. Egyptian rulers ground and oppressed the Israelites to unsupportable weariness for gain, and slew their children from fear. Herod was alarmed at the Messianic halo that beamed around the young Child's head, and therefore sent his mandate for the massacre. The Roman Emperors murdered the Christians for sport and to curry favour. The disciples of Christ have burnt one another for "the love of God and souls!" The Turks have swept over South Eastern Europe like a fire-flame, from the mere force of wanton and unbridled lust. All kinds of reasons have been urged, all sorts of passions and motives have operated; some black as hell, some bright as angels' robes; but all making men ferocious as tigers and deadly as their grip.

And the ineffably surprising thing is that the last section of the story is the worst, the most atrocious, the most diabolical. Men with *hearts* can scarcely contain themselves as they read the revolting and fiendish excesses of cruelty committed in these provinces; and they ask, "Are these men our flesh and blood, or are they fiends—devils let loose from the pit? Will their mad career be stopped, or shall our agonizing hearts be forced to see their wild and destructive triumph?"

I. Let us guide our thoughts in looking for answers to these questions by the light that comes from Matthew's account of the Bethlehem atrocities. And the first thing that ought to be said about these few lines from the ponderous *Literature of Cruelty* is that their truth has been questioned; and questioned for a somewhat singular reason—a reason whose singularity recent events will help us to appreciate. Matthew has recorded the Herodian massacre, and Josephus has not. Therefore some few men who never lose an opportunity of discrediting the gospels, and treat Christianity as Macaulay says Gibbon did, as if it had done them an injury, have challenged its right to a place in the history of cruelty. As if the absence of any account of the Bulgarian horrors in the reports of consuls, and in the *Daily Telegraph* and *Standard*, proved beyond a doubt the utter unbelievableness and falsehood of the reiterated and abundantly sustained story in the *Daily News*.

Unfortunately we have found that the silence of one paper is no more evidence of the falseness of another, than the absence of sunshine here at twelve o'clock at night is proof of total darkness at the same hour in Australia. Perpetual sneering at "atrocities-mongering," although done by such able men as the writers on the staff of the *Daily Telegraph*, will not unfortunately alter facts, give back purity to ravished maidens and life to the dead, or we might wish them to continue their pleasant vocation. And in like manner the silence of the Jewish historian is not reason enough for the erasure of these three verses from the evangelical



narrative. Men may have reasons for not *finding* out the truth, or for not *telling* it when they know it.

To pass over other points, it is sufficient to recollect that this massacre of a dozen or a hundred babes was but a slight event in the career of a man whose hands reeked with the blood of whole families of his dearest and nearest relatives; who had burnt forty hapless zealots alive for tearing down his golden eagle from the gates of the temple; murdered his own wife and children; and was, in short, such a monster of cruelty that the Emperor Augustus said "*he would rather be his swine than his son!*" The murder of a few children was lost amongst the atrocities of Herod, as a drop of water is lost in the sea!

II. We may also profitably remind ourselves *that this fragment occurs in association with a distinguished name.* Herod was surnamed the GREAT; and doubtless he was a man of signal ability, practical sense, far-seeing policy, and immense energy. He rebuilt the temples at Jerusalem and Samaria, and made provision in Cesaræa for the celebration of heathen worship. He was Herod the Great, but he was also Herod the Cruel! Like our Henry VIII., he could help religion and commit murder with a quiet conscience. We look at the wild license and unbridled ferocity of his nature, and think the epithet "Great" degraded by association with the name of a man who could be guilty of such fiendish outrages; and yet when we see his works spread over forty-six years, and his skill in conciliating the good will of the Romans, we can understand how he inspired the Orientals with awe, and allow that he is quite as much entitled to the respect of men as the hero of the *Coup d'Etat* was entitled to the adulations and praise of Englishmen.

The fact is, cruelty is not exclusively indigenous to any race or position. TRAJAN was called the best Emperor of Rome because of his clemency and moderation, his forgiveness of injuries and forgetfulness of self; and men summed up all their good wishes for his successors in the words, "*May you have the virtue and the goodness of Trajan!*" and yet his chief pastime was the deadly conflicts of gladiators, and once he actually kept up these bloody spectacles for 123 days. He threw Clemens, the venerable Bishop of Rome, into the sea with an anchor round his neck, and tossed the aged Ignatius to the famishing lions.

PLINY the younger was one of the gentlest and most lovable of men. As an advocate he always sought out the needy, and never took a fee. His letters glow with kindness; and yet Pliny plied with excruciating tortures two spotless females to extort evidence, and ordered Christians to be executed who would not invoke the Pagan gods.

Cruelty, like corn, will grow in all human latitudes. Men are talking just now as if the Turk were not a man! not bone of our bone, and flesh of our flesh. The Archbishop of Belgrade says "the Turk cannot become a civilized being," and Mr. Gladstone speaks of the Turks as "the one anti-human specimen of humanity." Unfortunately these allegations cannot be supported. As far as we know, the Turk is a son of our father Adam. The murderous spirit of Cain is by no means restricted to the present rulers of Turkey. It was a Christian Bishop who made a guard of Janissaries drunk and butchered them in cold blood, with women and children. It was the Pennsylvanians who treated a hideous massacre of harmless Indians as a deed acceptable to

God. But time and heart both fail me to cite the dreadful and countless proofs that neither Jacobins nor Turks have had a monopoly of the spirit of cruelty. It was an able, energetic, and royal Idumean who committed the Bethlehem massacre!

III. *This cruelty causes keen and poignant sorrows.* Under a beautiful figure, Rachel the ancestress of Israel, buried at Ramah, not far from Bethlehem, is represented as having arisen from her grave to bewail the woes and misfortunes inflicted on her children by the cruel and crafty king. Bitter lamentations arose on Bethlehem's heights on that spring day as family after family, returning from field work, found its darling boy weltering in blood, slain by the assassin's hand. Desolation and misery covered the whole district.

Herodotus says in his Olio, "in peace, children bury their parents; but in war, parents bury their children." The difference is immense. The grief of children is softened and soothed by the presence of many endearing ties, alleviated by the consciousness of vigour and of undying hopes; but parents mourn for their children with the agony of blighted expectations and a deepening despair. Their sorrow is never completely healed: it lives on, and refuses to die: it is Rachel weeping for her children, and refusing to be comforted because they are not. . . . The sorrows of Bethlehem are intensified ten thousandfold in Bulgaria. . . . Oh let us reach out the sympathizing, helping hand at once, and make instant reparation to the fullest extent for the hollow-hearted coldness, apathy, and mistake of our rulers!

IV. A gleam of hope shines in this paragraph. *Cruelty is not finally victorious.* It does not always secure its immediate aims, and it is certain of ultimate defeat and punishment. 'The babes of Bethlehem die, but Christ is saved. They atone for Him. The Magi are warned. Joseph has a dream. The art of the calculating and cruel despot is defeated by the midnight whispers of the Almighty, and the babe He sought to murder becomes the Saviour of the world. The purpose of the Lord standeth fast. The Invisible is still ruling. The Unseen God is at the heart of things, and His love will yet banish cruelty from the world. He has now come forth from His place to deliver these outraged provinces from the revolting and barbarous rule of the Turks. He is revealing the monster to the gaze of indignant Europe, and arousing us with that holy wrath which shall cast the "governing Turk" out of our boundaries; and then Mohamedanism, stripped of its political power, will only need a prison; "instead of being a conviction it will sink to a curiosity, and from being the guide of millions of human lives it will dwindle down to a chapter in a book;" and so shall the kingdoms of this world become the kingdoms of our God and of His gentle and gracious Son.

JOHN CLIFFORD.

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MODERN ART IN RELATION TO BAPTISM.—We were in Kent a few days ago, and visited a beautiful old church. It has a large number of painted windows, one of which represents the baptism of our Lord. In the higher part of the window the Holy Spirit in the form of a dove is pouring forth from its mouth a stream of crystal water. Beneath it is the Saviour, kneeling on a rocky ledge which projects into the river Jordan, so that He is not "in" the water at all. John the Baptist is catching the falling water from the mouth of the dove, and pouring it upon the head of our Lord. Such is high art in a high church.—G. W. M.

## THE OPENING OF A NEW CHAPTER IN OUR HOME MISSION WORK.

MOST of our readers are by this time aware that our Home Mission operations entered upon a new phase by the vote of the last Association. For many years, indeed nearly from the beginning of our history, it has been customary for us to perform our work of helping to evangelize England by the agency of our Conferences; each Conference being left to carry on its Home Mission activities in perfect independence of, and complete isolation from its neighbour. There has been little concerted action, and the gains, whatever they are, of concentrated effort have been lost, although local associations and feelings have been largely utilized. This system has, after long and ample consideration and frequent debate, now given place to the policy of UNIFICATION.

This policy was first brought before the notice of the Association in Business Session by a "case" from the London Conference in the year 1872, in which the members of that Conference said, "We warmly recommend for Home Mission work *united action throughout all the Churches and Conferences*, so that the strength of the whole denomination may be concentrated upon establishing one church at a time; and that one such church be formed every year, or every two years, as may be practicable." That "case," though sent to the Conferences for their special consideration, and regarded most favourably by most of them, only obtained a brief hearing in the Association, owing to the pressure of other business, and was therefore postponed to the next assembly. That was at Burnley; and there the principle was adopted, and the Conferences directed to take the necessary steps for facilitating the change in the methods of procedure. In 1874 a provisional scheme was suggested, and a Committee appointed to deliberate and report upon it. At Wisbech, in the following year, the scheme was more abundantly discussed, and at Derby, this year, it was adopted.

A change of policy, initiated with elaborated reflection, advanced by skilful, extensive, and good tempered debate, and finally effected with unbroken unanimity of decision, surely supplies the best possible guarantees that it will be honestly tried, cordially supported, and efficiently worked by every church in the denomination.

Briefly, the plan is this. One chapel shall be built at a time, and the entire "body" shall share in the work. But the interest of the Conferences will be maintained in the work by their delegation to the Executive Committee; their nomination, in turn, of the locality of the building; and their duty as Nurse in chief, of the infant community that may be gathered within the building. The order of nomination is determined by the number of members in the Conference, and therefore runs — *Midland*,\* *Yorkshire*, *Eastern*, *Southern*, *Warwickshire*, and *Cheshire*; but Conferences may surrender or exchange turns. The Association appoints the President, Treasurer, and Secretary; and the Conferences choose the Committee, in a proportion measured by the number of their members, and at the rate of one for a thousand or fraction of a thousand. R. Johnson, Esq., is President for this year; T. H.

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\* The Midland Conference has not met since the Association, and will not meet till early next year. Therefore it is not possible to say at present what will be the first chosen locality for our action; but as soon as decision is taken it will be made known throughout the associated churches. The other Conferences will take time by the forelock, and have their plans in readiness.

Harrison, Esq., of Derby, is Treasurer, and to him all money should be sent; and the writer is Secretary, with Rev. W. E. Winks for Assistant. The Association is supreme in all things.

It has been one capital solicitude of all interested in this work that no violence should be done to the old whilst passing to the new; that in fact the change should proceed quietly and easily, with as little risk and as little chafing as possible. Revolutions effected by the guillotine are more expeditious than pleasant, more swift than successful. Men who bury the "dead past" are not likely to be long before they require the services of the undertaker for themselves. Our difficulty in writing the first lines of our New Home Mission Chapter has arisen from the formidable contents of the closing verses of the Old Chapter. But we have resolved to overcome this difficulty, and take up all the obligations of the old societies and honourably discharge them.

But it must not be forgotten that these liabilities are by no means light. The MIDLAND Conference bestows a liability of £170 for the current year, and has a probable income, based on the last three years' returns, of £130 to meet it. CHESHIRE is pledged to the amount of £75, but supplies an equal sum. The EASTERN or Lincolnshire Conference has only £20 to pay, and has £25 to pay with. LONDON and WARWICKSHIRE are free for the new scheme. YORKSHIRE occupies a peculiar position. It has, in all, an income of £136 per annum, no grants to make for this or any year; but is responsible for the sum of £200 on Dewsbury chapel, and for £800 on Preston. The case therefore stands thus. Our liabilities in grants for this year are £265, and for interest £50, making a total of £315; and our probable assets are £366. By no means a remarkably promising business to take to.

But then these expectations were not born in a cash book. Dry figures are not human hearts. A comparison of liabilities and assets is not the measure of our capacity to do evangelizing work, when we are inflamed with the love of God and souls. We expect greater things than these, because the love of Christ constrains our zeal, and the needs of men solicit our gifts. We can double our income this year if we will. If our pastors will study the state of our country, the heathenism that dwells in our villages, the vice that festers in our towns, the enfeebling ritualism and popery spreading all around us, and will explain and enforce the increasingly urgent need for carrying the gospel of Jesus to our fellows; then gifts will flow in apace, and God will help us to do all we desire. If our deacons and elders and friends generally will make this subject their own, adopt it with enthusiasm, and work at it with intelligence, ardour, and skill, we shall soon remove all grounds for regret that as a denomination we are failing to do our share of work for our fatherland, and shall find that in increased activity for England we enlarge and reinforce our power to bless Orissa. **LET EVERY CHURCH HAVE A PLACE IN THIS CHRISTLIKE ENDEAVOUR.** Only 54 out of 170 collect now. **THE SMALLEST SHOULD NOT BE WITHOUT A COLLECTION BEFORE THE MIDDLE OF JUNE NEXT.** **THE LARGEST SHOULD NOT SHRINK FROM ENDEAVOURING TO MULTIPLY ITS GIFTS, AT LEAST TWO-FOLD.** Let there be forthwith a Divine eagerness to excel in conferring the blessings of the glorious gospel on the towns, cities, and villages of our beloved country, and we shall inscribe words of perpetual benediction and grace in the opening of the New Chapter of our Home Mission Work.

JOHN CLIFFORD.

## HOW TO MANAGE CHURCH BUSINESS.

### IX.—*Rules for the Business Session.*

BY A "LIVE" DEACON.

COUTHON, one of the chief actors in the ill-famed French Revolution of 1794, is reported to have said in advocacy of a measure which was the negation of all law and the destruction of all order, "He who would subordinate the public safety to the inventions of juris-consults and the formulas of courts is either an imbecile or a scoundrel." Few men could express themselves so epigrammatically if they desired, and fewer still, save in the frenzy of universal anarchy and misrule, could find space for such ideas in their minds. And yet it would be no unfair inference which credited many active-minded church members with treating the study of the rules of public business as a sign of imbecility or scoundrelism. They ignore all forms of procedure as if they were poison; and would no more think of devoting a sixpence of their money or an hour of their time to the mastery of "the law and practise" of public meetings, than of purchasing the crown jewels in the Tower.

And yet it is notorious that hundreds of ecclesiastical volcanoes and earthquakes have originated in nothing but wide-spread ignorance of these simple laws; and persons and institutions have suffered for years from the gross blundering of a chairman who knew no more of the true nature of an amendment to a motion, than he did of the culinary practises of the inhabitants of the moon. Not long since I was an unfortunate victim at a meeting convened for the transaction of important business, and composed of men of more than the average intelligence and good sense, but presided over by a gentleman who was utterly benighted as to the significance of "the previous question;" and therefore plunged two hundred busy men into "Chaos and Old Night" for the space of half an hour, and produced an amount of wrangling and jangling that spread itself over two or three weeks. There is a church in ruins at this hour; and the first blow that loosened her foundations was an act of ignorance, which was unintentionally an act of injustice, performed six years ago by the pastor when in the chair at a church meeting. I know a deacon "out of work" merely because he *insisted* in his ignorance upon the right to move an amendment to a motion, which was no amendment at all, but a distinctively new proposition. It is impossible to estimate the ill-temper, confusion, misrule, and injustice which have resulted to our churches from the want of a knowledge of the rules of public business in persons whose intentions were the best, and whose purity and unselfishness were unquestioned.

It is often objected that these rules are cumbrous and slow, heavy and wearisome. Why can't we get through the business as we like? What does it matter so long as it is done? Why should we strangle ourselves with red tape? No doubt a "body" is often an inconvenience. Aspiring souls frequently find themselves, to their inexpressible annoyance, "cribbed, cabined, and confined" within the boundaries of "the flesh." The spirit is willing, but the flesh is weak. Still, as far as we know, "weak flesh" is better than none. Certainly for our life it is indispensable; and in like manner the *body of law* is indispensable as the dwelling-place of the spirit of justice. Civilisation is the incarnation of the spirit of righteousness in public law. Barbarism dispenses with laws; but it dispenses with justice too. It ought to be too plain to need another word that the observance of these forms is absolutely requisite for the just and successful management of church business.

And to observe them, they must be known. Sometimes I think that deacons should be chosen after a competitive examination passed in the knowledge of church principles, of church management, of finance, and of the law of public meetings. Any way our pastors ought to know the laws of public meetings as well as their Greek Testament; and if I had to do with our Colleges I should make a mastery of Dr. J. W. Smith's "*Handy Book on the Law and Practise of Public Meetings*" an indispensable requisite for leaving College. Indeed, if a "Deacon" might presume so much on the goodness of the Presidents of our Colleges, he would strongly advise them to moisten their reputedly dry "theological" disquisitions with a vigorous debate, conducted according to the principles which regulate the business of the House of Commons. Somehow or

other the rules in question should be known by every member of the Business Council, and should be observed with unwavering fidelity.

Of course I cannot do more than supply a few of the more necessary of these rules. The book referred to above, which can be bought for a shilling, gives a sufficiently full statement for ordinary purposes, and to that and May's "Law of Parliament" the reader may be referred who desires further information than is here supplied.

I. Taking the Business Session from its commencement, the first point concerns the election of a **CHAIRMAN**. Supposing there is no pastor, then any member eligible to vote may propose any other eligible member, and another member may second that, and the vote may be taken. In case two or more should be proposed, then several resolutions have to be put to the meeting, the first being "That the chairman shall be chosen out of the following list," mentioning the names of those proposed. Then the following proposition is put:—"Those who are of opinion that A. B. preside hold up one hand;" and so on for each person proposed and seconded. The one having the highest number of votes presides.

II. The next requisite for the meeting is a **SECRETARY** or Recording Clerk. His election should take place at once, and he should be chosen in the same way as the Chairman. His duties are (1.) to make a faithful record of the proceedings of the meeting; (2.) to give information to individuals named in the resolutions of any thing in which they are specially concerned; and (3.) generally to execute the wishes of the meeting, unless others are named for that work.

III. The meeting being now duly constituted, the Chairman will, if the meeting is not one of a series, read or cause to be read the notice summoning the meeting and stating its object; but if one of several, then he will ask the Secretary to read the **MINUTES** of the last meeting. When read, the Chairman gives an opportunity for objecting to their correctness, and therewith, without waiting for a motion, says, "You have heard the minutes; all who believe them correct hold up the hand;" and this being done he then says, "On the contrary." If the majority are in favour of the Minutes they are "confirmed," and no further question can be raised upon them. If they are not confirmed, any one may move that they be amended. When confirmed, the Chairman should affix his signature in the Minute-book.

IV. The next point concerns the **ORDER** in which the business of the meeting should be taken up. This is optional; but it is wise to have a regular procedure. The following is pretty generally followed in the churches with which I am acquainted:—

(1.) New members are proposed and received. Existing members are transferred, or their names erased. Report is made of any members deceased since last meeting. These are fruitful themes; but I must reserve opinion concerning them to some other occasion.

(2.) Business arising out of the Minutes of last meeting.

(3.) New business arranged at Business Council.

(4.) Notices of motion, announcements, etc.

V. **MOTIONS**.—All business should be transacted by means of a motion made by one person and seconded by another. It is an advantage to have these motions in *writing*; though not always necessary.

(2.) A motion cannot be spoken to by any one but the mover till it is seconded; and if it is not seconded it drops. But a seconder may reserve his speech.

(3.) When moved and seconded, the Chairman should formally state it, saying the motion is "That, etc." If no one speaks, then the motion is put. The Chairman saying, after stating the terms of the motion, "As many as are of that opinion hold up one hand," and after counting the hands he puts the "contrary;" and then announces the result.

(4.) "Every member may speak once to the question before the meeting, and only once, except by leave of the meeting, to explain. He who is first up has the right to speak first, whether or not he was the first to catch the chairman's eye. In a dispute as to who is first, the meeting, not the Chairman, decides who shall speak first. He who rises next to the first does not thereby

acquire any right of precedence at the close of that member's speech: but the right at the end of every speech is to the one first up."

(5.) "Any member may rise to address the Chairman on a point of order. But he cannot address the *meeting* on a point of order, nor can he speak twice to the same point of order during the same speech."

(6.) When no other member wishes to speak, the mover of an original motion has the right of reply.

(7.) "The same question is not to be proposed a second time at any meeting, or at any adjournment thereof; and if a motion is by amendment made identical with any question already disposed of it must drop.

(8.) A motion may be withdrawn by the unanimous consent of the meeting; not otherwise: but consent need not be expressed.

I must leave amendments, etc., to another paper.

## SCRAPS FROM THE EDITOR'S WASTE BASKET.

I. TO WORK AGAIN.—The holidays are over once more, and we are back at our posts, it is hoped, with reinforced health and strength. Let us plan wisely, work hard and pray much, and God will prosper our churches in the salvation of men, and in the strengthening and purifying of our churches! Every man at his post. Every woman at her task! The fire and zeal of youth, the stability of experience, the mellowness and wisdom of age, all, all are needed in the Master's service.

II. GEORGE SMITH.—The death of this hardworking genius, at the early age of 37, and in the midst of his successes, is an irreparable calamity. It is at very rare intervals such men are born: and even now one does not know where to look for the man to fill his place. To unlock a forgotten language, to disinter and illumine the buried past, is a rare gift indeed. He was born of poor parents, and his scholastic education did not run into sixteen. Apprenticed to the engravers art at Messrs. Bradbury and Evans, he was eager for Assyrian lore. Half his dinner time he would spend in the British Museum, and all his spare money he invested in buying books on Assyrian subjects. Not till 1867 did he enter upon his official life at the Museum: but how sedulously he has worked since, and with what satisfactory results. He was the pioneer of Assyrian research, the decipherer of the Cypriote inscriptions, and the revealer of the "Annals of Assurbani-pal," and "the Chaldean Account of the Deluge." He died at Aleppo, Aug. 19th; and it is an additional grief that he leaves behind him a wife and a large family of small children.

III. THE BRITISH ASSOCIATION at Glasgow, though quite as useful as formerly, and judging from the reports in *Nature* of the papers read, much more so, has, according to the "dailies," been unanimously voted dull and uninterest-

ing. It has missed the fine rhetoric of Tyndale and Huxley. It has been kept on this side the boundaries of the province of religion. It has been intensely and doggedly scientific; and though contributions to science in its various departments are numerous and manifold, yet the assembly has been quiet and unexciting; in fact, precisely what it ought to be. It was only when the question of spiritualism came to the front that there was "a scene." After all, man is of the profoundest interest to man. It is when the questions of natural science touch his nature, his origin, and destiny, that they magnify their proportions, and exert an absorbing influence. Still is the saying, so often quoted by Sir William Hamilton, true, "On earth there is nothing great but man: in man there's nothing great but mind."

IV. ENGLISH UNITARIANISM.—Our old friend, the Rev. J. C. Means, acting as messenger to the General Baptist Assembly, has taken occasion to offer some strictures on the fact that the leading Unitarian Society has distinctly recognized an anti-supernatural form of Unitarian belief. The strictures are separately published, and will be read with interest and profit by many outside of that Assembly. In a powerfully conclusive way Mr. Means exposes the deficiencies of "*Anti-Supernaturalism*," shows that it alters altogether the essential character of Christianity, and enforces the claims of the gospel on the acceptance and homage of intelligent and reasoning man. The pamphlet can be had at a penny each, or 8d. a dozen, of our publishers.

V. THAT BESETTING SIN! Show it no mercy! Pray about it every morning. Watch against it all day. Take hold of it and "lay it aside" and away from you. Fight it unceasingly if it will recur. Christ fights it; and He works in you to conquer it. Use His power believingly and hopefully, and it will die!

# Reviews.

**THE HOUR BEFORE THE DAWN.** An Appeal to Men. *Trübner & Co.*

WE have not read anything for years that has so deeply moved our inmost soul as this unique appeal. It is full of the spirit of Christ. His tenderness glows on every page; His pity breathes through every rebuke; His purity flashes through every allusion to sin. It is not too much to say that it is inspired by His spirit. There is strong, vehement, and stinging rebuke, penetrating searchings of heart, fierce denunciation of the *double* standard of morals adopted by society for the sin of men and of women, and yet, through all, there is the echo of the pathetic pleadings of the Son of God with sinners. The Appeal is published by the *Social Purity Alliance*; an alliance designed to promote the practical application of two radical principles, viz., the sacredness of the home, and the duty of men to live, and to suffer women to live, in purity. Those who care to promote the social purity of English life will find large stores of help in this appeal.

**THE PROBLEM OF LIFE: OR, THE THREE QUESTIONS.** By the Author of "The Mirage of Life." *Rel. Tract Society.*

THE Three Questions are, "What am I? Whence came I? Whither do I go?" and they are answered, as indeed they can only be effectively answered, from Christianity. But the answer is far from being in any dry, hackneyed, and perfunctory style. It is the result of fresh thinking, and of thinking carried out in the face of the actual facts of life, the doubts, the difficulties, the despair of life. Sympathy with the religious perplexities of men thrills in its pages. The tone is manly and candid, and the treatment able. It is a book of Christian evidences, as well as an argument for and persuasive to a Christian life.

**THE VERITY AND VALUE OF THE MIRACLES OF CHRIST.** By Thomas Cooper. *Hodder & Stoughton.*

WE are very glad to have another book from the powerful pen of Mr. Cooper. He speaks to the people on questions that are perpetually agitating their minds, often confusing their ideas of Christianity, and blocking their way to its acceptance; and his voice is as strong as it is welcome, and as helpful as it is clear and emphatic. This work contains the results of much real learning and sound philosophy, and they are presented in such a direct, prac-

tical, common sense method, that it must do immense good. It covers a wide area, deals with the literature of objectors of present and bygone times, explains the difficulties all students of the miraculous feel, and forms a most vigorous and telling book. May it get into the hands of thousands of thousands of our young men.

**BLIGHT AND BLOOM.** By James Walker. *London and Manchester: Heywood & Sons.*

THIS is a story of social life mainly intended to show the different results of what may be called, in Bushnell's language, respectable and disrespectable sins, or sins of passion that ostracize from society and blight life, and sins of pride and secret habit that poison the whole nature and steep it in the blackest hypocritical dye. The book has a strong teetotal flavour, and for that reason will doubtless be welcome to many. And though some of the conversations are stiff and stilted, and the construction is faulty, yet the work evinces great labour and courage, some power of delineating character, and most beneficent and practical purposes.

**THE TEACHER'S THEME: OR, JESUS ONLY.** By Josiah Goodacre. *Stock.*

THIS volume of addresses to senior scholars on the different characters and relations of Christ, will form a valuable help to Sunday school teachers in suggesting topics and illustrations for their own use; and to senior scholars in setting before them, in a simple and interesting way, some of the most precious truths of the Bible.

**HISTORICAL AND LEGAL FACTS RELATING TO THE CHURCHES OF THE ESTABLISHMENT.**

**DEAN STANLEY AND DISESTABLISHMENT. PROVISION FOR PUBLIC WORSHIP.**

THIS shillings worth of tracts, published by the Liberation Society, is very opportune for the winter's campaign on behalf of Disestablishment now at hand. Our readers will find fresh, forcible, and apposite material in them.

**ABOVE THE BREAKERS.** By Mary Olney. *Sunday School Union.*

A STORY of a shipwreck, told in a natural and fascinating way. The disaster is met in a most trustful spirit, and issues in much that is pleasant. The book is well suited to the young.



## THE DAN TAYLOR MEMORIAL CHAPEL, GAMSTON, NOTTS.

VERY few of our village churches have a more interesting history, than that of the church at Gamston. The exact date of its formation is unknown; but, at the first, meetings were convened in a farm-house rented by Aaron Jeffery, who himself officiated as pastor up to his death, Nov. 23rd, 1729. His son, Joseph Jeffery, upheld the services, and took out a licence for meetings to be held in his house under the "Toleration Act." He afterwards obtained permission from his landlord—the Duke of Newcastle—to build a meeting house. This he built at the back of his farmstead in a very secluded spot, and in 1741 it was opened. Joseph Jeffery was elected Pastor, and in 1763 John Dossy was elected co-pastor with him. It was during this co-pastor—Feb. 12th, 1763—that Dan Taylor and J. Slater unexpectedly entered the chapel at Gamston, and heard Mr. Dossy preach. After the service they introduced themselves, and were invited to stay with Messrs. Jeffery and Dossy until the following Wednesday, when the founder-elect of the New Connexion of G. Bs.—D. Taylor—was baptized by Mr. Jeffery in the river Idle, near to the chapel. In 1778 Mr. Dossy died, and D. Taylor preached his funeral sermon; Jonathan Scott was then elected co-pastor with Mr. Jeffery. In 1787 the church was received into the New Connection, and reported 95 members. On the 14th of March, 1794, Joseph Jeffery died, and on the 24th, of the following July J. Scott died also. The church was then without a settled pastor until October 1795, when John Smedley removed from Melbourne to Retford, and took the oversight of Gamston and Retford.

Most of the above worthy men, and several of their co-adjutors, lie interred in the site of the old chapel—which is now taken down, being unfit for public worship. No spot can be more worthy of a denominational memorial than this; and we ask you kindly to help us in our effort to build a small "Memorial Chapel." There is no other chapel in the village, and at present we worship in a cottage. We have hopeful congregations. Do please help to build up *one of our Mother Churches*. Surely every church in the denomination will have a brick or a stone in this good work. Contributions will be thankfully received by the Pastor, Rev. J. T. ROBERTS, Retford, Notts.; by Dr. UNDERWOOD, Derby; Rev. T. GOADBY, B.A., President of Chilwell College, Notts.; or JOHN CLIFFORD.

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## Church Register.

\*.\* Information for the Register should be posted on or before the 15th of the month, to 51, PORCHESTER ROAD, WESTBOURNE PARK, W.

### CONFERENCES.

The next half-yearly CHESHIRE CONFERENCE will be held at Tarporley, on Tuesday, Oct. 10. Business at 11.0 a.m. Devotional meeting at 2.30; Rev. R. P. Cook to read a paper at 3.0 on the "Nature and Field of Christian Work;" or Mr. G. Walker in case of failure. N.B. The Conference is postponed a week because of the Session of the Baptist Union at Birmingham, Oct. 2 to 5.

WILLIAM MARCH, *Secretary*.

The EASTERN CONFERENCE was held at Long Sutton on Sept. 7. In the morning an interesting sermon was preached by brother Perriam from Psalm lxxxv. 6. In the afternoon the reports were given, from which it appeared that since the last Conference 75 had been baptized, 32 received, and that there were 27 candidates.

Brethren Allsop and Towler were requested to advise the friends at *Stowbridge* on the appointment of new trustees for the chapel. The Secretary and brother Taylor were requested to devise means for aiding the church at *Yarmouth* in obtaining pulpit supplies. The *Fleet Chapel Building* case was recommended to the sympathy of the churches.

The following resolutions were passed on the Turkish Atrocities, and ordered to be sent to the Foreign Office and the press:—

1. That this Conference expresses its sorrow and its indignation at the cruelties of the Turks towards the unarmed inhabitants of Bulgaria, and records its conviction that the rulers who could reward the perpetrators of such vile atrocities ought no longer to be regarded as within the pale of civilization.

2. That this Conference implores her Majesty's ministers to make such strong

representations to the Turkish authorities as shall prevent such barbarities in future, and as shall save themselves from being disgraced by a participation in the policy and the crimes of the Turkish Government.

3. That the Conference is of opinion that the Porte has shown itself incapable of carrying out the treaties made with the Great Powers for the protection of its Christian subjects, and earnestly entreats that no settlement may have the approval of the British Government which will not so far liberate the Christians from Turkish misrule as shall render such horrid cruelties in the future impossible.

A resolution was passed of sympathy with the widow and family of Rev. J. C. Pike, who was, during a series of years, Secretary of this Conference, and who for so many years afterwards was Secretary of the Missionary Society.

WILLIAM ORTON, *Secretary*.

#### CHURCHES.

FLEET.—On Tuesday, Aug. 22nd, a short service was held at three o'clock in connection with the raising of the top-stone of the new General Baptist chapel. After a few remarks and prayer by the Rev. T. Watkinson, Mrs. Wilkinson laid upon the stone, at the feet of Jesus, £50, and others made up the sum of £51 16s. 6d. We are helping ourselves, and if the friends of the denomination would kindly remember us, as we have in the past remembered them, we should be thankful.

HALIFAX—*Novel Service for the Relief of the Bulgarians*.—On Wednesday evening a special service was held in North Parade Baptist Chapel, to obtain additional help, by means of contributions in money or goods, for the sufferers in Bulgaria. The Rev. Isaac Preston, preached. Parcels were brought to the Chapel before and during the service, and when at the close they were all placed in one pile inside the communion, the result was surprising. Bundles of all shapes and all sizes—none of them very small—and containing an endless variety of things, were heaped up till they were almost on a level with the pulpit. Altogether, we should think there must have been something like 200 of these bundles. Including collections received at the door on that occasion, the contributions received amounted to £32.

HALIFAX, *North Parade*.—Collection for Hitchin—preacher, Rev. J. H. Atkinson—£10.

HUCKNALL TORKARD, *Notts*.—On Aug. 27 and 28 the fortieth anniversary of the

opening of the chapel was celebrated. On the Sunday sermons were preached by the Rev. G. Rogers, of the Pastor's Colloge; and on the Monday evening a tea and public meeting was held, when addresses were delivered by the pastor, J. T. Almy, Messrs. Broomley, Buck, Beswick, and Calladine. Proceeds £58.

ISLEHAM.—The anniversary and Harvest Thanksgiving Service was held, Sept. 13. Sermon at three, by the late pastor, Rev. G. Towler. There was a large congregation. We had 300 to tea, and the chapel was crowded at the public meeting. Addresses were given by Revs. C. Goman, C. Boughton, G. Towler, etc. Prayer was offered by Rev. Mr. Cullen—not the Popish Cardinal, but his *own* cousin, who has long been anathematized for his "apostacy." The pastor, Rev. W. E. Davis, was heartily congratulated on the success of the work. Collection in advance of previous years.

LYNDHURST.—A tea and public meeting was held, Aug. 31. The pastor presided, and the Revs. J. B. Burt, J. J. Fitch, E. Boon, W. Power, R. Blake, and Mr. J. Short, took part in the engagements of the evening.

MARKET BOSWORTH.—We have entirely renovated and greatly beautified our little chapel in this old town, famous as the residence, for a short time, of the great Dr. Johnson. This is one of the many daughters of the "mother church" at Barton. For some years past the cause here has been rather low, partly the result of having such a dilapidated chapel in which to worship, and partly the result of Church influence. The friends set to work a few months ago to secure funds for its re-pewing, painting, etc. The work has been thoroughly and beautifully done by one of the members of the Barton Church, Mr. Reuben Farmer. The old loose seats have been replaced by fixed ones, modern in design and structure, and consequently they are much more easy for the worshippers. A neat platform has taken the place of the narrow old pulpit. Gas has been introduced, which answers the two purposes of giving more light and adding greatly to the beauty of the place. A very nice brass chandelier is suspended from the centre of the ceiling, having nine jets. Two brackets give light to the platform. The chapel is now one of the neatest and prettiest country chapels to be found for miles around. Re-opening services were conducted on July 23rd, by the Rev. Samuel Skingle, of Stalybridge. The congregations were good, and the collections, with what was previously promised, realized the sum of £62. There

will be a debt of about £40, which it is hoped and expected will soon disappear. The congregations have improved very much since the alterations, and we are expecting good work to be done for the Master during the coming winter months.

**NEW LENTON.**—Our anniversary was held Sept. 10 and 12. The Rev. G. Hill preached on the Sunday. On the Tuesday evening a tea and public meeting took place. Thos. Bayley, Esq., presided. A report by the secretary was read. Afterwards a lecture was given by the Rev. E. J. Silverton, of Nottingham. Subject: "Darns, Patches, and Pence." Amount realized, £22.

**SPALDING.**—The local preachers in connection with the Baptist church, Spalding, have brought to a close a most successful series of out-door services at their two stations, Pode Hole and Spalding Common. The speakers at these various services have been Messrs. Amos, Green, Atton, Pycock, Brown, Lawrence, and Long, who gave short addresses, interspersed with singing of Sankey's hymns, and a number of tracts were given away at the close of each service. It is estimated that over 700 persons and children have attended the above meetings.

**WEST VALE—Removal of Debt.**—An effort was made last Easter by a bazaar to reduce or clear our debt of £400. The sum raised at that time has been so well supplemented by donations, collections, and the sale of goods left on hand, that we have been enabled to completely clear off the whole debt, together with interest due thereon. We are much indebted to many kind friends for the assistance rendered us in many ways. We have yet a considerable expenditure before us for very necessary repairs and renovation, which will tax our utmost efforts. We are, however, in a very prosperous way, and are adding to our numbers.

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#### SCHOOLS.

**HITCHIN.**—Sermons, Aug. 27. Preacher, Rev. H. Beresford Robinson. Collections, £11 8s. 9½d. Congregations large, collections a little in advance of former years.

**MARKET BOSWORTH.**—August 27. Preacher, Rev. Carey Hood, of Nuneaton. Collections, £8 8s.

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#### MINISTERIAL.

**BAILEY, REV. W.,** late missionary in Orissa, is now free to supply vacant pulpits. Our brother's address is 2, Crescent Buildings, Leicester.

**MALINS, REV. G. H.,** having resigned the pastorate of the Malbro' Crescent Church, Newcastle-on-Tyne, and accepted the hearty call of the church meeting in Stoney Street, Nottingham, commenced his labours in his new sphere on Sept. 3, under very favourable and encouraging circumstances. Mr. Malins discoursed in the morning on "Love's Ministry and Reward," and in the evening on the "Simplicity which is in Christ," to crowded congregations. Mr. Malins has left behind him a large circle, both in and out of the church, who very deeply regret his departure.

**MILLINGTON, REV. W.,** has resigned the pastorate of Measham, and will terminate his labours there Oct. 29. His address is, *Measham, via Atherstone.*

**SHORE, near Todmorden.**—On Aug. 26 we held a tea meeting in connection with the settlement of the Rev. K. Chappelle, late of Fakenham, Norfolk, as our pastor. About 300 partook of tea, and the public meeting was largely increased in attendance. The Rev. W. Chapman presided, and addresses of welcome were given by Revs. J. Lawton, W. Sharman, J. Dearden, E. W. Botterill, W. Edmondson, and Mr. Cunliffe, the elect pastor responding in an earnest and appropriate speech.

**WISBEACH—Farewell to the Rev. W. E. Winks.**—The parting which took place in Ely Place Church on Tuesday evening, Sept. 12, was of a touching character, and it was evident that during the nine years they have been in the town they have gained a firm hold upon the hearts of those with whom they have been associated in the church. Whether in his own church, where, of course, his loss will be most felt, or in the institutes of the town, in the Hospital, the Museum, or the Workhouse, he will be remembered by what he has done, and in entering upon a new charge at Cardiff, the best wishes of their townspeople will accompany both Mr. and Mrs. Winks. As soon as the removal of Mr. Winks was known, the desire to present him and his wife with some memorial of his connection with this church led to the commencement of a subscription which met with such a ready response from the church and the town, that in addition to a very handsome gold watch for Mr. Winks, and an elegant tea service for Mrs. Winks, a purse of £20 was handed to their late pastor. The Young Women's Bible class also presented Mr. and Mrs. Winks with a biscuit-box and breakfast casters, and the Young Men's Bible class added to the array of gifts an album and powerful magnifying glass. The presentation was

made on Tuesday evening, a tea meeting, which was numerously attended, being held in the Public Hall previous to the gathering which took place in the chapel. There was a large congregation, many strangers being present, and the general response of the ministers of the various Nonconformist denominations testified to the brotherly esteem in which Mr. Winks was held. Mr. George Dawbarn, J.P., presided, and alluded to Mr. Winks's usefulness in the promotion of the intellectual and benevolent institutions of the town, expressing his regret that they would no longer have the benefit of his vigorous help. The Revs. F. Hart (Wesleyan), J. Smith, J. Tyars, and J. H. Atkinson, of Hitchin, gave short addresses, and expressed their sympathy with Mr. Winks and the church in their separation. The Rev. W. E. Winks, in a few well-chosen words, thanked his people and his friends for the very handsome gifts made to his wife and himself. He had felt great pleasure in his ministrations, and had always striven to exercise independence of thought and action. He then took a most affectionate farewell, during which both pastor and people were much moved. Two of the deacons, Mr. Curry and Mr. Whitmore, added their testimony to the love borne to Mr. Winks by the church, and proposed a vote of thanks to the Chairman. We can only add that our best wishes go with Mr. and Mrs. Winks to their new home. Farewell sermons were preached Sept. 10; the evening sermon, which was heard by a large congregation, being from Heb. xiii. 20, 21.

#### BAPTISMS.

BOSTON.—Seven, by J. Jolly.  
 BOURNE.—Two, by W. Orton.  
 CHESHAM.—Four, by D. McCallum.  
 CLAYTON.—Five, by J. Brown.  
 LONDON, *Commercial Road*.—Five, by J. Fletcher.  
 LONDON, *Borough Road*.—Three, by G. W. M'Cree.  
 LOUTH, *Eastgate*—Six, by A. C. Perriam.  
 NUNEATON.—Eight, by C. Hood.  
 NORWICH.—Four, by G. Taylor.  
 OLD BASFORD.—One, by W. Dyson.  
 RUDDINGTON.—Four, by T. Tootell.  
 TADMORDEN.—Four, by W. E. Bottrill.  
 WEST VALE.—Ten by I. Preston, nine from the Sabbath school; six, by W. Chapman, all from the Sabbath school.

#### MARRIAGES.

ATKIN—SIMMONS.—Sept. 19, at Queen Street Chapel, Peterborough, by Rev. T. Barrass, Mr. G. E. Atkin, to Miss C. E. Simmons.

CHAPMAN—SCHOLFIELD.—Sept. 5, at the Baptist Chapel, Crowle, Lincolnshire, by Rev. J. Stutterd, Mr. Charles Chapman, of Brighouse, near Halifax, to Miss Sarah Elizabeth Scholfield, of Crowle.

CLATWORTHY—TURNER.—Sept. 6, at the Baptist Chapel, Sawley, by J. Stenson, Mr. John Webb Clatworthy, Midland Street Stores, to Catherine, youngest daughter of Mr. J. Turner, of Sawley.

PEARSON—PEMBERTON.—April 25, at the Baptist Chapel, Ibstock, by the Rev. J. Salisbury, M.A., Mr. Charles Pearson, to Miss Hannah Pemberton, of Ibstock.

WRIGHT—ALLEN.—Sept. 2, at the Baptist Chapel, Sawley, by J. Stenson, Mr. Thomas Wright, to Miss Rose Allen.

#### OBITUARIES.

FINCH, MARY.—Our departed sister was the oldest daughter of the late Wm. Barnes West, of Ilkeston, for many years a deacon and local preacher of the G. B. church of that place. Her mother was also a member of the same church from early life. Having the advantage of pious parents our sister was trained from childhood to attend the house of God, and in early youth was led to see her need of a Saviour, and seek forgiveness through faith in Him. She was baptized by the late Rev. W. Fogg, of Retford, and faithfully maintained her Christian profession to the end. For thirty years she was a zealous Sabbath school teacher. In connection with the church at Carington, of which she had been a member a little more than four years, she exercised a genial Christian influence, and had taken great interest in all that concerned its prosperity. Her last affliction was very severe and protracted, but she bore it with Christian fortitude, and departed this life on the 18th of August, aged sixty-three years, and her funeral sermon was preached, on Aug. 27th, by Mr. Joseph Burton, to a large congregation of sorrowing relatives and friends.

THROSBY.—August 6, at Nottingham, Miss Susannah Throsby, aged thirty. She was a faithful Sabbath school teacher and visitor of the sick. After many months of painful affliction, sustained and cheered by the hope of eternal life, she fell asleep in Jesus. Of her it may be said, she hath done what she could. By her departure the church of Christ has lost a sincere and loving worker, and one whose name will ever be remembered with fond affection.

THE  
MISSIONARY OBSERVER.

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OCTOBER, 1876.

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NOTES BY THE SECRETARY.

HAVING been unexpectedly called upon to undertake the important office of Secretary, *pro tem.*, of our Foreign Missionary Society, let me bespeak, first of all, the sympathy, the prayers, and the co-operation of all friends of the cause.

By the death of our esteemed Secretary, James Carey Pike, we have lost an earnest and indefatigable leader; a man whose heart was in his work, and who, by a happy combination of gifts and graces was admirably fitted for the office he held. Over his comparatively early removal we sorrow most sincerely. May we have the grace to take up and carry forward the work he has laid down until, like him, we too are called to rest from our labours.

Being new to the work, may I request, with the view of its being carried on satisfactorily and comfortably, attention to one or two matters of business.

1. As far as practicable let the annual services be held about the usual time; let me know, as soon as possible, the day or days fixed upon; and what help will be required in the way of deputation.

2. Let the local operations be carried on systematically *throughout the year*; and let ministers and office-bearers in our churches and Sunday schools seek to enkindle and keep alive the missionary spirit.

3. When Collecting Books, Cards, Boxes, etc., for carrying on the work are required, let application be made to me direct, if necessary, or, whenever convenient, through the local treasurers or secretaries.

4. When a deputation has been arranged for, let him be early informed as to the services he will be expected to conduct, and of the name and address of the friend with whom he will be likely to stay.

W. HILL, *Secretary, pro tem.*

*Crompton Street, Derby.*

## MORE LABOURERS.

SPECIAL ATTENTION is directed to the following resolution, passed at the Annual Committee Meeting, St. Mary's Gate Chapel, Derby, June 20th, 1876:—

Resolved,—That the churches at home and abroad be requested to appoint the second Lord's-day in October for special prayer that God will dispose suitable men to offer themselves to the Mission Committee for service; and that our ministers, at the same time, be requested to look out for such persons; and that we also affectionately request the churches in India to use all the suitable native agency they can employ.

The above resolution should have appeared earlier, but owing to the events that have transpired it has been overlooked. Though published too late to reach India by the second Lord's-day in October, it is hoped that the home churches will receive it time enough to enable them to act in accordance with the desires of the Committee. Matt. ix. 36, 37.

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### LETTER FROM THE REV. THOMAS BAILEY.

THE following interesting letter was addressed to our late Secretary, but not received until after his death. The detailed account of the baptism of the old gooroo, by our native brother Shem Sahu, was not received by Mr. Bailey in time for enclosure.

*Piplee, Cuttack, India, July 21st, 1876.*

You will be glad to learn that Krishnoo Das, the old gooroo to whom several references have been made in our Reports and correspondence, was baptized at Khoordah by our friend Shem Sahu, on Sunday, the 9th inst. Thoma, the senior native preacher here, had been invited to be present, and describes the day's services as of unusual interest. I hoped to be able to enclose with this a more detailed account from the pen of brother Shem, but it is not yet to hand. In the mean time we all rejoice that our old friend has been enabled to shake off the last fetters that bound him to heathenism, and has declared himself a free man in Christ Jesus. It is hoped that his son, and the other members of his family, will soon follow.

The Car Festival at Pooree this year passed off very quietly. The number of pilgrims was estimated at 30,000. Nearly all were from Bengal. An overwhelming proportion, as usual, were women; and all, it is said, were of the lowest and poorest classes. The shop-keepers loudly complain that their sales have been much below the average, and that the hope of their gains is nearly gone. The cholera was again severe, though during the earlier days of the festival the weather was unusually favourable. The deaths in Pooree considerably exceeded a hundred. The epidemic broke out with increased violence after the pilgrims had commenced the return journey, and is said to have been specially fatal between Piplee and Cuttack, but no reliable statistics are obtainable.

Our party at the festival mustered in larger force than for several years past, and I have never heard better or apparently more effective preaching. There was a little shyness on the part of some of the regular residents of the town; but this may be accounted for by the recent baptism of one of their

number, and the probability of another following at no distant date. The latter was not permitted, by his aged gooroo, to visit us, but was seen by one of our number, who describes him as a young man of considerable promise.

The work at the new bungalow has now come to a standstill owing to there being no timber in the market of the dimensions required. I fear we shall not be able to begin again till the rains have ceased. We have, in the meantime, enclosed the new burial ground, but with "prickly-pear" instead of a brick wall, as we found that the latter would be too expensive for us. It is a quiet and pretty spot, and when supplied with a few evergreens we are intending to plant, will be a fitting and valuable acquisition to the community.

The rains have begun, but are very light, and fears are already entertained of the crops. There is a good deal of sickness about.

## AN ACKNOWLEDGMENT.

EXTRACT from a letter from Mr. W. BROOKS to the Rev. I Stubbins:—

*Cuttack, August 19th, 1876.*

My dear brother Stubbins,—Your very kind and sympathizing letter of July 15, 19, with minute of condolence from the Committee, reached me on the 15th ult. Will you please kindly convey to the Committee, the first opportunity you have, our warmest thanks for the spontaneous expression of their sincere sympathy with us in our heavy sorrow, and please accept the same for yourself and Mrs. Stubbins. We are deeply grateful to all our friends (and they are many) for the sympathy shown and expressed in our sorrow. It has been and is a *very painful affliction*; and so far as the outward circumstances are concerned, there is *but little* that can afford us comfort. These, it is true, might have been worse; as in a similar case referred to by Mrs. Mundella, of a Mr. L—, who married his wife from Nottingham, and with whom we were acquainted.

But we feel that our dear departed boy is beyond the reach of all that can harm or distress *him*; and though the circumstances have been very painful, the separation will not be for long. Oh! it is such a comfort that there has been *nothing* in the conduct of our dear Willy to cause us a moment's anxiety or painful reflection. A most exemplary and worthy son has he been, and as affectionate as any son could be. I frequently find myself thinking of him as still in the land of the living, and to be looking forward to his *return home* as in the past. You will know that this has been a heavy sorrow, especially to his mother. But the *promises* have been fulfilled to us in this our time of need.

Brother Buckley will probably have told you what I wrote to him in reference to the Bible (Bagster's fac-simile) you kindly sent me in 1866. It has come back to us doubly precious, and must have been precious to our dear one.

Most of the friends here have been suffering more or less, and the season has not been a healthy one. We have not had our proper quantity of rain. I sent for Dr. S. a few days ago, as Mrs. Brooks had had so many attacks of diarrhœa, and they had weakened her a good deal. She is better at present, I am thankful to say. Mrs. Miller is just now very unwell, to say the least. . . . We sincerely hope that the means used may be blessed, but you know how fatal a month August has been.

## DEPARTURE OF MISSIONARIES.

THE passages of Dr. and Mrs. Buckley and Mr. and Mrs. Wood are taken in the screw steamer, *Duke of Lancaster*, which is advertised to sail from London on Wednesday, October 25th.

## VALEDICTORY SERVICES OF THE REV. H. WOOD.

INTERESTING and impressive services in connection with the departure of Mr. and Mrs. Wood to Orissa were held in Cemetery Road Baptist Chapel, Sheffield, on Tuesday, Sept. 5, 1876. Friends were present from different parts of the country; and, though the Sheffield friends were disappointed at not seeing more from the midlands, the attendance was considered encouraging. To all visitors present a most cordial welcome was given; and it was quite evident that no pains had been spared to render the gathering a success. The platform and pulpit were tastefully decorated with plants and flowers. Over the latter, and in front of the organ gallery, there was fixed a neatly wrought inscription, "Grace, mercy, and peace, be with you." It may be stated that on the previous Lord's-day morning Mr. Hester preached a preparatory sermon, and that an address was delivered to the young, in the afternoon, by Mr. Wilkinson. On the Tuesday Mr. Hester presided at both the services. In the afternoon Dr. Buckley read select portions of scripture, and offered prayer. Mr. Griffiths, of Tarporley, delivered an able introductory address on personal responsibility in connection with mission work. The questions to Mr. Wood were suitably proposed by Mr. Preston, of Halifax, and the answers given were interesting and satisfactory. The valedictory prayer was offered by Mr. Stubbins, and the address to the missionary was delivered by Mr. Evans, of Leicester. Mr. Wilkinson closed this solemn and affecting service with prayer. Tea was provided in the school-room, which was well filled and beautifully adorned with flags and flowers. Mr. W. Hill opened the evening meeting with prayer, after which excellent addresses were given by the Chairman, and Messrs. H. Wood, J. Fletcher, G. Hill, B.A., J. Maden, and Dr. Buckley. Dr. Sutton's hymn, "Hail! sweetest, dearest tie that binds," was sung, after which Mr. Gray concluded with prayer.

For the benefit of absent friends we have the pleasure to give portions of Mr. Wood's replies, and Mr. Evans's address.

Mr. WOOD stated:—

My conversion has extended over many years, and, I hope, is going on still. It began when I was about fourteen years of age. I had the good fortune then, and indeed so far as I can remember previously, to attend the ministry of the late Rev. J. Sutcliffe, then pastor at Stalybridge. About the time to which I refer he preached frequently about the second coming of Christ and the final judgment. The subjects laid hold of my mind, and wrought powerfully on my imagination. In consequence I had two most vivid dreams. Were I a painter, I could now paint the pictures I then saw. In one dream I saw the destruction of the world; in the other I saw a great shield set against the heavens, under which all who sought shelter were safe. These dreams, I have no doubt, were the result of my pastor's preaching; but the ultimate effect wrought in me was to make me feel that I was not prepared to meet the Judge of all the earth. I felt that if I should die, I should be shut out of heaven; and so I was led to make peace with God. I sought protection beneath that shield, which has been found for us all, and trusted in Christ for my salvation.

Notwithstanding this I did not for some time wholly get rid of my fears. I was encouraged to join the church, and did so. My pastor had great confidence in me. Although it was usual to appoint persons to interview the candidates, this was not deemed necessary in my case; my written statement read to the church was accepted as sufficient. At the age of fifteen years I was baptized. The day on which my baptism occurred was to me a most unhappy one. I felt myself utterly unworthy to make a profession of the Christian religion. And



when the moment came for me to go into the baptistry, if I could have escaped without notice I fear I should have done so. However I have ever afterwards felt that I should have done wrong. For although baptism did not regenerate me, as the expression of my faith, it helped me to separate from the world.

After this came the conflict of doubt and temptation to scepticism. This experience I kept to myself. I feared to speak of it to such Christians as I knew, lest they should condemn me for having it. To have any misgivings that the Bible was true, if it had been known, might have subjected me to censure, therefore my difficulties were not told. They were thought about, but they were not cherished. They were struggled with. Scepticism had no charms for me. The religion that set forth Christ had; and if I were speaking of another than myself I might say,

"He fought his doubts and gathered strength,  
He would not make his judgment blind,  
He faced the spectres of the mind  
And laid them: thus he gathered strength  
To find a stronger faith his own,  
And power was given him in the night,  
Which makes the darkness and the light,  
And dwells not in the light alone."

Thus quiet came, a settled faith, the freedom of the truth, and sweet intercourse with Christ, which I trust will be continued until I join Him beyond the grave.

From very early years I have had an inclination to be a missionary. I could not be more than eleven or twelve years of age when first the desire was kindled in my heart. I have a vivid recollection of a juvenile missionary meeting at which the missionary deputation enlisted my sympathies for those whose lost condition he had depicted. Looking directly at my class he said, "Perhaps some of you boys may become missionaries." The spell rested upon me. The next day I spoke to my pastor about it. He encouraged me, and was ever willing afterwards to help me to fit myself for usefulness. Thus the desire was begotten. It has not all along been cherished; but on many occasions it has asserted itself. Towards the end of my college course I went home once to get my mother's consent to offer myself to the Foreign Mission Committee; but she begged me, as in all probability she would not live long, to stay in England till she was dead. She is now in heaven. For a time the feeling was laid aside; but it would seem from the fact that I was led to the pastorate of Barton church (which, by the way, has had most honourable connection with the Orissa Mission) that I was still *en route* for the Mission field, although I knew it not. After four years' training there, I was called to the work by the unanimous invitation of the Committee. If you will add to this the fact that while there I had the good fortune to find a wife like-minded with myself, you will see how likely a thing it was that ultimately I should become a missionary.

In the way which the Lord has led me, I think I can detect His will concerning me. But when I turn to His Word I have confirmation of this. He says, "The harvest truly is plenteous but the labourers are few. Pray ye therefore the Lord of the harvest that He would thrust forth labourers into the harvest." How could I pray thus if I myself were not willing to be thrust forth? Again, He says, "Go ye into all the world and preach the gospel to every creature." In that passage He seems to speak to me as much as to any one. Judging from the New Testament, I am more certain that He would have me go abroad to preach the gospel than to stay in the ministry at home.

If I mention another reason why I am led forth, it shall be this. The necessities of the Mission. There are others who are better able to judge than I, but I cannot persuade myself that the time is come when it should be set free from European agency. It has had an honourable course. It has grown and gained strength; but it needs our help. There are many places and large tracts of country ready to be opened to Christian enterprise; but we are scarcely able to hold our own. Dr. Buckley is devotedly going back to give his remaining days to Orissa; but when the newspapers have begun to call a man venerable we cannot expect him to live very long. Brethren Miller and Brooks have more than passed the meridian of life. When you have mentioned these, there are only three left. It is time that the band was strengthened. How much I shall conduce to this remains to be seen; but believing that they are

not unwilling to give me a hearty welcome, I am not unwilling to go. Thus I have stated some of the chief reasons which have induced me to give myself to the work, and that lead me to regard it as the will of the Lord that I should be so engaged.

With respect to the former part of the question asked, I answer that I do most cheerfully and unreservedly purpose to preach among the Oriyas the unsearchable riches of Christ. I hope that I shall be able to preach in Oriya. My esteemed tutor, Mr. Stubbins, whose kindness I shall always hold in grateful recollection, encourages me to believe that I shall. And when I feel that I am so far master of the language, it will be the best, as it will be the most joyful use of it to tell the people about Christ. I feel the importance of this so much, that if I thought I should not be able to preach to them in their own tongue I would not go. Our Mission in Orissa has been pre-eminently a preaching Mission to the natives. And on this account I believe it has been attended with much success, and won itself so good a name as it has. I feel strongly the importance of two things—the thorough mastery of the tongue if possible; and then the use of it in preaching Christ and Him crucified.

With respect to the other part of this question. I have confidence that by the Divine blessing my labour will not be in vain in the Lord. When God blesses Christian work it never can be in vain. And it seems that India is good ground for the seed of God's Word to be sown upon. Some of the most remarkable manifestations of God's power in the preaching of the gospel in modern times are to be found in the records of Mission work in India. Nations have been born in a day. The little one has become a thousand. The work among the Santals reads like a chapter from the Acts of the Apostles. We have possessed the land by the strong arm of power, and brought it into subjection to our temporal sovereign. If as a people we were equally determined, we should soon bring it into subjection to our eternal King. Even so far as our own denomination is concerned, during the last fifty years the ratio of increase has been greater in Orissa than in England. I do indeed expect that by the Divine blessing I shall not labour in vain.

But how shall we secure the Divine blessing? On my part I feel there must be thorough consecration to the work. Many instances from various countries and ages show that God gives greatest blessing to those who are thoroughly in earnest. A skilful soldier needs a good weapon if he is to do the most action. And so God Himself works most mightily by the most devoted servant. Balaam could carry a message from God, but Paul was required to be His missionary.

A sermon might be preached on this point; but allow me to remark, in conclusion, how thankful I shall be if you will help me to gain the Divine blessing by your prayers. I have no desire to resist their force. And the Mission is yours as well as mine. It is God's too. He waits to be gracious to us. He will honour us in the sight of the heathen, if we will. We shall soon be separated, never all to meet again in this world. Let us nevertheless continue in faith to meet around the mercy-seat, and among our many prayers let us remember to pray for our work in Orissa. If you have large showers of blessing in the churches at home, as I trust you will have, in those times of refreshing, especially when the Spirit of the Most High is upon you, "brethren, pray for us, that the Word of God may have free course and be glorified, even as it is with you."

Mr. EVANS spoke as follows:—

DEAR BRETHREN,—I should have shrunk very much from occupying this position to-day had it not been the express desire of our brother Wood that I should do so, and the fact that the Committee saw some sort of fitness in the arrangement, owing to the pastoral relationship which I sustained towards him previous to his entering the ministry. From the knowledge gained through the medium of that relationship, I can testify to that which is a source of gratification to my own mind, as I doubt not it will be to yours, namely, that the step our brother is taking, is not the result of a momentary impulse which time alone would be likely to quench, but is rather the carrying out of a purpose formed years ago, and is on that account all the more likely to stand the strain which the work involves. It is also pleasant to think that the

church at Stalybridge, to which our brother belonged, has furnished two other workers for the foreign field—Miss Buckley, afterwards Mrs. Miller, and brother Miller, who is still in the field. May we not join in the prayer that many of our churches may be similarly honoured, and our Mission band be thereby increased and strengthened.

And now, my dear brother, in addressing myself more particularly to you, I would first of all congratulate you on the favourable circumstances under which you go out, as contrasted with those under which Mission work was first begun. I could do this very heartily on your own account, and that of your wife and children, because of the hardships which you will escape; but I do it with still greater pleasure because of the testimony which some of these changes bear to the success of the work itself. Think of the increased facilities for communication between the land of your birth and that of your adoption. A few years ago 16,000 miles of water severed the two countries; a distance that seemed terrible. But human ingenuity and skill have, we might almost say, annihilated 8,000 miles of the distance, and indeed have brought the two countries within speaking distance of each other. Far be it from me to say a word which would seem to under-rate the severe trial involved in severing yourself from the land of your birth, and from all the associations of your childhood, youth, and early manhood; but you I am sure do not wish to over-estimate the sacrifice you are making, nor are you insensible to the fact that these considerations, with others of like nature, modify in no small degree the awful sense of isolation which some of the pioneers in the work had to feel.

Think again of the change which has come over the minds of Christian people in this country in relation to Missions. About half a century since, Missions to the heathen were considered to be nothing better than an experiment, and a somewhat doubtful experiment at the best; and many in the church as well as outside its pale ridiculed the idea of converting the dark tribes of India and Africa as altogether Utopian. At that time religious men could be found to write, and high-class journals to insert, articles whose avowed object was to pour contempt on Foreign Missions. Robert Hall, alluding to one of these articles, said, "The anonymous writer alluded to, with the levity of a buffoon joined to a heart of iron and a face of brass, has more than insinuated that the Christianity attempted to be promoted in India by the missionaries at Serampore would, were it adopted, prove a serious injury to the natives; and that they are much happier and more virtuous under their present institutions."

Where is there a man with any regard for his reputation who would write thus now? Now and then an omniscient but nameless "Saturday Reviewer" may venture to write in slighting terms of the work, and try to show the disproportion between the outlay in labour and money, and the results in the shape of conversions (as if ordinary arithmetic were applicable here); but it is not too much to say that English sentiment as a whole has entirely changed.

Time was when the Government of our land, far more anxious for the security of our possessions in India than for the highest interests of the people—but not recognizing the fact that those possessions would be safe in proportion as the best interests of the people were promoted, or that the gospel of Christ was the only power by which that land could be permanently blessed—were willing enough to grant charters to trading companies, by which Indian wealth might flow into British coffers, while daring to assume a hostile attitude toward the work of Christian Missions. Men whose hearts were fired with love to Christ and their fellow-men were forbidden to publish the glad tidings by means of which the slaves and devotees of an unutterably impure superstition might be liberated and sanctified. Even when prohibition was withdrawn, the work could only be carried on under restrictions which hampered and hindered it.

But all this opposition has passed away. So far from the Government opposing the work, some of those who have occupied the highest positions in India have been found presiding at our large missionary gatherings, speaking in the highest terms of our brethren the missionaries, and bearing willing and grateful testimony to the good that has been done. In conjunction with this altered state of things, missionary societies have been formed in connection with nearly all the evangelical bodies in christendom, and our children are being trained in connection with this work to the exercise of a systematic and large-hearted liberality. Very few churches can be found in our land which do not contribute something to this great work; and I believe it will be found to be a fact that those bodies of evangelical Christians which do the least in the way of foreign evangelization are making the slowest progress at

home, if they progress at all, and that the non-contributing churches are for the most part in the very article of death; the disease of which they are dying being lack of the missionary spirit.

While these changes have been going on in this country, far greater ones have been wrought in the Mission fields themselves. The condition of India at the time when our missionary societies were established was thus described: "Satan maintains an almost undisputed empire; and the powers of darkness, secure of their dominion, riot and revel at their pleasure, sporting themselves with the misery of their vassals, whom they incessantly agitate with delusive hopes and fantastic terrors, loading them captive at their will; while few efforts have been made to despoil them of their usurped authority. Partial invasions have been attempted, and a few captives disenthralled; but the strength and sinews of empire remain entire, and that dense and palpable darkness which invests it has scarcely felt the impress of a few feeble and scattered rays." Those who knew most of the country at that time can testify that the picture is not a shade too dark, and we are compelled with sorrow to admit that this description is in no small degree applicable now. And yet, in spite of this admission, greater changes have been brought about than the most sanguine of the first workers would have dared to have hoped. The "dense and palpable darkness" has been pierced again and again—not merely with a few scattered rays, but with floods of gospel light; and in thousands of places throughout heathendom this gospel light is shining with an ever increasing brightness.

The reign of the Usurper has not only been challenged, but his throne has been made to tremble to its base. The soldiers of Christ in the field are not now to be numbered by twos and threes, but by thousands; and the trophies of Divine grace can be numbered by hundreds of thousands. Caste, that huge barrier to all social progress, and (next to the natural alienation of the human heart from God) the greatest hindrance to the spread of the truth, is fast losing, never again to regain, its hold upon the people. Humanity is no longer outraged in open day by the inhuman exposure of the aged and young. Your heart will never be sickened by seeing those who are the most dependent on human care and sympathy deliberately handed over to death in some of its most terrible forms. The immolation of the poor widow on the funeral pile of her husband is a thing of the past; whereas in Dr. Carey's time it was estimated that ten thousand women were thus sacrificed every year. The strong arm of English law, aided more than we can tell by the change in the public sentiment of India which Christianity has wrought, has put down for ever these horrible abominations. The land is no longer the utterly barren waste it was a century ago, for the promised showers have fallen here and there, so that the parched ground has become a pool, and the thirsty land springs of water.

If you are spared, as we pray you may be, to reach your destination, instead of being alone, as some of the first labourers were, you will find Christian brethren and sisters, to whom your arrival will be a source of untold joy, and by whose affectionate greetings your own heart will be made glad. These are matters over which for your sake we may surely rejoice; but we rejoice with a greater joy because of the wide-spread blessing which they indicate, and the evidence which they afford of the power of that gospel which you go to proclaim.

Permit me now to indicate in the briefest manner possible what I deem to be essential to successful missionary work, according to the record of the first campaign. I confine myself to two particulars. As we ponder the account of the labours of the first missionaries, we cannot fail to notice that *their one theme was Christ*. Here you have a condensed account of their work in Jerusalem. "And daily in the temple and in every house they ceased not to teach and preach Christ"—Acts v. 42. At the command of the Spirit, and in response to the earnest inquiry of the Ethiopian, "Philip opened his mouth and began at the same Scripture, and preached unto him Jesus"—Acts viii. 35. No sooner was the sight of Saul restored, and his body strengthened with food, than "straightway he preached Christ in the synagogues that He is the Son of God"—Acts ix. 20. And as he grew older he became more and more in love with his theme, and more and more convinced of its infinite importance, till at length he "determined to know nothing" among men "save Jesus Christ and Him crucified." The Jews might require signs and the Greeks seek after wisdom, but he preached Christ crucified, to the Jews a stumblingblock and to the Greeks foolishness, but to those who were called, Christ the power of God, and the wisdom of God.

Here, then, is your theme prepared ready to your hand. You are going forth as a

herald of good tidings from the King, and your business will be to set forth and enforce his message. Preach Christ as the Saviour of the world, and the *only* Saviour. Preach Him as a Saviour from sin. Set Him forth as being as able and as anxious to make men holy here and now as He is to save them from perdition hereafter. Preach this with "the emphasis of conviction;" not as a trembling apologist for a theory about which you are in any doubt; but as one prepared to stake his soul upon the truth of what he utters. This is the truth by which alone sin and error can be overcome. "Brethren," said a North American Indian after his conversion, "I have been a heathen, and I know how the heathen think and feel. Once a preacher came to explain to us that there was a God; and we told him to return to the place whence he came. Another told us not to lie, nor steal, nor drink; but we did not heed him. At last another came into my hut one day and said, 'I am come to you in the name of the Lord of heaven and earth. He sends to tell you that He will deliver you from misery and make you happy. For this end he became a man and gave His life a ransom—shed His blood for sinners.' I could not forget his words. I told them to other Indians, and an awakening began among us. I say, therefore, preach the sufferings and death of Christ our Saviour if you wish your words to gain entrance among the heathen." Brother, he was right. This message of a suffering, dying Saviour will reach men's hearts when all else fails. Whether God ever spoke to Constantine by that sign in the sky may be fairly doubted; but the truth at the basis of the legend is seen in all the past success of Missions, and is found in the Saviour's own declaration, "And I if I be lifted up from the earth will draw all men unto Me."

The second essential to missionary success, according to my reading of the Acts of the Apostles and the Epistles, is *absolute dependence on Divine power*. "All power," said the Saviour, "is given unto Me in heaven and in earth, and lo! I am with you always, even unto the end of the world." Here you have Divine power connecting itself with human weakness, and working by it. Here is another message of similar import. "Behold I send the promise of My Father upon you, but tarry ye in the city of Jerusalem until ye be endued with power from on high." It is just possible that there were some in the apostolic band to whom that waiting would be a little irksome. They had received their message, and the world sorely needed it; why should they wait? Surely men would be willing and anxious to receive the pardon which they were commissioned to proclaim. Ah! they did not know the difficulties of their work, or their own weakness; but the Master did, and so He bade them wait for the power without which they could do nothing. There were others, perhaps, whose hearts quailed at the greatness of the work. Was it likely that the story of pardon and salvation through a crucified Jew would make any headway against the hoary superstitions of the world? To such, if such there were, these words of Christ would be full of hope, "Wait till ye be endued with power from on high." How thoroughly they understood this truth let the sacred record testify.

The wonderful success which attended the first preaching of the Word is accounted for in these words, "the Lord working with them and confirming the Word with signs following." "The Lord added to the church daily such as should be saved." When some of the members of the church at Corinth were in danger of forgetting this truth, how earnest the apostle was in setting them right. "Who, then, is Paul, or who is Apollos, but ministers by whom ye believed? I have planted, Apollos watered, but God gave the increase; so, then, neither is he that planteth anything, neither he that watereth, but God that giveth the increase." Ask the same apostle to account for his success at Thessalonica, and he tells us that it was the Divine Spirit speaking through him, and inclining those who heard him to receive his message. "Our gospel came not unto you in word only, but also in power and in the Holy Ghost." In this truth, brother, you and I have God's own check to anything like a presumptuous and self-sufficient spirit, and an equally powerful check to anything like mistrust or despair. Never let your natural ardour lead you to forget this all important truth, "Not by might, nor by power, but by My Spirit, saith the Lord of hosts." And on the other hand never let the greatness and difficulty of the work fill your mind with depressing fears as to its ultimate issue. The gospel which you have to proclaim is the same weapon by which all past victories have been won. God's love to mankind is not abated a single jot. It is His will that all men should be saved, and come unto the knowledge of the truth. The Spirit has been given to abide with the church, and the manifestations of His power may be obtained in answer to earnest and believing prayer. I know that in speaking thus I do but remind you of that which you already know. Your ministry in this country has had these truths at its base, and our hope

is that in the now and distant field which you will occupy you may increasingly realize their importance, and be permitted to see increasing proofs of their power.

And now, in conclusion, let me in the name of this congregation and in the name of our united churches wish you and your wife and little ones an affectionate adieu. Adieu. We commend you to God. We bid you "good-bye." May God be with you of a truth; and if these desires on your behalf are realized you cannot do other than "fare well." May He who holds the winds in His fists and the waters in the hollow of His hand, preserve you safely by sea and land, and take you in peace and health and comfort to your destination! May your bodies be strengthened to withstand the weakening effects of the climate! May you be divinely assisted in acquiring the language, and may your first stammering utterances in that strange tongue be blessed to the conversion of souls! Whether, when you have departed from us, we shall ever meet again on this side the grave or not, God only knows; a thought from which it is hardly possible to extract every vestige of sadness; but we shall part with this assurance, that we shall certainly meet in the land where painful partings are unknown, and where all the faithful servants of Christ shall enjoy an eternal reward. Till then, Adieu. God be wi' ye. Farewell.

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## MISSION SERVICES.

BY THE REV. J. BUCKLEY, D.D.

MAY 7TH, missionary sermons were preached at *Broughton* by Mr. Hill, and at *Hose* and *Long Clawson* by Mr. Wood. I was at *Castle Donington*, where two of my nieces were baptized by Mr. L. Stevenson. I had the pleasure of preaching on the occasion, and of receiving them into the fellowship of the church. It was interesting to remember that in that chapel more than threescore years ago the grandfather of one of the candidates, the late Rev. John Derry, was savingly benefited by the Word preached. He went on a certain Sabbath and heard Mr. Brand, the minister, preach from the text, "How shall we escape if we neglect so great salvation?" and was much impressed by the sermon. The next Sabbath he went again and heard Mr. John Green, of Long Whatton (father of the late Mr. Green, of Barton). It was rather remarkable that this discourse was from the same text, and it impressed him much more deeply than the other. It was, however, some time before he could say, "He hath set my feet upon a rock, and established my goings;" but one day while singing the well-known hymn, "Did Jesus die, but not for me?" he had a delightful view of the all-sufficiency of Christ as a Saviour, and while singing the last verse—

"Lord, at Thy feet I'll cast me down,  
To Thee reveal my guilt and fear;  
And if Thou spurn me from Thy throne,  
I'll be the first who perished there."—

he was filled with peace and joy in believing.

May 8th and 9th, Mr Hill attended Mission services at *Broughton* and *Duffield*, being associated at the latter place with Dr. Underwood. On Monday, the 8th, another meeting was held at *Hose*, at which addresses were delivered by the writer and Mr. Wood. Mr. Stevenson, of *Hose Lodge*, presided and read the report. The meeting was encouraging and interesting; but I am unable to state the amount collected. The next evening Mr. Wood attended a meeting at *Long Clawson*. At *Hose* I was reminded of the late Mr. Hoe. He was a preacher of the old school—plain, solemn, earnest; his discourses full of Christ, and highly adapted to impress his hearers with the importance of eternal things. I remember his preaching the school sermons at my native village in May, 1823; his morning text was on Timothy knowing the Scriptures from his childhood; and in the afternoon he preached from "They that seek me early shall find me." Nor do I forget that he spoke affectionately to me, then a little lad, on the importance of loving the Lord Jesus Christ. It is well for ministers when at the houses of friends to notice children and young persons, and to speak kindly to them. His ministry was very useful to dear brother Lacey at the time of his first love. In 1854 I was at *Hose* with Mr. Pike a few weeks before his translation, and the next year with Mr. Goadby. It was our last journey together.

Tuesday I was at *Chellaston*. A nice little chapel has been built in this village since I was in England before. Mr. Richardson presided at the meeting, and with

Messrs. J. Smith, G. Slack, and the writer presented the claims of the holy cause. Collections and subscriptions £13—a very gratifying sum for a small village church. I was also interested to learn that Chellaston will support an orphan girl in our Cuttack Orphanage—the name to be Mary Ellen Foroman. I do not remember to have been at Chellaston since August 5th, 1830—the day after the ordination of the late Mr. Pike, of Derby. Not many of my readers will remember that this service, a peculiarly solemn and impressive one, was held on the 4th of August, 1830; that is, twenty years after he had exercised the functions of the pastorate at Brook Street he was publicly designated to the work.

Wednesday I was at *Coalville*, where on the preceding Sabbath sermons had been preached and a juvenile meeting held by Mr. Wilkinson. The attendance at the meeting was very pleasing, and the collections and subscriptions exceeded £18. The report was read by the Secretary; the pastor, Mr. C. T. Johnson, presided; and the writer had the whole of the speaking to himself. I remembered that when a missionary report was presented to the apostolic council “all the multitude kept silence, and gave audience to Barnabas and Paul”—the missionaries. It was a wondrous story they told of what “God had wrought among the Gentiles by them;” and wonders of grace are still wrought in benighted heathen nations. O for more faith! *Coalville*, as many who read this know, is a modern village; and some of my readers will remember the time when there was only the old Red House in this immediate locality. I was pleased to see a much larger and better chapel than on my former visit, and rejoiced in the evidence of earnest Christian life.

May 14th Mr. Hill preached missionary sermons at *Berkhampstead*, Mr. McCallum at *Wendover*, and the writer at *Chesham*. A juvenile meeting was held in the afternoon. The congregations throughout the day very encouraging. On Monday evening a missionary service was held at *Wendover*. Mr. Thomas, the pastor, was in the chair, and with J. Buckley, W. Hill, and D. McCallum urged the claims of the sacred cause. The attendance was good, and the collections, &c., a little in advance of last year. The next evening the meeting was at *Chesham*. J. W. G. Pegg, Esq., of Blackwell Hall, presided, and in a lucid and interesting manner gave expression to appropriate and important sentiments in relation to Indian Missions. I trust I shall be pardoned for adding, that the affectionate remembrance I cherish of his sainted father and grandfather, as well as the lively recollection I have of the infant days of the speaker, rendered it additionally interesting to me. The report was read by Mr. McCallum, and supplemented by the Secretary of the Juvenile Auxiliary. Neighbouring ministers both Baptist and Independent, Messrs. Rodgers, Ingram, and Bainton, were there to express their brotherly interest in our work; but most of the time was of course occupied by the deputation. The meeting was one of the best attended which the deputation have anywhere seen; the spirit of it very good; and the collections and subscriptions in advance of former years. But in describing the evening meeting I must not forget my morning meditations in the cemetery, where I saw the graves of Mr. Garrett, Mr. Pegg, and Mr. Payne. I remembered the brotherly Christian intercourse I enjoyed on my former visit with these beloved friends. Absent from the body they are present with the Lord. A few more journeys, a little more work, or a little more suffering, and I shall be with them.

Wednesday.—Missionary services were held at *Ford*. In the afternoon a sermon was preached by the writer, and in the evening a missionary meeting was held. Mr. Hood, the pastor, was in the chair, and addresses were delivered by D. McCallum, W. Hill, and J. Buckley. Prayer was offered by Mr. Little; and we were also favoured with the presence of Mr. Rose (Free Methodist) and a brother from *Tring*. The attendance was encouraging, and the interest in the Mission all that could be desired. The collections and subscriptions amounted to £24—a noble sum for such a church to raise. I have a pleasant remembrance of the services here twenty-one years ago, but some who welcomed me then have since crossed the deep river; and Mr. Hood is the only pastor now in the London Conference who belonged to it then.

The places visited this week are little known in the Midland counties, but the neighbourhood is a deeply interesting one. It was pleasant to renew my acquaintance with it, and would have been much more so if the outward man had been more vigorous. *Wendover* was disfranchised by the Reform Bill of 1832, but in troublesome times it sent John Hampden, one of the purest patriots that ever breathed, to Parliament; and Hampden was a model husband as well as a model patriot. The inscription on the monument to “the truly virtuous and pious Elizabeth Hampden,” which “her sorrowful husband in perpetual testimony of his conjugal love” placed in the

church which adjoins Hampden House, describes her as "the tender mother of a happy offspring in nine hopeful children," as "the stay and comfort of her neighbours; the joy and glory of a well-ordered family; the delight and happiness of tender parents;" and "a crown of blessings to her husband." What pathos the last sentence expresses! It seemed providential that the tender tie which bound him so closely to his beloved home was severed before his suffering country required his services. The year after her death (1635) the writs for raising ship money were issued, and the illegal demands of Charles the First and his government were nobly and patriotically resisted. And when John Hampden unsheathed his sword, he threw away the scabbard. His death was very touching; and the prayer of the dying patriot, that "the king might see his error"—that God would "turn the hearts of his wicked counsellors from the malice and wickedness of their designs"—that "those who would rob the people of their liberty might be confounded"—and that "the Lord would save his bleeding country"—was worthy of the man. But in prospect of death he did not forget that he was a sinner, and that his only hope of pardon and salvation was in the mercy of God through Christ. His last words were very affecting—"Lord Jesus, receive my spirit. O Lord, save my country. O Lord, be merciful"—speech failed him; he sank back in the bed, and gave up the ghost. Need I apologize for this digression, which I could have made much longer. I would fain indoctrinate my young friends with an ardent love of constitutional freedom; and it will be a dark day for our beloved country when the memory of men like Hampden ceases to be venerated.

**EXPLANATORY NOTE.**—We are requested to correct the statement on page 366 of September number, that Mr. J. H. Smith, of Berhampore, was for some time a member of Commercial Road church. We are informed that he was baptized at Upper Broughton, and began to exercise his gifts in preaching there; that he was afterwards dismissed to Beeston, and continued a member there till he went to India.

The reader is also requested to correct a slight inaccuracy on page 280 of the July number. The hymn, "Kindred, and friends, and native land," was written by the late Mr. Saffery, of Salisbury, and not by Mr. Draper, of Southampton.

## FOREIGN LETTERS RECEIVED.

BERHAMPORE.—J. H. Smith, July 26.  
CUTTACK.—Miss Packer, August 4.

KHOORDAH.—Shem Sahu, August 8.  
PIPLEE.—T. Bailey, July 21; August 11.

## CONTRIBUTIONS

*Received on account of the General Baptist Missionary Society up to September, 1876.*

		£	s.	d.			£	s.	d.
A Friend, per Rev. J. Maden—Rome Chapel	.. . . .	1	1	0	Ledbury	.. . . .	..	..	..
Belper	.. . . .	3	14	6	Leeds, Wintoun Street	.. . . .	..	..	5 8 2
By Mr. Thos. Cook—Rome Chapel	.. . . .	1	17	0	Leicester, Archdeacon Lane—Rome	.. . . .	7	12	0
Caversham—E. West, Esq.	.. . . .	5	0	0	London, by Rev. H. Crassweller—				
Chatham	.. . . .	1	10	0	Rome Chapel	.. . . .	..	..	6 9 0
Cropstone	.. . . .	2	4	8	London—J. Tritton, Esq.	.. . . .	..	..	2 2 0
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Denholme	.. . . .	7	12	1	Longton	.. . . .	..	..	0 10 6
Derby—Association Collection	.. . . .	31	19	11	March	.. . . .	..	..	83 13 0
Do. " " " W. & O.	.. . . .	22	14	2	Measham	.. . . .	..	..	6 6 8
Fleet	.. . . .	9	0	0	Morcott and Barrowden	.. . . .	..	..	4 16 6
Headcorn	.. . . .	1	0	0	Rochester	.. . . .	..	..	1 2 6
Hucknall	.. . . .	12	11	0	St. Albans—Rev. T. Watts	.. . . .	..	..	2 0 0
Kilburn	.. . . .	2	5	6	Stoke-on-Trent	.. . . .	..	..	17 11 4
Knipton	.. . . .	14	12	1	Southport	.. . . .	..	..	4 5 0
					Wolvey	.. . . .	..	..	17 13 8

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



THE

# GENERAL BAPTIST MAGAZINE.

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NOVEMBER, 1876.

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## THE BAPTIST UNION AT BIRMINGHAM.

No better place could have been selected for the Autumnal Session of the Baptist Union than Birmingham, the metropolis of the Midland Counties. It is so easy of access from all points of the compass, so deeply tinctured with Baptist traditions and associations, and Baptist churches are so abundant in the neighbouring counties, that it would have been a strange thing if the gathering of the Baptist "tribes" had not been large, influential, spirited, and aggressive. But no one expected a succession of meetings of the magnitude and character of those just concluded. For frank speech, large catholicity, glowing enthusiasm and intense practicalness, they have never been surpassed, if equalled, in Baptist history. Judging British Baptists by this series of services, we infer that they are growing in oneness of spirit, in vigour and compactness of organization, and in wisdom and usefulness.

The Baptists of the United Kingdom never gathered in larger numbers. Twelve years ago these autumnal congresses were inaugurated, with an attendance of not more than three hundred ministers and delegates. This year more than ONE THOUSAND ministers, deacons and elders, witness to the growing interest of the Baptists of Great Britain in the important work of the Union. The "Generals," it should be stated in these pages, were there in strong force: most of our midland churches being well represented. No doubt much of the augmented enthusiasm is due to the thoroughly practical character the proceedings have assumed of late, and to the evident desire of the churches for a more complete consolidation of work. This increase of activity makes Monday a busy day for committees; but the evening is set apart for a special service to Young Men. This year Mr. Stanford, of Camberwell, was the preacher, and his sermon was characterised by all those qualities which have long made us regard him as one of the finest combinations, we know, of cultured intellect, intense conviction, and glowing emotion. Those who heard Mr. Stanford, in Wycliffe Chapel, will not soon forget the kingly wealth of his ideas, the exquisite grace of his language, the fine and finished excellence of his beautiful

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similes, the nervousness of his manner, making some passages almost dramatic in their setting, and the incisive energy of his appeals. The sermon was on a difficult passage—the third verse of Psalm cx.—but it was fresh as the breezes of the sea, and bright with a natural beauty as a summer's landscape bathed in the golden light of day. It is printed fully in the first extra number of the *Christian World*, and is worth six times the cost of that issue.

As with other bodies of Christians, an increasing amount of the energy of Baptists is absorbed in the gigantic war against the intemperance of the land; and, therefore, the young and lusty society, known as the Baptist Total Abstinence Association, not yet in the Baptist Union, but consisting of some five hundred ministers and delegates to that Union, held a meeting in the large and beautifully decorated Town Hall. Every part of the hall was crowded, more than 3,000 being present. It was a grand demonstration, and as such will do much good; but hardly the most favourable occasion for the discussion of principles.

Baptists are always ready to claim a forward place in Foreign Missionary activity. Names for ever dear to the Universal Church stand in the foreground of the Baptist annals of missionary enterprise, and therefore it is not incomprehensible that more than one-third of the time occupied by the Baptists in session is engrossed by the needs of the Foreign Mission, and that some of the most interesting events connected with the evangelisation of the heathen should be associated with the autumnal gatherings. We have not space to linger over the tender and beautiful address of Mr. Booth (whose return to service in good health was an occasion of general joy), the speeches at the missionary meeting, the luminous and brave word spoken on behalf of individualism by our brother Goadby,\* and much besides. Nor need we: for the *Christian World*, in its two admirable extra numbers; the *Freeman* and *Baptist*, in copious supplements, have supplied full information of the proceedings from first to last.

For the last few months, it is well-known, the relations of Baptists and Independents have been in frequent debate. The note struck by DR. LANDELS at the Spring Session has been echoing ever since. In the Congregational Union, and in the denominational newspapers, the war of words has been continued; and it formed one of the foremost and most memorable features of the meetings at Birmingham. Considering the way in which so bold and resolute a champion has been misunderstood, he was hardly likely to let slip such a favourable opportunity of defending himself against attack, stimulating his comrades to steadfastness, and expounding Baptist principles in their relation to other denominations. His Address was as courteous as it was cogent, as considerate as it was outspoken; and his description of the patient heroism and hidden but real worth of the "village pastor," is worthy to take rank amongst the first specimens of chaste and forcible eloquence.

The "scene" that followed will not be forgotten for many a long day. Mr. R. W. DALE had heard the President's words; and when he ascended the pulpit, and referring to the address of welcome he presented from the various evangelical denominations of Birming-

\* For Mr. Goadby's Sermon see the second extra number of the *Christian World*.

ham to the Union, said he was "a very safe man" to send to that meeting, it was evident "Greek had met Greek," and that in the tug of war nothing would be lost for want of courage and candour. Mr. DALE was as frank and as serenely fearless as Dr. LANDELS himself. With a dash of extremely clever audacity he said he had felt "the spell which the majestic and ancient Roman Church casts upon the imagination, and had not been insensible to the quiet beauty and attractiveness of that type of religion presented by the Society of Friends: but although he had been so near to the Baptists all his life, he had never felt inclined to become a Baptist;" and yet, withal, his honesty was so obvious, and his boldness so warmly appreciated, that his words were cheered as loudly as anything said by the Chairman of the Union.

Mr. DALE recurred, for a moment, and with incisive humour, to the same theme at the Soirée in the evening; and then proceeded to exhibit, in a speech of fine tone and great ability, the principles and interests common to Baptists and Independents, the two great branches of the Congregational body. It was apparent that the amalgamation of Baptists and Independents, so often talked about, cannot be effected yet. As Mr. Dale said, the bans for the marriage cannot be published because "the parties are too near akin." They must each go their own way, and work along their own lines, for some time to come, never challenging each other's honesty, always generously appreciating each other's service, and seeking to arrange their evangelizing activities with such wisdom that they may economize, rather than waste, resources the country so much needs.

I have urged this last point in my paper on the "Rural Districts." Dr. Landels himself allows that in "certain cases," and "under certain conditions," it may be done. Since the Union meetings I met with a leading Primitive Methodist minister at Louth, who admits the vehement need for such concerted action. Dr. Aveling, I see also, desires it, and pleads for it in his address at the Congregational Union at Bradford. Surely the reproach of exhaustive competition amongst Nonconformists will soon be wiped away!

Signs were not wanting that the efficiency and working power of the Baptist Union have been largely promoted of late. There was a strong programme of real business. "Reports" of work done in educating children, adding to the incomes of pastors, providing annuities for retiring pastors, and for ministers' widows and orphans, took the place of papers sketching needed legislation and urging new schemes. The Annuity Fund has reached the splendid figure of £21,000 since last April, and gives good promise of attaining to £50,000 before Dr. LANDELS resigns his post to the hands of his successor. The subject of the "Religious Life in the Rural Districts of England"\* led to the drafting of a series of suggestions for the guidance of the action of the Committee with the view of rendering aid to the persecuted and suffering communities of Christians in rural England.

Let the Union continue to work in this practical groove, to be animated by a spirit of universal sympathy and helpfulness; and to afford real service to the churches, and it will increase its influence for good a thousand-fold, and effectually promote the best interests of the kingdom of the Lord Jesus Christ.

JOHN CLIFFORD.

\* This paper is printed, and may be had of our Publishers, and of Yates & Alexander. Price 2d.

## WOMAN'S INFLUENCE IN CHRISTIAN WORK.

WE are so accustomed to speak of Christian work in those vague generalities which always comprehend man as the great instrumentality, that we shut our eyes and ears to the real fact that man has only a share in the work. And we are always so complimenting ourselves upon what *man* has done for his *brother*, that in the wealth and intoxication of our praise we literally and truly leave out of sight altogether what *woman* has done for her *sister*. For whatever an ignorant manliness, or a false estimate of feminine gentleness and grace may hold and express, unquestionably there is a dogma which should be understood "that of woman's true position in christendom." And, as a living writer says, "it is more important than any dogma enounced in Œcumenical Councils, and infinitely more important than many for which the fires of persecution have been lighted and human blood has been shed. Albeit there is little in our formularies on the subject."

Starting from the early times, we are obliged, after study and examination, to admit that the work of woman in the Christian church, and in the earlier ages of the divine government of man's spiritual nature, has been of a character exclusively her own, and constantly, as generation has succeeded generation, leaving its impress and individuality upon the manners and style of the age.

In the old Roman and Greek times, it is true, we cannot find that which is so strikingly apparent, although in each nationality there were brave sons here and there who inherited either a mother's fearlessness or a mother's gentleness and grace. Still, the Roman matron was honoured and esteemed: she presided over the whole household: she educated her children, watched over and preserved the honour of the house, and as the "*materfamilias*" she shared the honours and respect shown to her husband. Not confined to her own apartments as a mere chattel, not regarded as the inferior creature, she took her place in society; her children honoured her, her position demanded respect; and at least during the better centuries of the republic she occupied the "*atrium*," the most important part of the house, as certainly and truly hers by right of her honourable position. It was not so in old Greece. Women were considered as decidedly inferior to men, qualified to discharge only the subordinate functions in life, and rather necessary as helpmates than agreeable as companions. To these notions female education for the most part corresponded, and in fact confirmed them; it did not supply the elegant accomplishments and refinement of manners which permanently engage the affections when other attractions have passed away. Aristotle states that the relation of man to woman is that of governor to the subject: and Plato that a woman's virtue may be summed up in a few words, for she has only to manage the house well, keeping what there is in it, and obeying her husband. Among the Dorians, and especially at Sparta, women enjoyed much more estimation than in the rest of Greece.

As a natural consequence, we find that in the Grecian nation there was an absence of the truly noble and refined. Men were rude and rough, their notions of honour and morality were warped; a disinterested man was an exception; a charitable man was a spectacle. While there

were simplicity and sincerity to be found among the sons of old Rome (jealous they might be, and indeed were); but national characteristics prevail unaltered till to-day. You *may* believe a Roman. You *cannot* believe a Greek. Where woman had liberty to perform her mission, her influence made and impressed deeply its mark upon the race.

We turn to a consideration of the long line of gentle women who from the earliest days have trained the succeeding generations as they have come, with hope of more pleasing pictures; and we are not disappointed. Man's patience amid sinful murmurings, and meekness in the midst of tumult and blasphemy, as in the case of Moses, unquestionably came down through the human influence of a mother's silent preparings, and her after fond influence as the nurse of the foster-child. Faith in God kept her calm ere the child was born, faith in God preserved her serenity and meekness while a flaggen basket held the child, and she watched against the snakes and other terrors of the Nile. Faith in God kept Jochebed still, as she trained the growing boy in the nursery at Memphis, and filled his mind with holy love to his kinsmen, and fervent reverence for God. Her mission in life received its confirmation and God's approval in the after career of the shepherd of Midian and the seer of Israel; the "man of God" whom God Himself kissed into his last sleep in Nebo's solemn shade.

Man's fervent love for God's house and diligent heed to God's own communications are phases of character developed by means of a mother's earnest preparation and practical consecration of her child, as in the case of Samuel. Hannah's boy should be the Lord's boy: her son should be the son, the priestly son of God: and under the shade of her cottage roof, and of the palm trees at eventide, she filled his young mind with pictures of the blessedness of the priestly life, and inspired him with fervent desire and youthful ambition to serve the Lord. And he caught the influence of her devotion. At comparatively an early time of life, "after he was weaned," but most probably when he was seven years of age, in the first year of perfection, "he went with her to Shiloh," glad and willing to go to the Lord.

"By the hand  
She led him, and her silent soul the while,  
Oft as the dewy laughter of his eye  
Met her sweet serious glance, rejoiced to think  
That aught so pure, so beautiful, was hers  
To bring before her God."

Stern reproach of sin, bold declaration of the need of repentance, prophesy of the advancing Redeemer; these were heard in Judæa, and they were in no small measure the outcome of those teachings in the secluded southern town in the thinly populated district to the west of the Dead Sea, where Elizabeth often rehearsed to young John the Baptist the message of Gabriel, preparing him for his work as the great reformer of his countrymen, and the chosen forerunner and herald of the long expected Messiah.

And surely gentleness of mien, and tenderness of hand, and charity of life owe no small thanks to her who, of her limited means, "was full of good works and almsdeeds which she did:" who even to-day finds her influence but developing and strengthening in those gentle gazelle-

like philanthropies on behalf of sick and suffering ones to whose institutions the name of Dorcas will be for ever appended.

And if we think of patient endurance of suffering, severe and prolonged, of quiet retiring constancy, of meek reception of reproof even from her son, of affection to the very end, surely the name of the one honoured mother of history rises to the lips. Mary, the mother of Christ, must ever hold the fore-front position in the Christian church. "She," as has been said, "possessed of the most famous name in history, is both the greatest and the least—the greatest, because through her all nations are blessed, and shall call her blessed; the least, because she was nothing in herself but the simple handmaid of her God, because she is so seldom mentioned by Christ, and when addressed by Christ is so often rebuked in words of tender blame."

Indeed the power of Christianity is apparent in all these lives, and the gentler side of Christianity becomes more apparent as we study them. And no matter whether in pre-Christian times or otherwise, the influence of the spirit and power of Christ in His gospel are alike evident and alike useful in their divers spheres. But the power of Christianity, even in its most distorted forms, gives to woman a higher position, and imparts a nobility to her mission. And though there may be superstitions and delusions attending their work, yet neither barren nor unacceptable work for God is the self-denying zeal or heavy-burdening charity of those who call themselves Catholic Sisters of Mercy or Roman Sisters of Charity.

We may fancy that we, from our elevated platform, are enabled both to smile and to sneer at the work of women in the ages which are past. But yet if we will only look at that work with a candid judgment, we shall find that with all our boasted superiority we do no better work to-day; and further, that considering our advantages, the work of to-day is not so good in its character, neither is it so brave in its performance. In our day, there is a cessation of the mystic voices which inspired Joan of Arc, the Maid of Orleans, to her brave campaign and her succession of victories. We do not hear of the claims of duty which impelled Catherine of Sienna to beard the Pope, and restore peace to the then Christian world. And though she may have admirers, they are "afar off;" and if she have imitators, they are almost caricatures of Elizabeth Fry, whose compassionate tenderness and brave spirit combined gave her power over the lowest outcasts from society, and turned many a gaol-dungeon from the vestibule of hell to the very entrance hall of heaven.

But still, though there may not be the prominence of past ages, there is—and that in no contemptible paucity—a privacy of constant working for others good. And in many a gentle lady's boudoir, and in many a Christian sister's morning room, there are noble projects evolved for the help of suffering sisters; and there are brave yet quiet fulfillments of vows before God, in many a dark alley and in many a pestiferous court.

No one can study the course of Christianity without seeing that gradually the force of woman's moral influence, the strong power of her gentler disposition, are coming to the front. Unquestionably it is an ordinance of the Divine Being. And in their gradual progress we may

see a forecast of the time when it will not be force of argument which will be needed in Christ's work, but the power of persuasion; not strong arms to knock prone, but gentle hands to lead and guide.

"Once the tender and lofty idea which had influenced Judaism perished for a time out of christendom. At an early period Oriental celibacy took possession of what is called Catholic antiquity, and blotted out of the Christian life wife, mother, and children, until women became abhorred, and to this day no woman is allowed to set foot on the most sacred peninsula of Palestine." But now we have gone far beyond, even the recovery of the required position. And we have gone by marked and prominent acts of change. "Luther's marriage was a mighty step towards restoring the sanctity of woman and the elevation of the Christian family." And in our day the marriage of the Peré Hyacinthe will have a commensurate influence upon the immediately surrounding circle.

And christendom will gain by this development in the future, as she has gained in the past. Indeed the sons of christendom are beginning to find out that they are to large extent helpless in their work of spreading Christ's truth without the power and grace of Christian sisters. And here again history is only repeating itself. "In many an European country it was the woman and not the man who was the first missionary—Clotilda, not Clovis, Bertha, not Egbert, Margaret, not Malcolm, converted France, England, and Scotland to Christianity." In the olden days in Rome, the sacred fire was not attended to by men: the vestal virgins kept it alight. And so it is in all the ages of the Christian church, the sacred fire of Divine communion and Christlike philanthropy and grace is kept alive by the mothers and the matrons on the family hearth. And this power is needed in order that the same thing may be produced in other lands; in lands where as yet Christianity is only just knocking at the door, and asking for admission to the homes of men. And in many an Indian zenana, and in many a Mahometan and Syrian harem, the doors are closed to all Christian entrance, if there be no sisters to preach of Christ, and go with help and inducements to their inmates to seek instructing and saving knowledge. Indeed, at this very time one great complaint is that the truly degraded position of the women in the East is the great barrier and hindrance to the spread of the gospel. Only get at them, only educate them, only create an interest in, a thirst for, the rudiments of education and the story of the cross, and one half of the victory is won. Having won them, if we cannot get hold of the husbands and fathers with comparative ease, there are the children growing up around them, and their influence upon their children will help to spread the benefits of religion, and to bestow the blessings of salvation.

And herein is the argument based. *That same thing is needed for other lands which has been the source of so much blessing to our own. The influence of the mothers upon the rising race.* From their mother—we are told—the Wesleys inherited, the one his placid temper, his calm perseverance, and his dauntless courage, and the other his fluent speech and gift of song. From his mother Sir Walter Scott imbibed his love of poetry and painting, and his writings prove that it was no common gift. Byron's fine gifts were crippled with a miserable temper—a legacy from a furious and fickle mother. Old La Mere Bonaparte was

never beaten in any project she undertook: her energy was simply indomitable, and this last trait has been strikingly illustrated throughout the whole of the great Napoleon's life. It was from his mother that "Bobby Burns," as Scotchmen love to call him, imbued his love for song; for she used "to give wings to the weary hours of her chequered life by chanting songs and ballads she herself had composed." Patrick Henry had many a lesson in conversational power; his mother training the gift in the promising lad. Dr. Johnson's mother always argued with him in order to do him good, although she knew that the wilful burly boy sometimes deliberately took the wrong side. Philip Doddridge's mother created his taste for Scripture scenes and Scripture subjects by teaching him from the Dutch tiles around their old-fashioned hearth-place.

When the influence is good, the after life brings honour and glory to the mother. And there is another thing to be remarked concerning the mission of woman in christendom. *Hers is the preparatory work.* It may be, it is sometimes, a long time before the seed sown makes itself visible in the character of the after life. But if it does not operate directly—it does indirectly. In the course of the generations, "What my mother used to say" and "What my mother used to do" is a signal sometimes for rapt attention, and perhaps, in odd cases, for attention not so gladsome in its nature. But these things are like those small light seed-lets which are driven on the wind, and settling here and there, produce in time some of those sweetest flowerets in the midst of all surrounding drear and waste. And this is woman's mission now. It is to prepare the way for the stronger and more masculine side of Christianity. The attractive has to come before the substantial. The winning has to be done before the winnowing. The confidence has to be gained before the conscience can be aroused. The hand has to be grasped in sisterly regard before the heart can be entered in Christian confidence. For the future of the world to be bright with Christian light and Christian power, it is necessary that the Christian sisterhood take its share in the work. We may be very thankful for the many forms in which the Christian sisterhood of our land is manifesting its consciousness of its importance and power.

"There are in this loud stunning tide  
Of human care and crime,  
With whom the melodies abide  
Of th' everlasting chime;  
Who carry music in their heart  
Through dusky lane and wrangling mart,  
Plying their daily task with busier feet  
Because their secret souls a holy strain repeat."

But we must remember that to whom God has given ability and power, from them in return He will expect right use of those gifts, and hallowed and devout consecration of all they can produce to the glory of His name, in the spread of the knowledge of His son.

For all in the church of Christ there is a work to be done, and a work adapted to their power, and person, and condition. The highest is not too exalted for service in His work who has exalted man to the dignity of a child of God. The humblest is not too low for service to Him who was homeless, a wanderer, a fugitive, a criminal, a martyr.



The gentlest may make that very gentleness a means of exhibiting the sweeter side of Christianity, and the beauty of a "life in Christ." The strongest may make her strength helpful to the weakness of others. There are points in Christian service, there are duties in Christian discipleship, there are times when and where woman can do better for Christ in His service than strong, athletic, vigorous man can do. Florence Nightingale and her noble and honoured and heroic band could smooth the soldier's pillow, and give the cup of cordial, and move about the wards with a gentle presence and a delicate touch, and the low voice of sympathetic kindness. And they saved many a life which doctors had failed in even with their best endeavours; and brought comfort and sunshine and consolation to many a heart which no medicine could alleviate and no cordial could compose, even though the heart that dictated it beat with gentlest manliness, and the hand that gave it was almost delicate as a maiden's. And so it is. Many a Christian sister can find her mission with the young men of our congregations. They will *heed* you, when they will not *hear* us. They will *talk* with you, when they cannot say a single word to us. You can probe the very depths of their soul-longings and their heart's wishes, while we are under the grossest misapprehensions as to their religious state. And just as you can in your gardens and conservatories at home diligently tend the sickly plants, and carefully watch and nurse the weakly shrubs, and find your reward in their growing comeliness and their gathering strength; so amongst the rising race of our congregations, *you*—and you can as we cannot,—you can rear the youthful aspirant into gentler Christianity, you can develop the attractive graces of the "Master" in their lives, and fit them for us: we will test them, and give their Christian nerve a stronger grip, and we will exercise them, and give their Christian muscle a hardier and a knottier boss. And in the coming years, when your power of work has declined, and your faculty of energy is slumbering into its last rest, your heart shall be cheered with the Master's approving presence, and your eyes shall gaze upon soul-moving sights, and your faith shall be reaping its own rightful harvest of joy and gladness.

You, the sisters in the church, have a mission to fulfil. Yours is a noble work—your own peculiar prerogative. We men cannot do it for you. It must be done by you alone. Do not shrink from it in fear. Never think that you have nothing to do. You may not have to play the part of Sarah Judson, who watched outside her husband's prison with her infant in her arms, singing hymns to cheer his spirit, and assure him of her sympathy. It may not be yours, like David Brainard's mother, to impress such sweet and holy memories upon the mind that they shall be inspiration in many a hard fight in Christ's warfare. Nor may you be, like Mrs. Ellis, "your husband's right hand in the mission field." But this you can do. You can use your influence for Christ. You can sow rich seeds which shall bring even to you a plentiful harvest, in that you have been the means of inspiring and promoting many sons and daughters in the work of the Master, to preach the gospel of the blessed God to the many teeming millions of the sons and daughters of this evil, needy world.

R. YOUNGER ROBERTS.

### THREE PORTRAITS, FROM THE PEN OF AN APOSTLE.

IN one of the private letters of the apostle John—one of the two that still remain to us—we have three remarkable portraits. Each one is finely drawn, and comprised in a few strokes, for John was a master artist, and his sketches are always perfect. The letter is known as the third Epistle of John, and the portraits are those of "Gaius," "Diotrephes," and "Demetrius." Let us look at them.

The first is that of *Gaius*, and is given in these words, "The elder unto the well-beloved Gaius, whom I love in the truth. Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth. For I rejoiced greatly when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth. Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers: which have borne witness of thy charity before the church; whom if thou bring forward on their journey after a godly sort, thou shalt do well." You see the likeness: a man with a weakly body but a healthy soul; a man who had lately been learning in the school of affliction, and in whom the truth was now abiding as a living principle: a man evidently of wealth and distinction, but his wealth is consecrated to the service of Christ; a man distinguished as much for his large-hearted hospitality, as for his social position and influence; a man in whom personal piety, true-hearted philanthropy, and burning zeal for the extension of the kingdom of Christ were harmoniously blended. It is a beautiful likeness; every feature is attractive. Let us examine it more closely. "Beloved, I wish above all things (or in respect to all things) that thou mayest prosper, and be in health, even as thy soul prospereth." What a healthy *Christian* this well-beloved Gaius must have been! Here the apostle, who would not have wished an unkind or an evil thing for any man, actually desires that the physical health of this Christian gentleman may be as strong and sound as was his spiritual. There are not many Christians for whom we dare offer such a wish. Out of all our acquaintances there are but comparatively few to whom we could write, "Beloved, I wish above all things that thou mayest prosper, and be in health, even as thy soul prospereth." We could write the opposite. There are very many for whom we could desire that their *soul* might be in as good health as their body. For, alas! in this age, when worldliness is so predominant, it is too common to find Christian professors whose natural health is unimpaired, but whose souls are sick unto death. Physically they are strong and vigorous, but spiritually they are sickly and weak. But here is a man so strong in soul, so spiritually-minded, that the apostle can honestly say, "I wish that in respect to all things thou mayest prosper, and be in health, even as thy soul prospereth." How came it that Gaius had such soul prosperity? The apostle tells us. The truth was *in* him, and he *in* it. He had not simply a knowledge of the truth, he had also a heartfelt enjoyment and possession of the truth. It was not merely in his head, it was also in his heart. He possessed the truth, and he walked in it. He believed the gospel—he also *lived* the gospel, and so his soul prospered. He was a healthy Christian—a whole Christian. The word "health" comes from the Saxon word "wholth," which means wholeness. Have we this spiritual wholeness, or is there some-

thing broken about us? How is it with our spiritual *appetite*? One of the healthy saints of old said, "Thy words were found, and I did eat them: and Thy word was unto me the joy and rejoicing of my heart!" Is this our experience? Do we hunger and thirst after righteousness? Do we come to the sanctuary positively hungry; not for an intellectual entertainment, or for dainty morsels of confectionery, but for the simple *bread* of life? How is our spiritual *pulse*? How does the heart beat? Is the pulse feeble? If we have no vigorous piety, no active faith, no glow of warm and generous affection to Christ or His people, if we soon grow weary in well doing, and faint-hearted in the service of God, then depend upon it, the heart is not all right. So, too, there is something wrong with an irregular pulse: something wrong you may be sure, when our piety and zeal are shown by fits and starts. How is our spiritual *strength*? Are we strong in faith, and in love, and in patience, and in good works? Can we bear exposure in Christian duty without fear of taking cold? Can we endure hardness as good soldiers of Christ? Are we strong in the Lord, and in the power of His might? Are we whole Christians? Our wishes are not always good wishes. We may make great mistakes in our prayers for other people. It is not always a good wish to desire temporal prosperity for a man. Worldly prosperity is sometimes a trial; and it is not every man that can bear it. The spiritual life of some men would become very feeble under the burden of worldly prosperity. God knows that some men could not bear it, and so He mercifully saves them from the trial. It is not always a good wish to desire bodily health for a man, for God sometimes uses bodily afflictions for the spiritual perfecting of men. But there is one thing about which we can make no mistake, and that is in longing for soul prosperity. God give us such spiritual prosperity, that this blessed testimony may be ours, "The truth is in thee;" "thou walkest in the truth."

The second likeness, from the same pen and on the same sheet, is that of *Diotrephes*. A few strokes sketch him to the life. "I wrote unto the church: but Diotrephes, who loveth to have the pre-eminence among them, receiveth us not. Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith; neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church." It has been generally supposed that this repulsive character was a deacon, or a great man in the church. But we fear he was the presbyter of the church—the pastor! The weight of evidence in the words just quoted seems to lean to this conclusion. John had commended to Diotrephes some messengers of the truth, some evangelists who were desirous of carrying the gospel to the gentiles. But Diotrephes had no love for these men; he did not care to have them going about among his flock, staying awhile with this member and awhile with that, pleading the cause of the neglected gentiles, and sowing at the same time fresh seeds of divine truth. Perhaps this haughty pastor was afraid lest these good men might interfere with his work, lessen somewhat his influence, or tarnish somewhat his glory. What business have these men to come amongst his people! He will take good care they shall not. He will not receive them; nay, he will forbid others to receive them; and if any one after this should persist in opening his house to these

men, he will have such cast out of the church. He shall be excommunicated. But even this was not all: Diotrophes did his utmost to malign the apostle for having sent these men. "He prated against him with malicious words." One wonders what he could find to say against the holy, loving John. Perhaps he went about insinuating mean and false things of the apostle he was ashamed to speak of openly. The root, however, of all the evil, was lust of power. "He loved to have the pre-eminence." He was very great in his own estimation, and he wanted to appear equally great in the estimation of other people. He was not a man that "would play second fiddle." He would be first or nowhere. It is 1,800 years since Diotrophes ruled in that Christian church. But the race is not extinct. Sometimes he is to be found in the pew, sometimes in the pulpit. Sometimes he is a simple church member—nay, we have known cases where Diotrophes was not even a member of the church—he was a member of the congregation, but he was a rich man, a great man, and he ruled the church—sometimes he is a deacon sometimes an elder, sometimes a pastor. Thank God there are hundreds of churches that know nothing of the Diotrophes spirit. May the Lord keep those free that are free, and deliver those that are tainted!

But, in contrast with despotic, self-willed Diotrophes, we have the devoted, self-sacrificing, *Demetrius*. The apostle has struck off his likeness in a few words. "Demetrius hath good report of all men, and of the truth itself: yea, and we also bear record; and ye know that our record is true." An able expositor of this epistle, Rev. S. Cox, says, "Demetrius seems to have been the leader of the little band who had devoted themselves to the service of the gentiles. Him John had first sent with a letter of recommendation to presbyter Diotrophes, only to find that neither would he receive them, nor suffer them to be received by those who were willing to entertain them. Now the apostle sends these devoted missionaries of the cross to Gaius the layman, in hope that, as he had shown them love and goodwill when they were strangers, now that he knows them for brethren, and brethren whose disinterested character and noble aim are attested by the apostle himself, he will help them forward on their journey, and support them in their work." Whether Demetrius was one of the evangelists whom Diotrophes refused to receive we cannot positively say; but one thing is evident, he was a man of fine and noble character. To him the apostle, and all the brethren, yea even the truth itself, bear witness. Could any man have higher testimony? Unlike Diotrophes he loved service better than rule. He sought not the praise of men, or human reward. He devoted himself to the service of Christ, and, like the Master in whose steps he walked, through good report and through evil report he lived not for himself, but for the good of others.

So let us follow not that which is evil in Diotrophes, but that which is good in Gaius and Demetrius. Let us not be high-minded and self-seeking; let us not love pre-eminence, or seek to usurp a lordship over God's heritage. "Let nothing be done through strife or vainglory: but in lowliness of mind let each esteem other better than themselves."

"Beloved, follow not that which is evil, but that which is good. He that doeth good is of God: but he that doeth evil hath not seen God."

JAMES H. ATKINSON.

# THE ABUSE OF METAPHOR IN RELATION TO RELIGIOUS BELIEF.

BY DAWSON BURNS, M.A.

## No. I.—*Prefatory.*

I VENTURE to ask whether there is not a closer connection than is commonly suspected between the figurative language of Scripture and certain doctrinal symbols distinguishing various bodies of professing Christians? If I am not mistaken, metaphors have often (so to say) been crystalized into dogmas; figures of speech transfigured into articles of faith. That no inherent improbability lies against such a metamorphosis, strange as it appears, may be inferred from the remarkable attempts made, at a very early period in the history of the church, to spiritualize the fundamental facts of Christianity. The crucifixion of Jesus was represented as an illusion of the senses, and the Incarnation—His coming “in the flesh”—regarded as a myth; while the doctrine of the Resurrection was put into the allegorical retort, and nothing but the name would have been left of the original doctrine if the allegorizers had been allowed their way. A reaction in the opposite direction, and a process working out opposite results, may not, therefore, be viewed as incredible or very surprising.

Speech is the reflection of Reason—*is* Reason (*logos*), said the Greeks; but its exercise by fallible beings is attended with many hazards and errors. Writers on logic and rhetoric have pointed out that long and violent disputes frequently spring out of a mistaken use of words; or from different persons using them in different senses; or from confounding figurative phrases with literal, specific terms with generic, and so forth. If pictures have been mistaken for the things depicted; and if so much of language, even every-day language, is pictorial and representative, we must be prepared to find the region of religious dogma fruitful in instances of mistaken identity—figures being treated as facts, and likenesses as realities. Poor Monsieur Jourdan who has been so much laughed at for discovering that he had been speaking prose all his life without knowing it, is surpassed, in simplicity, by multitudes who never discover that they are taking poetry for prose, and are accepting the play of imagination for definitions of the faith.

Many regions besides the theological have been invaded by this fertile cause of delusion. A schoolboy, however stupid or flippant, who reads that a hero is a lion, will never suppose him to wear a shaggy mane; yet “grave and reverend seigniors” have fallen into absurdities hardly less ridiculous than that of ascribing to Richard *Cour de Leon* the literal heart of the king of beasts. It was Elizabethan statesmen who justified the prohibition against fresh buildings in London by arguing that as an enlargement of the human heart was dangerous to bodily life, so any enlargement of the heart of a country (its capital) would be dangerous to the public safety! Designating a king the “father” of his people has passed with myriads as a sufficient reason why a nation should submit to his “paternal” commands. And, in like manner, colonies, as the offspring of a State, were once generally regarded as contumacious and rebellious if they did not meekly yield

to the mandates of the "mother" country. One thing is certain—we cannot dispense with metaphor. All languages are largely figurative; and it is difficult to conceive how they could ever be otherwise. Physical and visible characteristics are employed in the description of mental and moral qualities; and, in the same way, though more sparingly, personal attributes are transferred to things physical and inanimate. Were nothing of this done, language would be dry and half-dead. Similes and such like are not merely the flowers of speech; they supply to it much of its sap, vitality, and exuberance. It may be well, in certain instances, to "call a spade a spade;" but language would become a cold clay soil if the elements of which it is composed were not turned over and over, and brought into recombinative and fertilizing associations. Ordinary composition, and even common conversation, teem with figurative allusions; and a well chosen metaphor, or simile, is like a sunbeam, which not only makes more distinctly visible the object on which it falls, but lends it a brightness and attraction it would not otherwise have displayed.

Oriental languages may, or may not, be more colloquially pictorial than those of Europe, but the Bible, an Oriental book, has, beyond all dispute, a figurative vocabulary peculiarly wealthy. Imagery, like golden dust, besprinkles its historic pages, and enters, as a rich and glistening tissue, into the Psalms and Prophecies of the Old Testament, and the Discourses and Epistles of the New Testament; not to speak of the Song of Solomon and the Revelation of St. John, which are gorgeously apparelled in it from beginning to end. What is said of the Lord, that "without a parable (or similitude) He spoke not" to the people, is to be more strictly construed than many imagine; for though he did not always deliver parables (similitudes) long drawn out, he seems to have seldom spoken at any time without using some simile or metaphor to light up from within, or give sparkling point to the spiritual truths he desired to convey. So, too, the greatest reasoner of the apostolic band was also the greatest master of illustration drawn from history, society, and nature. St. Paul placed an imperial intellect at the service of the Cross; he did more—he employed a splendid imagination in illuminating the central truths of Christianity, and causing men to see the connection of those truths with all that is divine in every religious dispensation, and in the development of the one eternal Truth through successive ages.

It cannot be disguised, however, that this singular profusion of figurative language in the Sacred Scriptures renders them susceptible of great abuse. The Lord did not dubiously indicate that this would be one effect of His parabolic method of teaching, whenever the mind of the hearer was not intent upon the inner and secret meaning. And as the circumstances show that this abuse was both possible and probable, I shall endeavour to prove that it actually occurred, and that much false interpretation, and many unscriptural dogmas, are referable to this cardinal error. I do not care to maintain that such perversions have been exclusively owing to the abuse of metaphor. All faults and vices may be said to have their ultimate source in human nature itself; but it is none the less true that pre-existing tendencies to error have been stimulated, and in a manner regulated, by a misunderstanding of the

metaphorical language of the Bible. Nor has this evil been confined to churches and creeds which we are trained to consider superstitious, anti-christian, and incurably corrupt. Unless I am greatly deceived, some of the same leaven has got into churches and confessions reputedly evangelical, and is working to the detriment of that pure and simple faith which, in the sight of God, is of great price. Yet, in tracing perversions of the metaphorical, I have no wish to be dogmatically confident. I offer suggestions, and aim to stir up thought; and if difference of opinion should prevail between writer and reader, let everyone be fully persuaded in his own mind. One alone is our Master and Judge; and as brethren let us seek to edify one another.

The papers to follow will deal with forms of Religious Belief related to an abuse of metaphor concerning God, the Church, Baptism, the Lord's Supper, Election, Conversion, the Atonement, Heaven and Hell.

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## CHRISTIAN WORK IN THE EAST END OF LONDON.

### No. XI.—*The Home of Industry.*

It was a warehouse originally, and like some Christians who have been converted it shows a good deal of the old nature yet. In '66 it was a home of suffering, for at that time cholera was raging in East London, and the building was used as a Cholera Hospital. It was then that one of those incidents happened which do honour to our humanity, and which show that under a fustian exterior there is often found a truly noble heart. A poor carpenter of Bethnal Green, thinking of the hundreds who were suffering and dying from that fearful scourge, said to himself, "I must do something for the afflicted." He could not do much; but as he lay awake one night his thoughts took shape thus—"I am fond of flowers. Thou knowest, O God, what I am, and am capable of doing. Thy will be done; I'll go." Next morning he spent two shillings on flowers, and took them to the London Hospital. They were so gratefully received that he could only thank God for the privilege of taking them. He continued to do so at the cost of much self-denial, selling all his little ornaments in order to buy flowers. He would say as he gave them, "Here, dear friend, I have brought thee a flower; 'tis a work of God to cheer the eye:" or placing them on some poor sufferer's pillow, he would say, "For Jesu's sake." One of the places to which he extended his visits was this large warehouse, now Miss Macpherson's Home of Industry. Poor dear fellow! How his heart was overjoyed when he called in not long ago and found that in the place where, years before, no feet but his had carried such a message, an institution was flourishing called the

### BIBLE FLOWER MISSION.

We have an idea that the act of this unknown man exerted an unconscious influence upon others. Its operation cannot be traced, but we are as sure that this man drew others after him as we are that Peter's stepping into the sepulchre caused it to be written, "then went in also that other disciple." Peter had no idea that he was thus influencing John, and John very probably had no idea that Peter's example was

leading him. The influence was unconscious, but none the less real. So was it in relation to this Bible Flower Mission. The kindly deed of this lone man was the X, the unknown quantity, which to some extent must have determined the result, though the origin of the Mission is ascribed to an event much more recent. Thus it was—"In the early spring of 1874, a snowdrop, primrose, and two or three violets, which had been casually enclosed in a letter to an East End worker, were passed round her sewing-class of two hundred poor old widows for each to have a smell, and then divided and given to three dying Christians, one of whom breathed her last fondly clasping them." From that time flowers began to be collected, and the Home of Industry became a centre for receiving and distributing them.

In the short space of two years the work has grown immensely. The bouquets are sent out by thousands in a single week from this one *dépôt*, to say nothing of what is done at the Conference Hall, Mildmay Park, and at other places in London, in the country, and in many parts of Scotland. Among the places to which flowers have been sent from the Home of Industry are forty hospitals, thirteen workhouses, and eight mission rooms. These last operate as smaller centres from which the flowers are taken to the sick and dying in their immediate neighbourhood.

The Flower Mission has become quite a business. As much so as that of any florist in Covent Garden Market. Regularly as Wednesday and Thursday come round (for those are the working days), the railway vans call with their load of baskets, and call again to take back the empties. Go upstairs into the spacious room devoted to this work, and you will see piles of hampers that have come freighted with fragrance and brimful of beauty. Some of the baskets are made expressly for this work, and fitted with trays so as to keep the flowers from being crushed. Here is a desk at which the necessary book-keeping is done, and there, ranged on either side of a long table, a number of ladies are busy all the morning making up the bouquets, and attaching thereto the ornamental cards containing scripture texts, which loving hands have written for the purpose. As soon as they are prepared, the ladies sally forth in all directions with their muslin-covered baskets, fulfilling, as they go to the wilderness places and desolate homes of this great city, that old prophetic word, "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose."

The flowers are sent from all parts of the United Kingdom. We saw baskets from Kent, Cornwall, Devonshire, the Isle of Wight, and even from Wales. Sunday school children gather them in the lanes and hedgerows; governesses speak of "the bright, happy object given for country walks, and the sympathy thus awakened for the sick and suffering." And others, both boys and girls, are devoting their own little gardens entirely to the purposes of this Mission, and even studying how best to keep up a constant succession and variety of flowers for as many months in the year as possible. We mention these that others may be provoked to do in like manner.

Then as to the texts. Volunteers are very much wanted to join in this part of the work. Any imaginable sort of card will do, if only it



be large enough to contain some suitable text written in a *good, bold, clear style*, with the chapter and verse at the foot of it. There is room for the display of any amount of taste in preparing these cards. They may be cut into all sorts of shapes, as of butterflies, cups, fans, light-houses, harps, open books, stars, scrolls, leaves, etc., etc. It is usual to give them a coloured border, and this again leaves room for the display of taste and skill, while not the least important part is the selection of suitable texts—texts which tell of Jesus, or which contain a promise, or give a gleam of hope, or a word of comfort to the poor, the sinful, the weak, the benighted, the suffering, and the dying. These texts give to the Mission its deepest significance, its holiest charm. They are always read whenever the flowers are given, and they are ever the basis of Christian teaching. In this way every text is (in a good sense, of course) a *pretext* for introducing the gospel and telling of him who is “the rose of Sharon, and the lily of the valleys.”

What more delightful work could many young ladies have on the coming winter nights, than the preparation of these cards? Such work would be at once agreeable to the mind, healthful to the soul, and acceptable to Christ; for of a work simple as this He will one day say, “Ye did it unto me.”

Nor will the work cease in the winter. The flowers will all fade, but the Mission will not die. Love is ingenious, and when the flowers are over muslin bags filled with lavender will be distributed, each bearing, like the flowers, the scripture seed. It would take a long space to tell how these gifts are received. Rough men in low lodging-houses have accepted them, and in doing so have sometimes expressed their conviction of the genuineness of a religion that, seeking for no reward, led ladies to go and offer them gifts like these. The sick, of course, welcome them gladly. When the messengers enter the long wards of the various hospitals, the effect is that of a gleam of sunshine stealing from couch to couch, lighting up the wan faces with grateful smiles. One poor woman was heard telling her fellow-passengers in an omnibus that she had been in the hospital for eight months, and, she added, “it would have been a long weary time but that some kind ladies came and brought such sweet flowers—and more than that, there was such a beautiful text with each nosegay.” In workhouses, too, the flowers are very much prized. The poor inmates are so secluded from the outer world, that messages, like these, which call up memories of country lanes, and remind them of their early cottage homes, are peculiarly welcome. Indeed, wherever they go, these

“Tiny gifts of fragrant flowers,  
 Each with holy words around,  
 On the suffering poor bestowed,  
 Speak with no uncertain sound,  
 But in cadence soft and clear,  
 Help the weary heart to cheer.  
 Some may hear an echo sweet  
 Of a long-forgotten strain,  
 Chords long hushed may thus vibrate,  
 And the truth an entrance gain;  
 So His works in various ways  
 Witness our Redeemer's praise.”

J. FLETCHER.

## GENERAL BAPTIST HOME MISSIONS.

Jesus said "that repentance and remission of sins should be preached in His name among all the nations, BEGINNING AT JERUSALEM."

Jesus said, "Ye shall be My witnesses both in JERUSALEM AND IN ALL JUDEA, AND IN SAMARIA, and unto the uttermost part of the earth."

Paul said, "I have great sorrow and unceasing anguish in my heart, for I could wish that I myself were accursed from Christ, on behalf of MY BRETHREN, MY KINSMEN ACCORDING TO THE FLESH."

THE following circular has been issued by the General Baptist Home Mission Committee to the Churches :—

You will have seen from the current Year Book, and also from a paper in the *Magazine* for October, that our Denominational Home Missionary work is entering upon a new career. It has long been deplored that this department of our united labours has lacked comprehensiveness, thoroughness, and the highest possible efficiency. Separate churches here and there have done nobly. Some have made the neighbouring villages their first solicitude, and have generously striven to saturate the inhabitants of those villages with the gospel of the grace of God: others have chivalrously ventured upon schemes of extension of considerable magnitude and difficulty. But as a "body" of Christians we have "left undone" more "things we ought to have done" in this branch of our service than in any other.

Two churches out of every three have not collected for Home Missions all the year round; *i.e.*, more than ONE HUNDRED of our churches have not had the subject before them in any shape whatever: for it is a fact that the churches that are doing *local* Home Mission work are also the best helpers of the *denominational* Mission. Again, our subscribers are counted by scores where they ought to be numbered by thousands. "Home Missionary Meetings" have been banished to the quarterly or half-yearly Conferences; and have not so much as been heard of in connection with the working arrangements of each church. Indeed, speaking broadly, if we had wished the Home Mission spirit to die out, we could scarcely have taken more appropriate measures.

Because a man looks well after his family, educates them fairly, teaches his sons a trade, and drills his daughters in the "domesticities," he is not therefore excused paying his parochial rates and Queen's taxes. Fidelity to his duties as a father does not absolve him from his responsibilities as a citizen. That a man loves his wife is no reason why he should neglect his country. So, albeit some of us are doing Home Mission work at our own doors, we are not thereby released from the obligation of making our DENOMINATIONAL contribution to England's evangelization as large in quantity, and pure in quality as possible. Every one of the 24,000 of our Israel, from the youngest to the oldest, and from the poorest to the richest, should have a share in this Divine, patriotic, and saving enterprise.

Our denominational credit, too, requires it. We have effectually organized, and are enthusiastically toiling, to save the Oriyas and the Italians. The *Foreign Mission* is rich in money, machinery, and motive. The *College* is full of men and of means. The *Hymn Book* is about to be

made the best in all Saxondom. The *Magazine* (spare our blushes!) is useful, "lively," and popular. Only the HOME MISSION lags behind! But it is the firmly-fixed resolve of your Committee to bring it abreast with our other institutions; and your officers will spare neither pains nor gifts till it is done. And, though we are sufficiently busy men, we will "stump" the denomination from end to end, if necessary, rather than leave this blot on our fair fame.

Three things we want just now; and we want them without any delay.

I. A DAY FIXED FOR COLLECTIONS FOR OUR FUNDS. Let this be arranged at the next church meeting if possible, so that the end of June may not arrive before your gifts are laid on the Lord's altar. Already some churches have prepared for collections. But it needs to be done in EVERY church throughout the Association.

II. THE APPOINTMENT OF A HOME MISSIONARY COLLECTOR, OR COLLECTORS, TO GATHER IN SUBSCRIPTIONS.—There are young men and women in the churches who will readily do this if asked and appointed. Let not the collectors hesitate to take small subscriptions, and let them take care that no one is injured by not being asked to contribute.

III. THE HOLDING OF MEETINGS expressly designed to increase the interest of the members of our churches in the spiritual welfare of our countrymen.

Be so good as to let me know, on a post card, as soon as possible, certainly before the year closes, the *day* fixed for your collections, and the names and addresses of your collectors. JOHN CLIFFORD.

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WINTER'S NEAR.

The song-bird nearly silent now,  
The vacant nest, the leafless bough,  
The very sunbeam chill and pale,  
The cloudy hill, the misty vale—  
Say Winter's near.

The cattle shelter by the hedge,  
The river drowns its summer sedge,  
And skeletons of garden bowers  
Drop rain instead of fragrant flowers—  
For Winter's near.

No bee with prosperous hum goes by,  
No palpitating butterfly,  
No gnats make merry in the air  
Between the hodge-rows bleak and bare—  
For Winter's near.

Ripley.

The shortening days, the dying year,  
The moaning winds, say—we are near  
The grave of earthly hope and care;  
But nought is speaking of despair,  
Though Winter's near.

For somewhere is the ample fruit,  
And everywhere the living root;  
Old Nature grandly wrought her best,  
And sinks with promise into rest,  
Now Winter's near.

Come, Winter, since of humble lives  
The rich and ripened fruit survives;  
Drop, earthly leaf, eternal Spring  
Will make life's boughs with music ring—  
No Winter's here.

EDWARD HALL JACKSON.

## THE FORTHCOMING SCHOOL BOARD ELECTIONS.

BEFORE another month comes round the question of National Education will have moved another stage, but whether *forward* or *backward*, will depend upon the votes given in London and in most of the great towns at the close of November. It is the third time of electing School Boards; and, according to an old proverb, it seems to be expected by two parties, at least, that "it will pay for all." The first at the goal in 1876 will be likely to hold their prize for some time, and to determine the course taken by National Education for the next generation.

It is therefore a grave crisis. Two parties are in severe, foot-to-foot conflict. On the one hand are the clericals, who advocate the denominational system, insist on "distinctive" teaching, and are bent on getting State money for schools that are under private management: and on the other, there are those who oppose sectarianism, and desire to keep up the really national character of education, and give controlling power to those who find the money.

The so-called "logic of events" has recently, so far as Parliament is concerned, been in favour of the clericals. Lord SANDON'S Act is saturated with theological and ecclesiastical bias, and is sure to be worked in every conceivable way to the prejudice of Board Schools, and in favour of the State-established sect. Privately managed schools are to be maintained out of public funds. Parents are to be compelled to send their children to schools in whose management they cannot have any direct or indirect voice. Indeed, the dissenter, patient creature that he is! is expected to see his children whipped into a school, paid for by public money, but managed by an individual who holds that he is ordained to show the said dissenter, two Sundays out of four, that his religion is wilful sin and schism, deserving the doom of Korah, Dathan, and Abiram.

And in this war all the clergy are in the same camp. They move as one man to take possession of National Education, and use it for their sectarian purposes. Evangelicals are not a whit better in this respect than full-blown Ritualists. In Paddington, for example, where the education was wholly voluntary and denominational, a school in Ranelagh Road was offered to the School Board of London. But the school is close to the church of St. Mary Magdalene, and the Rev. Temple West, whose fully pronounced Ritualism is well enough known, strongly objected, and sought to prevent the school from coming under the management of the London Board. This was not strange on his part. But that Evangelical clergymen, like the Rev. Daniel Moore, Archdeacon Hunter, and others considered to be the "lowest" of "Low" Churchmen, should endorse and promote the transfer of these children to the anti-Protestant and Roman Catholic teaching of St. Mary Magdalene's passes at once all comprehension and all endurance! However, the parents of the children were awake, and resolved not to be handed over to the tender mercies of Mr. West without a protest, and therefore presented a petition to the Board begging to come under their superintendence. On that occasion a working-man dressed in the livery of the Great Western Railway was asked whether he should object to his children going to Mr. West's, and he said, "Gentlemen, some time ago I did not care where my children went; but my eyes have been opened,

and I would rather suffer anything than my children should go into such a school." And yet clergymen, professedly anxious for Protestantism, united to compel that man to expose his children to the influence of teachings that he loathes from his very soul.

And not only do they club together to get the education of the children into their hands at the cost of the nation, but they do not hesitate to raise any cry, or descend to any manœuvres, to secure their object. In the metropolis their cry is "Economy," and their aim is to depreciate the *quality* of the education in the Board Schools, and secure an advantage in that way for their own privately managed institutions. Never was a cry more misplaced: never was a cry more false.

Every citizen is wanted in this warfare. Every Nonconformist must be ready to play the man on behalf of righteousness and justice. Sacred interests are at stake. Gigantic wrongs are being attempted. Money and rank, machinery and men, are pitted against us. The contest will be tenfold hotter than it was in 1870 and 1873. And whoever has a sword should unsheath it and strike a conquering blow.

Sincerely do we hope our friends who have worked so well during the last three or six years, and have rendered much quiet and real aid to the cause of National Education, and prevented much mischief, will not retire. Your skill and experience and resolution are wanted now more than ever: and only the most imperative reasons should compel you to retire.

Let every ratepayer be ready to canvass for voters as well as to give his or her own; and by "a long pull, a strong pull, and a pull altogether," we shall fix the education of the country on a broad, unsectarian, and really national basis.

JOHN CLIFFORD.

## THE QUESTION OF THE EAST.

THE waves of the political sea beat high, the sky is lowering, the air is full of electricity, and storm signals are hoisted all along the coast. The barometer of the Stock Exchange is threateningly agitated. Russia has rejected the five months' armistice agreed upon by the Ottoman Porte, and urges one for six weeks, during which the machinery for the pacification of Eastern Europe shall be produced. On this, it is rumoured, negotiations have come to an end, and all the diplomatic consultations, notes, memoranda, and despatches result in nothing—or worse than nothing—the horror and misery of war.

Our Government has committed a grave offence. It has lost a golden opportunity which will never return. Its false and selfish care for "English interests," so-called, has imperilled the peace of Europe; and questions that might have been satisfactorily settled in the council chamber are now in danger of receiving no other solution than that offered by the brutal arbitrament of the sword. France, Germany, Italy, Austria, and Russia proposed an armistice, and offered arrangements for the peace and reconstruction of South Eastern Europe before Servia declared war; but our Government was unwilling to act, and standing by in a suspicious mood was *not* unwilling to allow Turkey to reckon on its support in anything she might desire to do.

But we are eager to cherish the hope that, even now, it is not too late to redeem the time, and avert the fearful perils of a European war. So long as cannon are not moved, so long as a blow is not struck, there is room to expect that reason may exercise its legitimate influence, and arrangements be made by which Turkey shall concede all she ought, and guarantees of a solid and sufficient character be taken that the concessions shall be real and effectual, sufficient and enduring.

Let us be fair to Russia. Difficult as it is to judge fairly and without bias the conduct of an old enemy, we ought to attempt it. Everybody is aware that Russia has no "craze" about "maintaining the integrity of the Ottoman Empire," and therefore is less likely than any other of the Great European Powers to submit to arrangements essentially prejudicial to the interests of Servia and the much suffering provinces. When, therefore, the CZAR rejects the five months' armistice, may it not be because such an arrangement gives every advantage to the Turk and every disadvantage to the Servian? Moreover, Russia asks for an armistice, a brief one it is true, but in six weeks much might be done, and better terms extracted from the unwilling Turk than if the date of settlement is postponed to the spring, when he will be able to pour into Servia and the adjacent districts the wild and riotous hordes of Asia to execute his tyrannical purposes. Let England work with promptitude, energy, and unselfishness, caring more for the welfare of the people than for the red tape of diplomatic circles and the maintenance of the Turkish Government, and notwithstanding twelve months of fruitless controversy, the cause of humanity and peace and good government will not be hopeless.

Any way, we are not without a well-founded anticipation that whether we have war or peace, the regeneration of Eastern Europe will be secured. God and the *Zeit-geist* are on the side of Bulgaria. The invincible forces of public opinion fight on behalf of the oppressed, the suffering, and the outraged. The Turk will have to yield. He may need severer chastisement than any he has yet received to compel him to surrender, but the clock has struck, the hour has come, and the decay of the Moslem power, and the triumph of liberty, independence, progress, and Christianity, is as certain as the rising of the sun.

But which way the victory shall come we know not. This we are assured of, that "the kingdom of heaven" is rarely found by nations along any other road than that which leads up to and through the gates of tribulation. United and purified America lay on the other side of the strife and agony of the Civil Wars. She washed out her sin of slavery in the sea of her children's blood. Consolidated Germany was secured by the brilliant succession of battles which was crowned at Sedan. The emancipation of Italy was purchased at a great price. And the pacification of South Eastern Europe, by the establishment of a Ring of Free States stretching from the Adriatic to the Black Sea, may only be possible after an Armageddon.

But let us take care that whilst we do not abandon hope, neither do we surrender our policy. The girle of practically Free States is the only abidingly peaceable and just solution of the Eastern Question. The administrative functions of the Porte must be restricted to Roumelia. Bulgaria and Bosnia must be free. It is not subjection

to Russia these provinces want. They do not aspire to a change of masters, but to self-mastery. The *Quarterly Review* says, "All their aspirations point to union with Russia only till the Turks are expelled. After that, provincial autonomy, with the slightest possible dependence on any Imperial centre, may be considered the form in which the hopes of the vast majority of the Christian subjects of Turkey shape their wishes for the future." This ought to be gained without war. The Six Great Powers could effect the freedom of the revolted lands if they would. The Turk dare not resist. But war or no war, there must be no recession, no going back. England has registered her demand in clear and legible characters. We must not abate a jot of heart or hope till it is an accomplished fact.

JOHN CLIFEORD.

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### THE "MINUTES."—ANOTHER GOSSIP.

I BELONG to the Old Connexion, but I have sympathy of long standing, deep and warm, with my brethren of the New Connexion, though some of them do give us the cold shoulder. Consequently I always am interested in their Association "Minutes," and should like to say a few words on one of the particulars noticed therein, viz., the date of the foundation of the several churches which at present constitute the body.

Nineteen of them bear date from the troublous times before the Revolution of 1688, and one (Retford, A.D. 1692) belongs to the period between that epoch and the close of the seventeenth century. Of the nineteen, the dates of three appear to me to be open to doubt; the other sixteen may be arranged chronologically as follows:—

One (Yarmouth, A.D. 1634) belongs to the reign of Charles I., before the outbreak of the Civil War.

Seven (Smarden, A.D. 1644; Bourn, A.D. 1646; Coningsby, A.D. 1651; Boston and Peterborough, A.D. 1653; Wisbech, A.D. 1655; Leicester, Friar Lane, A.D. 1656) to the time of the Civil War, the Commonwealth, or the Protectorate.

One (Downton) to the year (A.D. 1660) of the restoration of Charles II.

Seven (Kirton-in-Lindsey, A.D. 1663; Gosberton, A.D. 1666; Norwich, A.D. 1670; London, Borough Road, A.D. 1673; Berkhamstead, A.D. 1678; Wendover, A.D. 1683; and Fleet, A.D. 1688) to the reigns of Charles II. and James II., during the temporary lulls in the persecution of that bitter time.

The three, the dates of which appear to me to be questionable, are the following:—Misterton, A.D. 1610, and Epworth, A.D. 1599; both dates anterior to A.D. 1614, which our own historians (*e.g.* Wood, pp. 104, 106) assign as the birth time of our body in England. Still more questionable is the date (A.D. 1500) assigned to the church in the Commercial Road, London: it brings us to the middle of the reign of Henry VII., when Luther was yet a lad, Cranmer and Henry VIII. mere children, and Calvin yet unborn. Could there have been a General Baptist church in London so early as that?

Will any of our brethren inform us on what evidence these dates rest? Wood, my only authority at hand, assigns the origin of the Commercial Road church to A.D. 1657 (p. 191). The earliest date given by him in connection with Epworth is A.D. 1673, when it had "nearly a hundred members" (p. 209). Of Misterton he merely says, "this was probably an ancient church."

J. C. MEANS.

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Another good thing for the present or future Secretary to do would be to give us a classified index of the contents of the Minutes, subjects of Chairman's Address, model Trust Deeds, and important Resolutions.—ED.

## HOW TO MANAGE CHURCH BUSINESS.

### X.—*Rules for the Business Session—Amendments.*

BY A "LIVE" DEACON.

VI. AMENDMENTS are a source of untold difficulty, and require to be very clearly understood by all who take part in the management of public business, and ought to be specially studied by the pastors and officers of churches. Ignorance of their object and nature, and the right way of dealing with them, has thrown many a meeting into chaos, and sent its members away in an angry and discontented mood. The purpose of the meeting has been frustrated, time has been wasted, strife engendered, and untold mischief inflicted. "Evil is" not only "wrought for want of thought," it is often wrought through sheer laziness and an incapacity that is born of unwillingness to take the pains necessary to fill with efficiency the posts of duty and honour to which we have been called.

(1.) It is plain enough—indeed it is so plain as to be a truism—that an amendment should amend, *i.e.*, it should offer some real help to the meeting in attaining its specific object. Somebody feels that the question before the session should not be decided in the way in which it is put. He does not wish to give a direct negative to the question, but so to change it in some particular that only a part of the object, or more than the object, may be secured, or else that the object itself may be reached in some other way. Amendments may be so framed as (a.) actually to evade an expression of opinion on the motion before the meeting, or (b.) to commit the meeting unwittingly to the negation of the motion it desires to pass. GREAT CARE, THEREFORE, MUST BE TAKEN TO DISCRIMINATE BETWEEN REAL AND SEEMING AMENDMENTS. Ranging as they may from complete opposition to a mere verbal alteration, they should be diligently sifted in their own character, and in their relation to the motion and their effect upon it. If an amendment says "No" directly to the whole proposition before the meeting, it is only an amendment in name, and should be displaced by a vote "for" or "against" the motion. "Whenever a motion is by amendment made identical with any question already disposed of, it must drop." If it evades decision on the motion, it should appear as "a previous question," which is the device expressly introduced to postpone decision on the motion, and of which I shall write more at length by and bye.

(2.) Supposing that you have a real amendment to the motion, the next question to ask is, *what does it propose to do?* It may do one of three things:

- (a.) It may leave out a part of the motion.
- (b.) It may substitute something else for a part of the motion.
- (c.) It may add something.

So that amendments are of three kinds. They are by way of OMISSION; SUBSTITUTION; or ADDITION.

For example. The original motion is, "That we engage the Rev. A. B. as our pastor at a salary of £1,000 a year, and pay the expenses of his transit from X. to Z."

*First Amendment.*—OMISSION.—"That we omit all the words after year:" or that we omit the words "and pay the expenses of his transit from X. to Z." Supposing this seconded, it is then put to the meeting. Two cases may follow. It may be *affirmed* or *denied*. If the vote on the amendment be "Yes," then the words are omitted, and the original motion is put without them, *if there be no other amendment*. But suppose the vote on the amendment be "No," then the original motion is put as given, and the vote taken accordingly. But it must not be forgotten that those words cannot afterwards be omitted by any other amendment. They form part of the business *done* by the session, and must be treated as such. Of course others may be *added* to them by amendment.

*Second Amendment.*—SUBSTITUTION.—It is proposed and seconded "that we omit all the words after 'year' and insert the following:—'and that we present him with twenty guineas towards the expenses of his removal from X. to Z.'" Supposing this voted against, the original motion is before the meeting, and is



put, unless other amendments are brought forward. But supposing it voted for—then it forms part of the original motion which is now put in this changed form, and may be voted for or against, or may be further amended.

*Third Amendment.*—ADDITION.—It is moved and seconded that the words “and insure his life for £2,000 be added after Z,” or “that we also insure his life for £2,000.”\* Supposing the vote on this to be “Yes,” the original motion is then put *with this addition*; but if the “vote” be “No,” the original motion is voted upon without it, unless there be other amendments.

(3.) It must be remembered that when an amendment has been preferred to the original motion by the meeting, it takes the place of that motion, and becomes liable to a series of amendments in the same way as its predecessor. But no such amendment can undo business already done. The only way to accomplish that is by a resolution to rescind the resolution that has been passed.

(4.) The TIME for making amendments is before the *vote is taken*. No amendment should be offered after that. A man should be content to suffer quietly, if need be, for his want of quickness and promptitude.

(5.) No amendment can be considered or spoken to until it is seconded; and when that has been done, then it should be re-stated by the chairman, in its relation to the motion, and discussion invited. But each member has the right to speak to each separate amendment, and this although he may have spoken in the debate on the motion. This is obviously dictated by justice and utility.

(6.) Amendments may be offered in any number; but they must be considered and disposed of one at a time. “There never can be two amendments before the meeting at one time.” Ordinarily they ought to be taken up in the order in which they are suggested by the movers; but this is not always possible. One speaker may wish to amend by altering words, whilst another would amend by omitting the words altogether. Hence the passing of one amendment may preclude the consideration of another, and therefore “they should be considered in the order in which, if carried, they would stand upon the question.”

(7.) Confusion not infrequently arises by men supposing that in voting against an amendment they have supported the original motion. All that is done is negating that amendment, and so keeping the main proposition in its integrity. Hence we may vote “No” to the amendment and also “No” to the motion, because we are opposed to the question in any shape.

(8.) Amendments cannot be admitted when “the previous question” is before the meeting. That must be disposed of first. Nor can “the previous question” be moved whilst an amendment is before the session.

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#### ROOM IN HEAVEN.—FOR THE YOUNG.

A LITTLE child was dying, and called her mother to her bedside. She had a cross and unsympathetic parent. “Mother,” said the child, “is there room for me in heaven? You always said I was in the way here. Will I be in the way there?”

And the poor mother wept bitter tears as she said, “Yes, there will be room for you there.”

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HEAVEN will not be like a strange place, but like a home from which we had been detained; for we shall see, not strangers, but old familiar faces; and faces never by us seen before will be known instantly by us, by that law of spiritual, subtle recognition by which spirits know each other everywhere, even as they know and are known instantly of God; and heaven will be, in its sights, and sounds, and greetings, a great home gathering to us who enter it.—*Golden Rule.*

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\* Being anxious to know whether this was a real or supposed case, I inquired of the writer, and am assured that it belongs to the latter category, and is merely given for illustration. Of course no church, unless it were a State church, would be guilty of placing any “Rev. A. B.” in such fearfully perilous circumstances, and no “Rev. A. B.” with any care for his safety would desire a position of such enormous difficulty. Deacons and elders pass through the fiery furnace of wealth unscathed; but pastors, alas! . . . it is better they should not be tried!—Ed.

## SCRAPS FROM THE EDITOR'S WASTE BASKET.

I. THE GENERAL BAPTIST ALMANACK AND DIRECTORY FOR 1877 will be ready Nov. 21. Price One Penny. The advent of this "little stranger," on the 25th of Nov. last year, was hailed with a surprisingly hearty and enthusiastic welcome. Between seven and eight thousand were sold. We mean to make 1877 better than its predecessor. Friends, order at once! and order in shoals! The usual discount allowed to agents. It will be a good medium for advertisements. Send to our publishers before the 15th. In addition to the usual almanack information it will contain much that will be specially helpful and interesting to General Baptists. Our publishers will send a specimen of last year's on application to any who have not seen one.

II. LOCAL PREACHERS.—Will secretaries of churches, and of Local Preachers' Associations, who desire the names of recognized Local Preachers to appear in the General Baptist Almanack for 1877, send the names and addresses to me at 51, Porchester Road, W., immediately?

III. LOCALIZATION OF OUR MAGAZINE.—Again we are asked whether our Magazine may not be localized. We shall be glad to arrange for this. The title can easily be altered. Four pages can be inserted at the beginning, containing local or church news; and the outlay may be met by using one or two of these pages for local advertisements. Our publishers will be glad to enter into arrangements for carrying out this plan for 1877.

IV. WISE HASTE.—There is much wisdom in the Latin proverb "Hasten slowly;" but there are circumstances and cases where *rapid* haste is wisdom, and slow haste is folly. Every blow struck whilst the iron is hot is worth a dozen when it is cold. An over cautious slowness is a mistake. The election of pastor is immensely momentous, and we would counsel prayer and deliberation and forethought as much as any one. But promptitude is as necessary as prayer; and energy is as requisite as deliberation. There is a dearth of ministers amongst us, as amongst other bodies. And what ought not to be forgotten, other churches are ready to use energetically and generously the means to take our men; and whilst we are looking here and there they are gone. It is no secret that one who has recently left our ranks has more than doubled his income. We know that

others have been solicited in a similar way. Now it is a loss to our institutions, to our College, to our Foreign and Home Missions, and to our *esprit de corps*, to part with the men who have been reared in our midst, and who are full of our traditions and affections. For ourselves we are free to confess that we unfeignedly regret it: and hope that our churches will have the wisdom to appreciate gifts the value of which others are neither slow to recognize nor to pay for.

V. WESTBOURNE PARK CHAPEL CHRISTMAS TREE AND BAZAAR.—May we ask our many friends to take the above bazaar into their kind consideration, and send us aid as soon as they can? All things are welcome from all the counties. Cheshire cheese and Nottingham lace; Staffordshire crockery and Leicester boots and books; Birmingham glass and jewellery and London confectionery; or, as the advertisement says, "anything that can be converted into money, or even money itself," from anywhere and everywhere. Don't forget us!

VI. "CALLED" OUT OF "THE MINISTRY."—The other day I met with a friend in a district where I little expected him. I had known him as a minister, and lo! he was immersed in business (determined to be a Baptist to the last). "Halloa!" I said, "how is this?" "Oh, I have had 'a call.'" "A call! what do you mean?" "I have had a call out of the ministry. I used to think I had a call to the ministry. I am sure, beyond a doubt, after four years' experience, that I now have a Divine call out of it. I missed my way, and I know it; and I hope I should never be guilty of staying at a post to which God had not called me. I'd rather beg my bread."

"Then you do not believe in once a minister always a minister?" "No; I think it works immense mischief. A man may easily misjudge himself; but there is no need for him to stand by his false judgment for ever. Of course I would not have a man quit his post of duty for a whim, or from dislike to the hardships it brings; but let him manfully and resolutely try the stuff of which he is made, fairly and thoroughly; and if, at the end of the trial, he is obliged to say, 'Weighed in the balances of the pulpit and found wanting,' then let him get to some other balances forthwith. I believe, with Dr. Leonard Bacon, that some men are as earnestly called out of the ministry as others are called into it."

# Reviews.

**THE LIFE OF CHRIST.** By F. W. Farrar, D. D. *Cassell, Petter, and Galpin.*

WE wish to call the attention of ALL our readers to the SERIAL Edition of the above widely-known and highly-appreciated work. Full particulars of price, etc., will be found in an advertisement. This Serial Edition is printed on superb paper; it is enriched with brilliantly executed illustrations; its maps are models of excellence and accuracy; its illustrations of sacred places and Jewish customs, produced from photographs, are vivid and life-like; and its cheapness and mode of publication will place it within the reach of every home in the land. A work which has been "a literary success to which the Annals of English Theology present no parallel" could not have had a more appropriate or unique setting. Order the first part at once, and judge for yourselves.

**RECENT AWAKENINGS AND HIGHER HOLINESS.** By A. M. Stuart, D. D. *Religious Tract Society.*

THESE "Words for the Times" are wise and weighty. The exhortation to a joyous and frank preaching of the gospel of Christ, in no tone of expected rejection, but as full of hope of success, is as much needed as it is like the Great Worker. The *Warnings* against the dangers incident to all religious awakenings, and specially due to the recent movement concerning "the Higher Life," are as temperately expressed as they are important and urgent. We commend this little book to the serious attention of our readers.

**THE NEW JERUSALEM AND THE SAVED NATIONS.** By an Oxford Graduate. *Stock.*

THIS is an exposition of the last two chapters of the book of Revelations, of the first twelve verses of the forty-seventh chapter of Ezekiel, and of the parables of the Mustard, Leaven, Hid Treasure, and Pearl. To this exposition two essays are added, one showing that the Divine nature is capable of suffering, and another intended to prove the need for suffering both in the Creator and the creature. The exposition, though not offering much that is fresh either in statement or setting, is carefully done, and even where it does not carry conviction will suggest helpful ideas to thoughtful minds. The concluding essays are ably constructed, and the reasoning is compact, coherent, and convincing.

**THE CHRISTIAN HYMNAL.** Words and Music. *J. F. Shaw.*

WE have before spoken of this collection of hymns, and we have now much pleasure in introducing to our readers an admirable collection of hymn tunes. Many of them are "familiar as household words," and this is no small merit: others are new, contributed by gifted composers, such as Dr. Gauntlett, A. H. Sullivan, and J. B. Calkin. It has a fair collection of peculiar metre tunes, and much skill and good taste are shown in the adaptation of the music to the spirit and sentiment of the hymn. In both church and home this will be a useful collection.

**PORTRAIT GALLERY OF BAPTIST MINISTERS.** *London: E. Marshall.*

OUR friends will find a full description of this group in our advertisement sheet. We have only room to say that this picture is a decided success, and worthy a place in any drawing-room. A key is published with it, by which each portrait can be easily found, and a short biographical sketch of most of the ministers renders it still more valuable. We miss many well known friends, and are sorry to know that the publisher could not prevail upon them to give their *countenance* to this glorious company. J. G. W.

**ONLY A BEGGAR BOY. THE OLD BROWN BOOK. URSULA'S PROMISE. LIFE AT HILL FARM. STEPS DOWNWARD; OR, SARAH SEDDON'S FALL AND RECOVERY. ALWAYS TOO LATE. THE LOST FOUND. GOING TO SEA. THE NEAREST NEIGHBOUR. STICK TO THE RAFT. THE HOUSE AT THE CORNER OF BROAD STREET. SUNSHINE AFTER RAIN. LOVE SWEETENS TRUTH.** *Religious Tract Society.*

THESE are all bright, fresh, and good tales, and deserve a place in every Sunday School Library, and in every home where entertaining and useful reading is desired. Children will welcome them with delight, and will find profit in every perusal of these pages.

**THE PILOT'S DAUGHTERS.** By Sarah Doudney. *Sunday School Union.*

THIS is a winning story of seaside life, gathered about the changeful experiences of two very dissimilar girls. It is full of real human interest, and puts in a graphic way the lessons of faith in God, and in righteousness, and the efficacy of human love.

# Church Register.

\* Information for the Register should be posted on or before the 15th of the month, to 51, PORCESTER ROAD, WESTBOURNE PARK, W.

## CONFERENCES.

CHESHIRE.—The half-yearly Conference was held at Tarporley, Oct. 10. Rev. R. F. Griffiths in the chair. In the afternoon Rev. R. P. Cook read a thoughtful paper on "The nature and field of the work," for which he was cordially thanked. Revs. J. Walker, R. F. Griffiths, W. March, and Messrs. R. Bate and J. Aston, took part in subsequent conversation upon the paper. Reports from churches were encouraging for the most part. Baptized since last Conference, 24; accepted candidates, two.

I. The Treasurer's report for the *Home Mission Committee* was presented and adopted, showing an expenditure of £115 11s. 7d.; income of £81 7s. 4d.; deficit, £34 4s. 3d. Mr. R. Pedley was thanked for his valuable services.

II. That this meeting records its indignation against the *Turkish Atrocities*, and its sympathy with the suffering people of Bulgaria and the neighbouring provinces; and in view of the present phase of the Eastern question, expresses its conviction that it is desirable that Her Majesty should summon an autumnal meeting of Parliament.

III. That the Conference cordially supports *Sir Wilford Lawson's Permissive Bill*.

IV. That in future the Autumnal Conference be held the last Tuesday in Sept., so as to enable ministers and delegates to attend the Baptist Union held the first week in October.

V. That the next Conference be held the first Tuesday in April, 1877, at Wheelock Heath; Mr. Roger Bate, of Tarporley, to read a paper.

W. MARCH, Sec.

LANCASHIRE AND YORKSHIRE was held at Edgeside, Sept. 20. The Rev. J. Watmough presided.

The morning devotional service was conducted by the Rev. W. E. Botterill, and the Rev. W. Chapman followed with a paper on "Modern Amusements in Relation to Church Life," which was freely and fully discussed and approved. Brother Chapman was requested to print it in a cheap form for circulation.

The Revs. J. Howe and J. Lawton opened the afternoon business meeting with prayer. Reports of the churches—Baptized, 51; candidates, 16.

I. That we cordially welcome the Rev. J. K. Chappelle and the Rev. S.

Skingle into this Conference, and pray that they may be abundantly prospered in their ministry.

II. That in case the Midland Conference, at its next session, foregoes its right of nomination to *locality* for Home Mission labour, this Conference, having the next right of nomination, hereby gives notice that it will nominate PRESTON as a suitable "locality," and the infant cause there as an appropriate sphere of home missionary operations.

III. That we earnestly commend to the churches of this Conference the Scheme to raise the G. B. Building Fund to £5,000 by promises extending over five years.

IV. That the Secretary be instructed to arrange for a Home Mission Meeting and collection, on the evening of Conference, whenever and wherever practicable, and that the selection of speakers for the meeting be left with the business committee, subject to the approval of the church whose turn it is to take the Conference.

V. It having been stated that no member of this Conference ever attends the Foreign Missionary Committee meetings, it was resolved, "That we request brethren I. Preston and W. Gray to attend the meetings of the Foreign Missionary Committee, on behalf of this Conference, for the present denominational year."

VI. That this Conference has heard, with feelings of indignation, of the ferocious acts of cruelty inflicted upon the Christian population in Bulgaria, and other provinces of European Turkey, and urges upon our Government, in conjunction with the other Powers of Europe, to insist upon the independence of the said provinces of European Turkey.

VII. That the Winter Conference be held at Todmorden; that there be a sermon in the morning; that the Rev. J. K. Chappelle be the preacher; and that there be a Home Mission meeting in the evening.

The Rev. I. Preston preached in the evening, and a collection was made in behalf of the Building Fund.

W. SHARMAN, Secretary.

The LONDON (SOUTHERN) CONFERENCE met at Church Street Chapel, on Wednesday, Sept. 27th, the Rev. D. McCallum in the chair. The reports from the churches shewed that since last Conference additions had been made by baptism, 26; by

reception, 31. The losses had been—by dismissal, 17; by death, 11; by erasure, two; leaving a net addition of 27. Number of candidates reported, 22. The church at Hitchin reported larger congregations; that at Church Street reported the engagement of a missionary assistant to the pastor.

The Rev. D. Burns, M.A., was elected president, and the Rev. J. Fletcher and Mr. R. Johnson were elected on the Business Committee for the ensuing year.

The Rev. J. Fletcher was asked to arrange for the next Foreign Mission Services in the Conference district.

Resolved, I.—That the thanks of the Conference be given to the Rev. R. Y. Roberts for his communication respecting the church at Colwell, and that he be requested to investigate further, and to again report upon this subject.

II. With regard to a new G. B. Chapel at Finchley, after statements had been made by Rev. Mr. Batey, and others, it was resolved, "That this Conference rejoices in the movement started by our brother, the Rev. J. Batey, and recommends it to the churches for their consideration and practical help.

III. That this Conference offers a cordial welcome to the Rev. J. Batey, of Finchley, and to the Rev. W. Reynolds, late of Chilwell College, as personal members of this Conference.

IV. That this Conference rejoices to hear that the church at Lyndhurst has secured the services of the Rev. W. H. Payne as their pastor, and prays that this new union may further the kingdom of Christ upon earth, and the joy of the church and its pastor.

V. That this Conference would urge upon the churches to at once arrange for collections and obtain contributions in aid of the Home Missionary Society.

VI. That the Rev. J. Fletcher and the Secretary be requested to try and make some permanent arrangements for the benefit of the church at Rushall.

VII. That the next Conference be held at Tring on Wednesday, May 23, 1877; and that the further arrangements for the same be left with the Business Committee and the friends at Tring.

VIII. That this Conference, representing seventeen congregations of General Baptists, desires to urge upon the Government the necessity of securing for the Christian provinces of Turkey a legislative and administrative autonomy which shall place them beyond the arbitrary control of the Turkish Government.

*Notices of Motion.*—With respect to the English Baptist services in Paris (by Mr. R. Johnson); and, To recommend to

the churches the Baptist Total Abstinence Society (by the Rev. D. Burns, M.A.)

In the evening a well attended meeting was held, at which addresses upon "the importance of Individual Effort in securing church prosperity" were delivered by the Revs. D. McCallum, (chairman), D. Burns, M.A., J. Fletcher, and J. Harcourt. Collection for G. B. Home Mission, over £8. J. W. CHAPMAN, Sec.

WARWICKSHIRE.—The Autumnal meeting was held, Sept. 18, at Walsall.

In the morning, after devotional exercises, the president (Rev. W. Lees), took for his subject, "Fidelity to our Principles," and delivered an address which was described, in a subsequent vote of thanks, as "Earnest, practical, and timely."

The Rev. W. Oates, of Longmore Street, Birmingham, then read a paper entitled, "How to make our Week Evening Services more interesting." The paper was well received, and evoked brisk and useful discussion. Thanks were cordially offered to Mr. Oates.

A Business Committee having been appointed, the Conference adjourned. Some fifty persons partook of a capital dinner. The afternoon session opened at half-past two. The following business was done—

I. *Conference Work.*—The deputation appointed to act presented a report, which was adopted. It was resolved, "That a sub-committee, consisting of the Revs. W. Lees, E. C. Pike, E. W. Cantrell, and the Secretary, be appointed to confer with the friends at Polesworth in relation to ministerial oversight—the committee to be empowered to act."

II. *Reports from the Churches.*—Baptized, 85; received otherwise than by baptism, 21; candidates, 52; inquirers, 57.

	Total admissions.	Candidates and Inquirers.
Sept. 1876 ...	106	109
April, 1876 ...	79	98
Gross increase ...	27	11

III. The Secretary presented a statement of accounts. The financial arrangements of the Conference were re-adjusted, and it was resolved, "That the churches of the Conference be recommended to contribute at the rate of 4s. per 100 members per annum."

IV. A very hearty vote of thanks was accorded to the retiring president, the Rev. W. Lees, for his services during the most successful year the Conference has ever known. With equal cordiality the Rev. E. C. Pike, B.A., was elected President for the ensuing year.

V. The following resolution on the

*Bulgarian Atrocities* was unanimously adopted—"That this Conference regards with unspeakable horror the recent atrocities by the Turkish troops in Bulgaria,—deeply regrets that the honour of England has not been maintained in the presence of such awful crimes, and joins heartily with those who demand the deliverance of the oppressed provinces from the misrule of the merciless Turks."

VI. The Rev. J. Marshall, of Netherton, having been suddenly recalled to America by domestic affliction, the following expression of sympathy was adopted, "That this Conference deeply sympathises with brother Jabez Marshall in his affliction, and, sincerely regretting the circumstances which separate him from the Conference, and recall him to the land of his adoption, assures him of its high appreciation of the Christian character, ministerial efficiency, he has manifested during his connection with the Netherton church. The Conference will remember him with affectionate and prayerful sympathy."

VII. The assembly decided that the next Conference be held at Salem Chapel, Longford, on the second week in April, 1877. Mr. Hitchcock, of Birmingham, to write the paper. Evening preacher, the Rev. H. W. Meadow.

In the evening the Secretary preached from 1 Peter iv. 16.

So far the Conference meetings have been like the "path of the just," shining "more and more." The attendances were larger even than at Coventry, and the spirited character of the meetings, and the kindly warmth of the day's fellowship, seemed to surpass all former experiences. The Walsall friends set themselves to receive the Conference in a beautified sanctuary. And it came to pass that "the workmen wrought, and the work was perfected; and they set the house of God in his state, and strengthened it." Thanking God, and taking courage, the Conference goes shining on, even to "the perfect day."

LL. HOWARD PARSONS, *Secretary*.

#### CHURCHES.

CONINGSBY.—Our chapel anniversary services have just been held. Oct. 8, two sermons were preached by Rev. J. Wright. On Tuesday, Oct. 10, the annual tea meeting was held, after which a lecture was delivered by the Rev. J. Jolly on his "Tour to Italy and Rome. Collections, £7.

NEW IRON CHAPEL, EAST FINCHLEY.—The above chapel was opened for public worship on Lord's-day, Sept. 24, when three sermons were preached, that in the morning by the Rev. J. Chadwick, of

North Finchley, that in the afternoon by the Rev. S. Wardlaw McAll, M.A., of East End, and that in the evening by the Rev. J. Barnard, of Highgate. On Thursday evening, Sept. 28, a sermon was preached by J. Clifford, M.A., LL.B. The congregations were good at all the services, and the collections towards the building fund were encouraging, bringing up the total amount to £100.

HITCHIN, *Walsworth Road*.—On Sunday, Oct. 8, sermons were preached by the Rev. T. Watts, of St. Albans. On Monday and Tuesday evenings services for the young were conducted by Mr. S. D. Rickards, of London, and a public meeting was held on Wednesday, evening, Oct. 11. A. Towers, Esq., of Praed Street, in the chair. Speakers, Revs. J. Fletcher, J. Aldis. The pastor, Rev. J. H. Atkinson, gave the annual statement. Members, 112—being a nett increase of six; 222 scholars, including the adult class; 27 teachers. Voluntary offerings and proceeds of last anniversary, £220 14s. 9½d.—showing an average increase of 11s. 2d. per week throughout the year, or 20s. 4d. per week increase during the quarter in the new building. Collected for various objects, including Sunday School, Missions, College, etc., £63 7s. 1½d. Amount received for Building Fund during the year, £727. Total income for the year, £1,011 1s. 11d. Proceeds of these services, including 54 trays and the tea given, about £25.

LEAKE AND WYMESWOLD.—Anniversary services were held at *Leake*, Oct. 16, conducted by the Rev. G. Barker. On the Monday, a public tea was provided, and, as usual, well attended—the trays, thirty-five in number, being given by the ladies and friends of the church and congregation. The meeting in the evening was the largest for many years past, and was addressed by the Rev. E. Stevenson, who presided, the Revs. J. Lemon and Morris, and other friends. At *Wymeswold* the Rev. E. J. Silvertown preached. A public tea was provided, and more largely attended than any of its predecessors. The trays, thirty-seven in number, being given by the ladies and friends of the church and congregation. The most successful anniversary we have had. Results, over £32.

LONDON, *Commercial Road*.—The fifty-fifth anniversary of the chapel was celebrated on Sunday, Oct. 15. The Rev. J. Clifford, M.A., preached in the morning, and the Rev. J. Fletcher in the evening. On Tuesday, Oct. 17, the largest number we have yet had sat down to tea. At the meeting held in the chapel the pastor presided, and, referring to the various

branches of church work, reported an advance along the whole line. The speakers were Revs. J. Howard, Dawson Burns, M.A., W. Reynolds, J. Clifford, M.A., LL.B., and Mr. Quiney. It was a joyous and inspiring meeting. Mr. Clifford, in words having the true nonconformist and General Baptist ring, spoke of the present and its duties; and Mr. Burns gave us the past and its history. Quoting from some old records, he referred us, in a most interesting manner, to the opening of Commercial Road Chapel, on Oct. 10, 1821. The ground and building cost £2,600. There was a debt of £1,500, and a membership of 137 persons. Since then the debt has taken to itself wings, and the building has been greatly improved; but at no period of the fifty-five years has the church been so healthy and strong, or the building so handsome and efficient, as at the present time.

LONDON, *Præd Street*.—Anniversary services held Oct. 15, 16. Preachers, J. Fletcher and J. Clifford. R. Johnson, Esq., presided at the public meeting, and addresses were given by Revs. D. Burns, M.A., J. Fletcher, W. Reynolds, and Messrs. G. F. Bayley, T. P. Dexter, and W. G. Newstead. The Report—44 baptized—being 14 more than in the previous year. Nett gain, 14. Finance—in round figures—Church Fund, £699; Sunday School work, £88; Ministry to Poor, £48; Church Poor Fund, £74; Temperance Work, £22; Dorcas, £12; Hospitals, £20; Bulgarian Relief, £15 10s.; London Baptist Association, £14 10s.; College, £21; Foreign Mission, £104; Young Men's Society, £16; Westbourne Park Chapel Fund, £1,266. Total, £2,400, as against £1,590 for the previous year.

LONG SURTON, *Lincolnshire*.—The G. B. chapel known as "Lutton" chapel was re-opened on Oct. 12, after having been closed for ten years. It was announced that the opening services would be conducted by the Rev. J. C. Means, late minister of Worship Street chapel, London; but, owing to a serious attack of illness, our venerable friend was unable to be present. His place was occupied by the newly appointed minister, T. Howard, late of Pinner. The services were well attended. It is hoped that under an earnest evangelical ministry the glory of former days may return. The Rev. T. Watkinson, of Fleet, was present, and took part in the opening services.

PODE HOLE.—Anniversary, Sept. 17. Preacher, Rev. J. C. Jones, M.A. At the same place, Oct. 5, a public tea was provided, which was well attended. After tea a Harvest Thanksgiving Service was held, Rev. J. C. Jones in the chair. Ad-

resses were given by the chairman, and Messrs. Amos, Spivey, and Brown. Spalding Baptist choir gave a selection of hymns at intervals, Miss Jones presiding at the harmonium. The chapel was crowded, and decorated with grapes, corn, oats, fruits, etc. It was one of the most successful meetings ever held at Pode Hole.

SPALDING COMMON.—Oct. 15, anniversary sermons were preached by the Rev. E. Wright. On the following Monday a public tea, all the trays being provided gratuitously. A public meeting was held after, when addresses were given by the Revs. J. C. Jones, E. Wright, Messrs. Pycock, Brown, Amos, Davey, Atton, and Woodroof.

#### MINISTERIAL.

BOTTRILL, REV. W. E., was recognized as the pastor of the church at Todmorden, Sept. 23, Mr. J. S. Gill presiding. Addresses were given by Revs. Dr. Angus, W. Chapman, J. R. Godfrey, J. Constantine, H. Briggs, W. Sharman, J. Dearden, E. K. Everett, the newly-chosen pastor, and Mr. D. Sutcliffe. The meeting was largely attended and enthusiastic, and the prospects of the church and pastor are bright with promises of enduring success.

CARDIFF.—On Wednesday, Oct. 11, a meeting was held in the Bethany Baptist Chapel for the purpose of welcoming the Rev. W. E. Winks as pastor of the church. The chair was occupied by Mr. Rees Jones, a deacon of the church, and on the platform were other deacons, and most of the Baptist ministers of the town. The meeting was well attended, and the proceedings were marked by complete unanimity and thorough warmheartedness. The chairman expressed his conviction that Mr. Winks's settlement would prove a means of large good to the church and to the town. A resolution, moved by Mr. Thomas Rees, seconded by Mr. D. Llewellyn, and supported by Mr. Trust, pledging the church and congregation to the cordial and sympathetic support of the ministry in every department of work, was carried unanimously. Mr. Winks spoke with much feeling and appropriateness in response to the resolution, and assured his friends of his determination, by the grace of God, to give himself with more and more devotedness to the great work to which he had been called. Addresses were delivered by the Rev. T. Goadby, B.A., President of Chilwell College; the Rev. Dr. Thomas, of Pontypool; the Revs. A. Tilley, N. Thomas, D. Davies, and T. Williams, of

Cardiff. Mr. Winks begins his ministry in Cardiff under circumstances that promise new and enlarged success in his new and larger sphere of usefulness.

FELSTEAD. REV. J., late of New Basford, has arrived at Melbourne, Australia, in good health. At present he is supplying vacant pulpits. He reports that the Rev. Jas. Wolfenden is doing well. He sends news that the Rev. Jas. Greenwood, M.A., of Sydney, has left the ministry, and is preparing for the bar. Rumour says he contemplates entering parliament.

FORNCETT, *Norfolk*.—A meeting of a deeply interesting character took place at the General Baptist Tabernacle in this village, Oct. 3, the object being to afford friends an opportunity to take an affectionate farewell of the Rev. G. Maddeys and his wife. These venerable servants of Christ have lived and laboured together during a long course of years, twenty-one of which have been spent at Forncett. Mr. Maddeys is now retiring from the ministry, and with his aged partner is about to remove from the neighbourhood. After tea the Tabernacle was crowded. J. Durrell, Esq., of Moulton, was called to the chair (in the absence of J. W. Dowson, Esq., of Norwich, who was attending the funeral of his brother). Mr. Huggins, one of the deacons, reviewed the twenty-one years of their pastor's ministry, and spoke of the strong attachment between pastor and people. The chairman then exhibited a purse containing £10, which he handed to Mr. Maddeys, at the same time expressing the pleasure he felt that the retirement of his friend was marked only by feelings of love towards him, and regret at his removal. The Rev. G. Maddeys having suitably acknowledged the gift, addresses were delivered by Mr. Bloy, of the Pastor's College, Rev. T. Tomkinson, Mr. J. Dunn, deacon of the church, and Rev. G. Durrell. The result of the collection was given to Mrs. Maddeys. The retiring pastor preached his farewell sermons on Lord's-day, Oct. 8. Mr. Maddeys will reside at Ketton, near Stamford, Lincolnshire.

NEEDHAM, REV. G., of New Basford, has received and accepted a unanimous invitation to the co-pastorate of the old church at Barton Fabis, and commenced his labours there on Lord's-day, Oct. 22.

#### BAPTISMS.

BURTON-ON-TRENT. — Three, by Dr. Underwood.

DERBY, *Osmaston Road*.—Four, by G. Hill.

HUCKNALL.—Three, by J. T. Almy.

LEICESTER, *Friar Lane*.—Five, by J. C. Forth.

MACCESFIELD.—Eight, by J. Maden.

NOTTINGHAM, *Mechanics' Hall Church*.

—Three, by G. F. Buckingham.

SAWLEY.—One, by J. Stenson.

TODMORDEN.—Four, by W. E. Bottrill.

#### MARRIAGES.

READ—BARRASS.—Oct. 10, at the G. B. Chapel, Quorn, by the Rev. H. Watts, of Peterborough, uncle of the bride, Joseph Hood Read, of Mountsorrel, to Mary, eldest daughter of Mr. Edward Barrass, of Markfield.

#### OBITUARIES.

COOK, ANN, of Kirkby, Notts., departed this life, Oct. 12, 1876, aged sixty-five years. She had been a devoted and exemplary Christian for the larger part of her life, and a member of the church at Kirkby for a long time.

HEWSON, MRS. ANN, departed this life May 31st, 1876. She was born at Sawley, Nov. 3, 1816, and was accustomed to attend the house of God almost from her infancy; and, through the instructions she received in early life impressions were made on her mind which eventually led her to seek the Lord. She was baptized, June 14, 1835, and united with the church at Sawley. She was a Sabbath school teacher for some years, and sustained an honourable connection with the church for more than forty years. Her last affliction was short, but severe. She was somewhat anxious to recover, if it had been the Lord's will, but was enabled to say, "Not my will, but Thine be done." She expressed herself as having a "good hope through grace;" and thus passed away trusting in the Saviour.

#### MISCELLANEOUS.

ALLEN, MRS. W. H., of Burnley, desires to express her thanks to very many friends for the liberal response made on behalf of herself and family on the decease of her beloved husband, and to state that the result has been £630. £600 of this has been invested in such a way by Enon Chapel, to bring her, principal and interest, £70 per annum for twelve years.

STALYBRIDGE.—The Sunday afternoon lectures to the working people of the district have been recommenced by the Rev. E. K. Everett, with crowded audiences, as during the previous series. Mr. Everett is devoting himself to this work, and to week-night lectures, during the ensuing winter, for young men's and kindred societies.



THE

# MISSIONARY OBSERVER.

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NOVEMBER, 1876.

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## VALEDICTORY SERVICES OF THE REV. J. BUCKLEY, D.D.

AN earnest desire having been expressed by friends in Peterborough and the neighbourhood that Dr. Buckley's valedictory services might be held in that city, it was agreed to hold them there on Tuesday, Sept. 26th. The day was looked forward to with great interest; but, unfortunately, it turned out excessively wet. Considering the weather, however, the congregations were remarkably good, and the services throughout were of a deeply interesting and impressive character. Friends were present from Leicester, Loughborough, and Nottingham, as well as from more distant places. In the afternoon the devotional service was conducted by the Rev. H. Wood, after which an able and instructive introductory discourse was delivered by the Rev. W. Gray, founded on the words, "The harvest truly is plenteous, but the labourers are few." With deep emotion, and in appropriate terms, the Rev. J. Stevenson, M.A., proposed the usual questions to Dr. Buckley; proposed them, as he said, not because of any lack of confidence in him as a missionary, or to obtain further evidence of his consecration to the work, but because it was customary, and because he felt sure it would be scarcely less agreeable for him to answer the questions than for them to listen to his answers. As might have been expected the answers were all that could be desired. For the benefit of absent friends we give them *in extenso*. With great fervour the Rev. W. Orton then offered a most suitable and comprehensive prayer, after which the Rev. Giles Hester delivered a characteristic discourse, the subject being, "The Missionary's Message and Reward." Should space permit we shall be glad in some future number to furnish our readers with this able address, as well as with that of Mr. Gray.

About two hundred persons partook of tea in the school-room, after which some beautiful specimens of crochet work, done by girls in Mrs. Brooks's orphanage, were exhibited. From all observers the work called forth expressions of astonishment and admiration.

*The evening meeting* commenced at seven o'clock. The Rev. T. Barrass presided, and the Rev. S. S. Allsop opened with prayer. Addresses were delivered by the chairman, and by the Revs. E. C. Pike, B.A., T. Goadby, B.A., Dr. Buckley, H. Wood, and W. Hill. The interest was well sustained till half-past nine, and the services of this

never-to-be-forgotten day were closed by singing "Hail! sweetest dearest tie that binds," and by a few words of prayer from the Rev. J. Taylor.

To the questions proposed in the afternoon by the Rev. J. Stevenson, M.A., Dr. Buckley replied as follows:—

*Question.*—After an experience so long and so large in the field of modern missionary labour, will you inform us of your reasons for wishing to return at your advanced period of life, and favour us with your present views of the character and importance of the work?

*Answer.*—My beloved brother, and dear Christian friends, standing on this eventful and solemn day before you, and conscious that I am standing in the presence of Almighty God, "whose I am and whom I serve," and to whom the great account must be rendered, I think it well to fall back on *principles*, especially as in my case they have been tried by long experience, in a great variety of circumstances, in times of peril and suffering, and when eternity has seemed at hand, as well as in bright and sunny days. They have never failed, and I believe never will.

More than thirty-two years have passed since I gave myself to this work; and in going first to Orissa I felt a measure of what the apostle Paul did when he spoke of going "bound in the spirit to Jerusalem" (Acts xx. 22), that is, under a strong impulse from the Spirit of God that he *must* go. I have never regretted the step, and never doubted its being in accordance with the will of God. When the outward man has been enfeebled under the fierce splendours of our Indian sun, or by the wasting sickness of its abundant rains, or when the spirit has been depressed by the discouragements and trials of the work, I have remembered the inspiring words, "Have not I commanded thee? Be strong and of a good courage; for the Lord thy God is with thee whithersoever thou goest" (Joshua i. 9).

All the considerations that led me to go in 1844, and constrained me to return in 1855, appear to me to have additional force to-day. The wants of Orissa were never more pressing than they are now. I know the people better, and understand the work better than I did at first; and the knowledge acquired by a long residence among the people of their language, customs, habits of thought, etc., is far too important to be thrown away except on the weightiest grounds. An experienced missionary enters at once on the work with advantages which a young brother must labour hard for many years to secure: the one goes as a stranger, welcome, however, for the work's sake; the other returns as an old familiar friend.

This feeling is further strengthened as I remember that when, with much reluctance and regret, I left a year and a half ago my distant Eastern home, I assured the native Christians and orphan children, in answer to many anxious inquiries, that it was our settled purpose to return and spend the remainder of our days with them, if the Lord permitted. The same assurance was given to my missionary brethren, and to the Committee at home. On one point only have I had any hesitation, and that is, whether the comparatively short time we have allowed ourselves in England was sufficient for the recovery of the impaired health of my beloved wife; but I trust that in this matter we have been guided right. The thought of settling in England never entered our minds.

Another consideration has had weight with me. When I offered my services to the Society, *I regarded it as an offering for life*; and when I returned to the field twenty-one years ago I again expressed this conviction. I greatly fear that the healthy tone of feeling which once existed on this point is far from being so strong as it happily was in former years; but while recognizing that every conscientious Christian must judge and act for himself in the sight of God, and while admitting that circumstances occasionally arise that justify a man in retiring from the work, I must say that I have felt from the beginning, and feel now, that I gave myself to the work of Christ in Orissa for life. I have sought, I trust, to labour *for* Orissa during our brief sojourn in England, but the most important work I have to do must be done *in* the province.

As to my estimate of the character and importance of the work, I may say that I am not a stranger to its difficulties and discouragements; but it does appear to me that while it is a very blessed thing to work for Christ anywhere, it is most blessed to labour in a land where up to a recent period Christ was not named. It appears to me that it is only inferior to the blessedness of being with Christ in heaven; and that it is worth while to forego for a season even that blessedness to do work for Christ which cannot be done there.

*Question.*—As it is by your own leading desire (most cordially concurred in by the Committee and friends of the Orissa Mission) you are now about to return to the sphere of Mission work you have so long and efficiently occupied, under what special impressions and impelling motives are you desirous to do so?

*Answer.*—As to motives, I am a servant of Jesus Christ, and as such am bound to do His holy will. He has commanded His servants to “go into all the world and preach the gospel to every creature.” He has indicated His will that I should labour to make known that gospel in Orissa; and as in common with all His disciples it is, I trust, my supreme solicitude to be “approved in Christ,” I cannot be disobedient to the heavenly call.

Compassion for souls like that which the blessed Saviour felt over the fainting and scattered multitudes in Judæa and Galilee will, I hope induce me to labour for the everlasting welfare of the people among whom my lot is cast.

Personal obligations to Christ will, I trust, ever be felt as the most powerful motive to exertion. “The love of Christ constraineth us,” said the apostle. This love has constrained me in the past, and I pray that in the future I may experience much more of its power. I desire ever to feel the sweetly constraining and melting power of the words, “He loved me and gave Himself for me.”

The glowing statements of the Divine Word in reference to the latter day glory will, I trust, exert a salutary influence. The sleep of death may pass over my eyelids before the noontide splendours of that day when myriads of blest voices shall celebrate the jubilee of the world, but it will be encouraging to cherish the persuasion that my humble labours have aided in hastening on the glories of that blessed day.

The hope of the gracious recompence when Christ shall come again in glory will ever be felt as an incentive to earnest effort. Not that I dream of salvation as a profitable servant. I expect it as a pardoned sinner, “looking for the mercy or our Lord Jesus Christ unto eternal life.” Still, the hope of sharing in the recompence at the resurrection of the just, of prophets, apostles, martyrs, and the faithful servants of Christ in all ages, will ever be sweet; and I can enter into the feelings of the apostle Paul when, addressing converted idolaters, he said, “For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at His coming? For ye are our glory and joy.”

These motives become more forcible as the shadows of life's evening are beginning to gather, and as my salvation is much nearer than when half a century ago I gave my youthful heart to the Saviour.

As to the “special impressions” under which I am going forth, I may say that I expect God will carry on His work more successfully than He has ever yet done; but chastened by the recollections of the past, for when I returned twenty-one years since I did not expect the terrible scenes of the mutiny in 1857, or the horrors of the Orissa famine in 1866, I have no doubt that He will do it in a way that will often teach us that “His ways are not our ways, nor His thoughts as our thoughts.” And, believing in the efficacy of prayer, I ask of you, my dear brother, and of all the beloved friends present, to pray for me and for the dear friend who is united to me in the tenderest earthly bond—for the beloved friends who are going out with us—also for the brethren and sisters in the field, the orphan children, the native Christians, and native ministers. Pray for us that we may have grace faithfully to labour to our dying moments for the extension of Christ's kingdom, that we may finish our course with joy; and finally, that through that mercy which we do not deserve, but in which we desire humbly to trust, “an entrance may be ministered to us abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.”

We are indebted to the Rev. H. Watts for the following report of the evening meeting :—

At seven o'clock the chair was taken by the Rev. T. Barrass. The Rev. S. S. Allsop having engaged in prayer, the CHAIRMAN said they were assembled that night under circumstances of a peculiarly interesting character. They had not met simply to promote the missionary spirit in their own hearts, however important that might be, but they had met to take their farewell of their beloved brother and sister Buckley, who for more than thirty years had been connected with Mission work in India. They would gladly have retained them in England, that they might have had the rest for the remainder of their lives that they had fairly earned; but they were conscious of the fact that the native Christians were longing anxiously for their return, and therefore they must let them go; and he trusted that God would go with them and bless their endeavours. Their brother and sister felt it to be their duty to return to direct and encourage others, and to consolidate their labours continued for so long a time in that distant land. He trusted that God would bless them still more on their arrival in India, and make their last days their best days.

The Rev. E. C. PIRK, B.A., said we were sometimes told that we made too much of Foreign Mission work; but he thought the more they examined the question the more they would be assured that home work never suffered by what was done in the foreign field. In fact they had got out of Foreign Mission work ample compensation for anything they had put into it. Our churches at home had been quickened spiritually through the endeavours that had been made to send the gospel to the heathen. We also owed a great deal of that Christian union which prevailed among the churches to missionary enterprise. It brought Christian men of different sections together, and bound them together in work; and if they would take the church as a whole, they would find those churches the most prosperous that gave the most support to Foreign Missions. After giving a large number of figures tending to show the vastness of the Mission field, the fewness of the labourers, and the comparatively small sum subscribed to maintain the work, he contended that the duty of the Christian church was to copy Scripture precedent, send out a few labourers into a given part, work it up till it was strong enough to stand by itself, and then for these labourers to move on and evangelize other districts. The best men we had were needed for India. He trusted that their brother Buckley's life would long be spared to labour there, and that both Mrs. Buckley and himself would gather new lustre in their chosen field of labour until they heard the Master's "Well done!"

The Rev. THOMAS GOADBY, B.A., said he seemed to himself to have received his summons to attend that meeting from the unseen world. On coming home from his holiday he found on his table a letter from a brother intimately connected with the Mission asking him to attend that meeting, whose hand now lay still in death. He was there that night to answer it. The respect that he could not but feel for their good brother who took his farewell that day, and the respect he had for the Orissa Mission, had brought him there to join in taking that farewell. He would endeavour to interpret to his friend Dr. Buckley some of the feelings they cherished both for him and the work in which he was so nobly engaged. They could assure him that they had an unabated interest in the Orissa Mission. They might when young have been fond of change; but now, at any rate, they had no desire to change that field of labour. It had been chosen by their forefathers, and they intended still to cleave to it. He remembered that they not only selected it as their field of work, but they also laboured in it themselves, died in it, and left it to them as their heritage. Speaking again for himself, he might say that he was akin to the very dust of that land, and he could never forget it on that account. He loved to think of its mountains, hills, valleys, woods, fields, rivers, and wonderful antiquities, and he hoped sometimes that in his wanderings he might be permitted to drop somewhere down by Juggernath's temple itself. The history of that people was to him of great interest. In addition to this, the central position of Orissa in India and the number of pilgrims who found their way there added to the interest. A good work had already been done there, a hold had been obtained on the minds of the people, many had been saved, and churches had been planted. They must not, too, forget that the labour performed had been almost

exclusively performed by their own missionaries, and that could not fail to deepen their interest in the Orissa Mission. John Foster's remark had often encouraged him. He once said, "It is a part of no man's duty to despair." It was their duty to hope and not to despair. They had unabated faith in the gospel itself; and though a change was passing over the minds of many in the present day in relation to the method of stating certain truths, yet, speaking for the General Baptists, he would tell Dr. Buckley that they were as much in love with the truth of the gospel themselves as ever; and he believed that if Dr. Buckley stayed away twenty years more and then came back to look at them—and he hoped he would, and that they might all be there to see him—he would still find them trusting in the living Christ of whom they had heard that afternoon, in His great atonement, and firm and true to the glorious gospel of the blessed God. He desired before sitting down to assure Dr. Buckley and his dearly beloved wife of their great personal attachment to them. He had known Dr. Buckley ever since he was quite a lad. His attachment to him began then, and that attachment had grown stronger and stronger to the present day. The interest shown by the children in the Orissa Mission was remarkable, as they contributed by their collections a large sum of money to the fund—were, in fact, some of its best contributors. This fact would, no doubt, encourage Dr. Buckley in going out again to labour, for if the children came to the front like that they might well believe in the future success of the Mission. Their prayers would continue to be offered both for him and his wife, and the brother and sister who were going with them, and living or dying they might be assured they would not be forgotten.

Dr. BUCKLEY then rose, and was received with applause. He began by observing that the very kind things that had been said with regard to him and his humble labour for the good of Orissa rendered it extremely difficult for him to speak to them as he desired. The Scriptures said, "Out of the abundance of the heart the mouth speaketh," but sometimes the feelings of the heart were so deep that it was impossible to give utterance to them. But one thing he could say: he should, when he got back, tell his brethren and others in Orissa, as well as the native Christians, of the undying interest that had been manifested for the Mission in this land. That, he knew, would gratify them much and help them greatly. That day he had had, as they might imagine, some very solemn feelings. One was a feeling of great and devout thankfulness to God. He could not forget the day when he first went forth to Orissa, more than thirty years ago, when many friends thought he was going out to die, and indeed very few months had elapsed after his arrival on India's soil before it seemed that their prognostications were likely to be verified, for it appeared as if the gates of death were being opened to receive him. He was then told, when getting a little better, that unless he left the country for a time the jungle fever would prove his master. But his feeling was, "God has sent me here; I have not done my work, and I will trust Him to raise me up and give me strength to do it." God's Word was his support, and he had found by a long experience that he had not trusted it in vain. After landing in India, he soon met with Sarah Derry, who, fifteen days after they met there, became related to him by the tenderest ties, her name being changed to that of Sarah Buckley. He trusted that her life would still be spared, that she might again, as in the past, teach the women and children and orphans in India the Word of God. Some years ago a strong discussion had arisen as to whether missionaries should be single or married. He had decided that question for himself. While the missionaries could preach to the males, the wives of missionaries could get at and instruct the females and children, and thus aid the missionaries in the work. That had been his case, and no one could tell what, in that respect, he owed to Mrs. Buckley. There was also an important sphere in Orissa for single ladies as well as for missionaries' wives. He was not going back to India to preach any new doctrines, but to preach the doctrines of the gospel. What was in the Bible centuries ago was in the Bible to-day, and the truths remained unchanged. He had no new message to deliver, and he wanted none; the old one could still prove the power of God unto salvation. He desired to proclaim it himself, and to train others to proclaim it in Orissa when his voice could proclaim it no more. Orissa, in the providence of God, had, as they had heard, been committed to them; and he

was thankful to say that hitherto they had been almost entirely unmolested by those Romish priests who, in so many Mission fields like wolves in sheep's clothing, had sought to scatter and devour the flock. Certainly one clergyman belonging to that party did venture once to write a tract in what he thought was the Orissa tongue. With some difficulty he procured a copy of the tract, and he was delighted to find that no native in Orissa could understand it. He was going back now to Orissa, and he trusted that to his dying day he would be found labouring in that field. He had made a pledge to the native Christians that if God spared him and his dear wife they would return to them, and that pledge they were going to fulfil. He should never forget those dear Christian friends they were leaving behind. Though sundered far, by faith they would meet around one common mercy-seat, and if they never met on earth again he hoped that they would meet around the throne of God to unite in the song of redemption through the blood of the Lamb, and ascribe honour, and glory, and power, and dominion to Him that sitteth on the throne for ever and ever, Amen.

After a short speech made by the Rev. H. Wood (who is going out with Dr. Buckley), and a most interesting address delivered by the Rev. W. Hill, late of Orissa, in which he stated that if God's providence had willed it he would rather have been labouring in Orissa than even speaking that night for Orissa, the meeting was brought to a close by the congregation singing, "Hail sweetest, dearest tie that binds." The collections made on behalf of the Mission amounted to about £14.

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### FAREWELL TEA-MEETING.

DR. and MRS. BUCKLEY and MR. and MRS. WOOD having resided in Leicester since the former came from India and the latter left Barton, it was felt by the members of our churches in the town that our brethren and sisters ought not to depart without our having an opportunity to express in public our interest in their work, and our sincere wishes for their personal well-being. For this purpose a tea-meeting was held in the Dover Street school-room, on Monday, Oct. 16th. After tea, Mrs. Buckley spoke to the juvenile collectors and ladies, and very much interested them by showing and explaining photographs of important persons and places in India, and by dressing one of the girls in the native costume. After this a meeting was held in the chapel presided over by the pastor. Short and appropriate addresses were delivered by the Revs. I. Stubbins, H. Wilkinson, H. Wood, Dr. Buckley, and T. Stevenson. The Revs. J. Greenwood, of Barton, W. Bishop, J. Forth, and T. Stevenson led the devotional exercises. Mr. J. G. Winks had kindly selected and printed suitable hymns for the occasion. The chairman acknowledged on behalf of the churches the indebtedness to Mr. and Mrs. Wilford for undertaking the entire management of the tea, and for generously offering to give the collectors their tea, with a view to encourage them in their work. The meetings were numerous attended, and were of a most interesting and profitable character. W. E.

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### DEPARTURE OF MISSIONARIES.

BEFORE this number of the *Observer* reaches the hands of our readers, Dr. and Mrs. Buckley and Mr. and Mrs. Wood, with their two children, will, D.V., have entered upon their voyage. The S.S. *Duke of Lancaster*, in which they sail, is advertised to leave the South West India Dock on Wednesday, Oct. 25th.\* That the blessing of the Lord may attend them; that they may have a safe passage to India; and that they may be spared for many years of usefulness in their respective spheres of labour, will be the earnest prayer of all sincere friends of the cause. In Orissa they will receive a hearty welcome. More labourers are also urgently needed. In a recent letter Mr. Miller writes, "What a thing it is that there is no other brother to accompany brethren Buckley and Wood! Can you not persuade some suitable man to 'come over and help us?'"

BAPTISM AT PIPELEE.—On Lord's-day, August 6th, three persons, two males and one female, were baptized at Pipelee. As it was the first baptism since the opening of the new chapel, unusual interest attached to the proceedings of the day.

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\* Since altered to November 1st.

## MINUTES OF THE ORISSA CONFERENCE.

NOTICES of the Orissa Conference have already appeared. When, however, the "Minutes" were read over at a recent meeting of the Committee it was thought that their publication in detail, by giving a clearer insight into the work that is being carried forward in Orissa, might awaken interest. By the direction of the Committee they are given accordingly.

Orissa Conference assembled in the Mission College, Cuttack, October 25th, 1875, and continued in session till October 30th. Present W. Brooks, W. Miller, T. Bailey, J. H. Smith, J. G. Pike, and A. J. Marshall, a representative of the Northern Orissa Mission. Conference was opened by singing 125th hymn. Brother Brooks offered prayer. Brother T. Bailey was elected chairman. Communications laid before the Conference from our Secretary and Committee, also from the Religious Tract Society and the American Tract Society. The Rev. A. J. Marshall, a representative of the Northern Mission, was cordially welcomed into the Conference, and we express our sincere pleasure at seeing him with us.

### I. STATE OF THE MISSION.

"In bringing again to the notice of our esteemed Committee the state of the Mission, while gratefully acknowledging the Divine help which has been afforded us in the exigencies of the past year, we have anxious fears for the future. We feel that the present staff of missionaries is far too small either to occupy the field assigned to them or adequately to represent the missionary zeal of the home churches. Two experienced brethren have left us during the year, and two of the remaining five have laboured in the cause for a much longer period than the average duration of missionary life; therefore we feel that it is of the highest importance that the Committee should send out at least two *new* labourers at as early a period as possible, and we would respectfully urge the Committee to make an immediate appeal to the churches through the medium of the *Missionary Observer*. We should greatly rejoice if a qualified brother in the College or in the ministry should have it laid on his heart to offer himself for the service in Orissa. We are only 'holding the fort,' and looking out with intense anxiety for the signal of coming reinforcements. We cannot but express in the strongest terms our hope that the present needs of the Mission will receive the prayerful consideration not only of the Committee, but also of every disciple of Christ amongst our churches who has received the commission to 'go into all the world and preach the gospel to every creature.'"

### II. BIBLE WORK.

1. *Bible Translation Society*.—Reported that £200 had been received from this Society (including the grant of £50 for Bible distribution). The Secretary instructed suitably to acknowledge the generous help of this Society.

2. *Oriya New Testament, demy octavo, large type*.—(Refer to V. 3, 1874.) Mr. Brooks reported that this edition of the New Testament had been printed to 1 Tim. v., and the whole would be completed in about a month's time. This report was received with very great satisfaction.

N.B.—This edition of New Testament to be charged four annas per copy, but the brethren to possess discretionary power to lower it where desirable.

3. *Scripture Selections*.—(Refer to V. 5, 1874; V. 1, 1873; VIII. 8, 1871.) Brother Brooks was appointed to carry this work through the press, according to the resolution of last Conference.

4. *Separate Portions of Scripture*.—Resolved to print an edition of Ezra and Nehemiah (2,000 copies) at the expense of the Bible Translation Society. This, it was thought, would be useful in our orphanages and schools.

5. *Expenses in connection with Bible Distribution*.—(Refer to V. 1, c., 1873.) Resolved that the rule permitting missionaries when itinerating for the purpose of preaching the gospel and the distribution of Scriptures to charge a portion of their expenses to the Bible Translation Society's Fund, be extended to native brethren, and that the proportion of expenses to be charged be one fourth.

6. (a.) *Bible Distributors*.—Boishnob Das, Berhampore, applied to be employed in this capacity. Resolved, We cannot as a Conference entertain this case, but leave it with brother Smith, with the understanding that for any length of time he may be employed the salary may be charged to the Bible Translation Society's Fund.

(b.) John Jenna, Cuttack, made a similar application. After conference with the native brethren, Shem Sahu, Sebo Patra, and Damudar were appointed a committee to investigate his case *versus* Makunda Sahu, and action to be taken by the Cuttack Committee.

(c.) Hurry Das, a similar application. Brother Miller recommended to employ him on occasions as he may think desirable.

### III. ORISSA TRACT SOCIETY.

1. The Secretary read a letter from the Religious Tract Society stating that a grant of one hundred reams of paper had been made for this year, and he was instructed to convey the warmest thanks of the brethren for this generous and much needed help.

2. A letter was also presented to Conference from the American Tract Society, in which a grant was notified which has realised 354r. 14a. 8p. The Secretary was directed suitably to convey our sincere acknowledgement of this very timely help.

3. The Secretary was further instructed to convey the thanks of Conference to the Home Committee for the response made to the appeal for help, when it was feared that the usual grant from the American Tract Society would not be continued, and to represent to that Committee that inasmuch as by the end of the year there would be a balance of more than 1,400 rupees against the Orissa Tract Society, that help was still most urgently needed. The Secretary also to represent the great need of funds to the Religious Tract Society, and to the American Tract Society.

4. Tracts printed during the past year. (Refer to VI. 4, 5 b, 7, 8, 1874.) Reported that the following had been printed:—Jewel Mine, 5,000 copies; Essence of the Bible, 3,000; What is Christianity, 2,000; Aspirations to Jesus, 3,000; Divine Alphabet, 3,000; Hindooism, 2,000; Hymns, Part III., 3,000; Part IV., 3,000; Part V., 3,000; Part VI., 2,000 (the hymns numbered consecutively); Ten Commandments, 2,000; 3,000 each three small illustrated tracts; Light-house, a small illustrated tract by Joseph Das, 2,000; The True Christian Described, a dialogue tract by Makunda Das, 2,000; Christ the only Saviour, a tract by Shem, especially adapted for more intelligent readers or inquirers, 1,000.

5. Leaflets. (Refer to VI. 6, 1874.) Resolution of last year referring the printing of these to the Cuttack Committee confirmed.

6. The Negro Servant, translated by Shem. (Refer to VI. 9, 1874.) Brother Shem requested to condense this tract with a view to printing.

7. Covers for Tracts. (Refer to VI. 10, 1874.) Brother Brooks was requested to prepare illustrated covers for some of the more popular tracts, with a view of selling them at half pice and one pice according to size.

8. New Tracts to be printed during the forthcoming year:—Juggernath Tested, 3,000; Objections Refuted, 2,000; Hymns, Part I., 3,000; Part II., 3,000; Sermon on the Mount, 2,000; Confuter of Caste, 2,000; Second Commandment, 2,000; Christ and Krishna, 2,000; Miracles, in verse, 2,000; Parables, in verse, 2,000.

### IV. ORIYA CHRISTIAN LITERATURE.

1. Early History of Church of Christ in Oriya, by Ghanushyam. (Refer to VI. 11 b, 1874.) Conference regrets our brother has not been able to proceed with this work during the past year; but recognizing the importance of having some permanent record of the early history of the church prepared before those who are qualified to supply the necessary information shall have passed away, it requests him to proceed with it as speedily as may be practicable.

2. Companion to the Bible. (Refer to VI. 11 c, 1874.) No report, as Dr. Buckley is in England.



3. Stories and Pictures of Church History. (Refer to VI. 11 d, 1874.) Brother Miller reported the translation nearly completed, and that it was printed to page 132. The Conference rejoices in the prospect of its speedy completion.

4. Brooks's Precious Remedies. (Refer to VI. 11 e, 1874.) The resolution of 1874 to proceed with this important work so soon as "Stories and Pictures" shall be out of press remains. We therefore trust it will be shortly commenced.

5. The Holy War. (Refer to VI. 11 f, 1874.) Conference receives brother Brooks's report, and continues the appointment.

6. Oriya and English Dictionary. This was reported completed. The brethren convey to brother Brooks their warm thanks for the labour he has spent on this long-needed work.

7. A Volume of Sermons for Village Use. Resolved that brethren T. Bailey and Shem Sahu prepare a volume suitable for the above purpose, and submit it to the next Conference.

#### V. MISSION ACCOUNTS.

The Treasurer presented the following accounts, which were examined and found correct:—

	R.	A.	P.
Bible Translation Society—Balance in hand ...	2,449	5	10
Russell Condah House Account do. ...	311	6	6
Calcutta Bible Society's do. do. ...	155	14	0
Society's Famine Fund, 4½ Government Note ...	1,500	0	0
Orissa Tract Society—in debt about ... ..	1,400	0	0

#### VI. MISSION COLLEGE.

1. The examination of the students was conducted on the 26th and 27th October by brethren W. Brooks, T. Bailey, J. G. Pike, Shem Sahu, Makunda Das, and Anam Das. A report was afterwards given to the Conference. After receiving this, Benjamin and Neela were received as native preachers on probation, and subject to the usual conditions.

2. Jonathan Padhan. (Refer to VIII. 2, 1874.) Excluded by the Cuttack Committee on account of very unworthy conduct. The action of the Cuttack Committee confirmed.

3. Chokra Dhor. (Refer to VIII. 3, 1874.) Removed from the College by Cuttack Committee on account of lack of capacity. Confirmed.

4. *New Students.* (a.) Doolè Patra, Cuttack. (Refer to VIII. 5, 1874.) Received on probation by Cuttack Committee. Action confirmed.

(b.) Joseph Das, Cuttack. (Refer to VIII. 5, 1874.) Application withdrawn.

(c.) Kapila Das Behara, Piplee. (Refer to VIII. 6, 1874.) Received on probation, provided after testing further his preaching ability it be satisfactory to brother Bailey.

(d.) Kassia Borah, Cuttack. Application to enter College. Native brethren to be consulted, and the case referred to the Cuttack Committee.

#### VII. NATIVE PREACHERS.

1. Narain Varsistan. (Refer to VIII. 1, 1874.) Brother Smith reported favourably with respect to this young brother, and he was received as a native preacher upon the usual conditions.

2. Balaji Jenna. (Refer to VIII. 1, 1874.) Brother Smith was not able to report quite so favourably, but complained of a lack of application on the part of the young man. Resolved that his probation be extended another year, and that he be informed that unless there is improvement the Conference could not engage to continue his position as native preacher. Brother Smith to convey to him this resolution.

3. Brethren Sebo Patra, Damudar, Ghanushyam, Khombo, Paul, Makunda Das, Tama Patra, Shem Sahu, Haran Das, Makunda Sahu, George Das, Benjamin, and Neela met with us on Oct. 28th, and the following arrangements were made as to stations, with the concurrence of the brethren:—

*Berhampore*—Balaji Jenna.

*Padre Pella*—Narain Varsistan, Benjamin.

*Cuttack*—Sebo Patra, Ghanushyam, Makunda Das, Paul, Makunda Sahu.

*Macmillan Patna*—George Das.

*Choga*—Kombho Naik.

*Khundittur*—Damudar.

*Minchin Patna*—Tama Patra.

*Piplee*—Thoma, Neela.

*Bonamalipore*—Anunta Das.

*Bilepadda*—Haran Das.

4. Ram Chundra, scripture reader, Berhampore. Arranged that this brother should return to his former employment, or be engaged at a reduced salary.

5. Questions relating to the salaries of several native friends considered and decided.

6. Deaths of Rama Das and Bhobani Mahanty were reported to Conference, and a brief record of their lives was inserted at the end of the Minutes in the Conference book.

### VIII. MISCELLANEOUS.

1. Brother A. J. Marshall was requested to report the Conference to the American, and brother J. H. Smith to the English newspapers.

2. Brother W. Miller to edit the Indian report.

3. Brethren W. Miller and J. G. Pike to audit the printing-office accounts.

4. *Piplee Chapel*.—Brother T. Bailey reported this was nearly completed. We rejoice with our brother in the near prospect of having a suitable "House of God," and pray that it may be the birthplace of many souls.

5. *Government Dispensary at Piplee*.—Brother Bailey reported this erected and doing a good work. The brethren were gratified to learn that this institution was already proving so useful, and anticipate it will prove a very great blessing to the town as well as to the many pilgrims that are constantly passing through Piplee to Pooree.

6. *Next Conference to be at Cuttack*. Time left to Cuttack committee. First Oriya sermon, preacher, brother Thoma; second Oriya sermon, preacher brother J. Buckley, D.D.; English sermon, preacher, brother J. G. Pike. A paper to be read on "The importance of house to house visitation amongst both the Christian and heathen communities: the best methods of conducting, and probable advantages of it." Writer, Makunda Das.

7. *Khoordah Road Cess Inspection Bungalow*.—Brother Bailey submitted to Conference a copy of the rules for the occupation of this bungalow, from which it appears that according to Rule 6 "all European Christian missionaries will be allowed the privilege of using the bungalow on the terms provided in Rule 4; but they will be on the footing of travellers in other respects." Rule 4 is as follows:—"The bungalow may be occupied for seven days without payment, after that period rent will be charged at the rate of one rupee per diem." Brother Bailey requested to convey the best thanks of this Conference to Road Cess Committee for their kindness.

8. *Case from Berhampore*.—A letter was received from the church at Berhampore asking to be formed into an independent church, and stating they would engage to support a pastor for three years, by which time it was thought their ability to sustain a pastorate would receive a full and complete trial.

(a.) Resolved that we cordially approve of the principle involved in the request. We wish our brethren God speed, and pray they may receive every Divine blessing in this praiseworthy movement.

(b.) That we grant the Berhampore church the use of the Mission chapel, on condition that they keep it in good repair.

(c.) That we request a list may be furnished by brother Smith of Mission property at Berhampore, including the measurement of land at Padre Pella and

the boundaries thereof, also village holdings at Berhampore, for insertion in the Conference book.

(d.) That we grant half the salary of the pastor stationed at the branch church, Padre Pella, from the proceeds of the farm there, on condition he give his services to the Mission during the cold season for itinerating purposes; the church at Berhampore providing the remaining half of the salary.

9. *Ordination of Native Preachers.*—Resolved, we deem it desirable that our brethren Haran Das and Anunta Das be publicly set apart to the work of the ministry during, or about the time of, the next Conference. The arrangements left with the Cuttack Committee.

10. *Native Brethren and the Conference.*—After a conversation on the desirability of admitting native brethren to a larger share of the deliberations of the Conference, it was resolved:—

(a.) That a Business Committee be appointed to divide the work of Conference, with the view of bringing all appropriate matters before our native brethren at certain prescribed sittings of Conference.

(b.) That all ordained native preachers be eligible to attend these sittings *ex officio*.

(c.) That each church be permitted to elect one representative to attend these sittings.

(d.) That the Business Committee for this year be the Cuttack Committee.

The Public Services of this Conference were held on Lord's-day, Oct. 24th, and were well attended. Shem Sahu preached in the morning from Psalm xlv. 23 and Isaiah xl. 27, 28; brother T. Bailey in the afternoon from former part of Luke x.; and brother A. J. Marshall in the evening from Matt. xxvii. 17.

On Thursday evening the Annual Missionary Meeting was held. The attendance was large and the service enthusiastic. Brother Miller presided. Addresses by Tama Patra, Makunda Das, and Haran Das.

On Friday the Temperance Meeting was held, presided over by Baboo Anam Das, addresses being given by brother J. H. Smith, Shem Sahu, and Haran Das.

The usual Lord's Supper was held on Sunday afternoon, Oct. 31st; brother T. Bailey giving an address in Oriya; brethren Miller, Pike, and Shem Sahu taking part. It was a time of refreshing from the presence of the Lord.

J. G. PIKE, Sec.

## MISSIONARY SERVICES.

SINCE the Association services in connection with the Foreign Mission have been held as follows:—

DATE.	PLACE.	DEPUTATION.
June 25 .. ..	Knipton .. .. .	J. Buckley, D.D.
July 9 .. ..	Hucknall Torkard .. .. .	W. Hill
Aug. 6, 7 .. ..	Belper and Milford .. .. .	W. Hill
" 13 .. ..	Morcott and Barrowden .. .. .	J. Buckley, D.D.
" .. ..	Sutton-in-Ashfield .. .. .	J. Buckley, D.D.
" 20 .. ..	Fleet .. .. .	W. Hill
Sept. 10, 11 .. ..	Bradford and Denholme .. .. .	W. Hill
" 17-19 .. ..	Birchcliff and Heptonstall Slack .. .. .	W. Bailey and W. Hill
" .. ..	Barton, Barlestone, etc. .. .. .	J. Buckley and H. Wood
" 24, 25 .. ..	Halifax, Lea Mount, and West Vale .. .. .	I. Stubbins

It is only proper to state that in preaching and speaking valuable help has been rendered to the Society both by our own and other local ministers. In Bradford a Wesleyan minister, who for *forty-nine* years had laboured in Canada without a furlough, addressed the meeting. His voyage out occupied *forty-seven* days, and his voyage home only *ten*. So much for the changes during the past half century.

TODMORDEN VALE.—The united services of the Todmorden Vale churches in connection with the Orissa Mission were held on Sunday, Oct. 8th, and on the following Monday and Tuesday evenings. In each of the five chapels, on the Sunday, a sermon was preached advocating the claims of our Mission, and collections were made—the public meetings this year being held at Shore and Lineholme. Our missionary, Rev. W. Hill, was assisted in his deputation work by the Revs. J. K. Chappelle, of Shore, and W. E. Botterill, of Todmorden. The attendance on all occasions was exceedingly encouraging, and shows that the missionary spirit is growing amongst our friends. We have, however, not raised so much this year as last; but the difference in the sum total secured may be accounted for partly by the unsettled state of trade in our midst, and by the fact that two of the churches have been without pastors almost ever since our last annual meetings; but now that they are comfortably settled again, we hope to reach, next year, a higher amount than ever yet has been raised in this district for Foreign Missions. The services of brother Hill were much appreciated; and his sermons, which were of a real missionary character, were well adapted to accomplish the end contemplated, increased interest in the Orissa Mission. We have heard of a minister who is called the preacher of a thousand anecdotes, and we may not improperly call Mr. Hill the missionary of a thousand facts; and facts, too, which in their statement illustrate as argument cannot the good works done by our brethren in India. The following statement will show the amount raised by the united efforts of the five churches visited—Todmorden, £27 14s. 8d.; Lineholme, £16 9s. 4d.; Shore, £15 9s. 3d.; Vale, £11 17s. 8d.; Lydgate, £7 7s. 7d. Total, £78 18s. 6d.

W. SHARMAN.

#### LORD NORTHBROOK ON INDIAN MISSIONS.

THERE is a striking passage in the Earl of Northbrook's recent speech at Falmouth which deserves preservation at a time when High Church and Low Church dogmas are being freely discussed by Europeans in India. Lord Northbrook has come home after his term of office as Governor-General with a conviction, that is evidently deep-rooted, that it is not the part of the Government of India to connect itself with any form of belief or religion in India. To the missionaries must be left the propagation of Christianity; but he gives it as his earnest conviction, after seeing much of India, and visiting districts in which there are thousands of native Christians, that the most suitable road from idolatry and superstition is not necessarily any one of those which our various sects present to the people. He evidently expects that a more primitive form of Christianity will take hold of the natives of India than that which we present. "I believe," he said, "that they will go further back and get rid of much of the dogma which has overlaid the foundations of Christianity for nearly 1,800 years; and some of us may live to see them adopt a form of Christianity more nearly approaching the simplicity of the apostolic church than any which now exists." Lord Northbrook said some sound things at Falmouth about silver: this we take to be golden.—*Homeward Mail.*

#### CONTRIBUTIONS

*Received on account of the General Baptist Missionary Society up to  
October 16th, 1876.*

	£	s.	d.		£	s.	d.
Barton-on-Trent Juvenile—on acct.	20	0	0	Lydgate .. .. .	7	7	7
Coalville—Mr. Gutteridge, for Rome	1	1	0	Shore .. .. .	15	9	3
Heptonstall Slack—on account ..	15	0	0	Sutton St. James .. .. .	0	17	0
Welford—Mr. W. Bilson .. .. .	0	10	6	Todmorden .. .. .	27	14	8
Lineholme .. .. .	16	9	4	Vale .. .. .	11	17	8

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

THE  
GENERAL BAPTIST MAGAZINE.

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DECEMBER, 1876.

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HOW OLD IS MAN?

THE ANSWER OF GEOLOGY.

WE have a profound interest in this question, and in every answer that can be given to it, as well as in that of Geology. Not because the exact date of man's appearance on this planet is of much moment in itself; for it is not. Immeasurably more important is it to know what he is, what is his nature and destiny, what he has done and is doing, than to have the most accurate and trustworthy information as to *when* he came here. If an individual be himself nothing, and his work worse than nothing and vanity, it cannot matter much when he was born. But other inquiries are associated with, and to some extent depend upon, the answer given to the query, "How Old is Man?" Such as, whether he started life as a "savage," or "in the image of God;" whether he was "evolved" from an "ascidian," by a gradual process of development through countless cycles of ages, or was made by a special act of the Great Creator.

The spirit in which we deal with the answers given to this question is that of unhesitating belief of whatever is proved to be fact, whether in the Bible or out of it; and, moreover, that of fair and just treatment of all working hypotheses in so far as they are supported by weighty probabilities. But *guesses*, we treat as guesses, and no more; pleasant and interesting to the fancy, but not as affording solid foothold for the reason. And wherever those guesses run counter, even to small items of evidence, instead of being sustained by them, we not only reject them, but regard it an unwarrantable license, and a gross offence to truth, to assume and repeat them as if they were based on all-sufficient grounds of fact and reason.

It is well-known there are other answers to this question than the geological.

Some of us who in youth read the account of the Creation in Genesis as a story composed by an actual observer who never took his eye off the clock the whole six days, concluded that the Biblical record contained a certificate of the First Man's birth, with the day of the week distinctly named, and a full description of his principal lineaments. So that, by a process of very simple arithmetic we added the 4004 B.C. we saw in our *Reference Bibles*, to the number of the year in which we were living, deducted five clear days, and arrived at the date of Adam's

creation, within a few hours more or less, as naturally and almost as easily as we found out the date of our own birth by a glance at the Family Register. Of that "Reference Bible answer" to our question, all I can say here and now is, that the Book of Genesis does not itself fix any date for the origin of man. *That should never be forgotten.* Neither Moses nor Ezra inserted the chronological headings in our Bibles. Only recently, comparatively speaking, have they found a place there, and are not even now unchallenged by Biblical students. For whilst Archbishop Ussher, in 1650, fixed the terms by which it is now said man is 5,880 years old, Dr. Hales, at the beginning of this century, supplies data which represent him 7287; and a third authority, more recent, transports his birthday over the space of about 11,500 years. So that men guided mainly by facts within the covers of the Bible differ in one case by over 1,400 years, and in another by over 5,000 years.

Therefore it will hardly surprise us to find greater differences when we leave the Bible and turn to science. Baron Bunsen, depending upon the history and structure of language, speaks of man as having existed 20,000 years; and Geologists, like Sir Charles Lyell and Mr. James Geikie, carry the birth-hour of our race to the prodigious distance of 210,000 years; and this notion of man's antiquity has penetrated the text books of geology, the current speech of men of science, and even, in some cases, the deliverances of the pulpit.

Is the geological answer true? Is it backed by evidence? If a theory, invented as a working instrument in reasoning about "the worlds that have perished in the making of ours," does it accord with known facts, or does it contradict them? That is our question.

This is noteworthy, that lately, and eminently since the death of the great master of Uniformitarianism, the tide of scientific opinion has been turning in favour of a much shorter date. *In fact, strict Uniformitarianism is completely disproved, and has been surrendered by the leaders of Geological Science.* Professors Morris, Prestwich, and Duncan, and many others, have repudiated it; and although the Lyellian error is not washed out of text-books and popular talk; it is distinctly recognized that the forces at work in Nature to-day, though the same as those which have been playing on this globe since its origin, have worked, in different parts of the globe, with varying degrees of intensity; and that, therefore, you cannot justly reason from the rate at which changes take place to-day to the *rate* at which they took place three or four or six thousand years ago. Hence the illimitable drafts made by geologists on the bank of time a score years' since are seen to be possibly unnecessary, and in fact a revised answer to the question, "How old is man," is already being prepared.

The evidence usually cited in support of the astounding Antiquity of Man, mentioned by Sir Charles Lyell, fills numerous volumes, and therefore nothing more than the briefest statement of its capital points, together with the record of a few crucial facts testing their weight and applicability, can be attempted in this paper.\*

\* Readers who wish to pursue this subject further will find a full treatment of it in "*The Recent Origin of Man, as illustrated by Geology and the modern Science of Prehistoric Archaeology*," by J. C. Southall; an admirable and most conclusive paper by S. R. Pattison, F.G.S., on "*The Chronology of Recent Geology*"; a capital pamphlet by T. K. Callard, F.G.S., on "*The Geological Evidences of the Antiquity of Man reconsidered*."

These "Capital Points" may be roughly classified as the CHIPPED-FLINT; PEAT; EXTINCT MAMMALIA; STALAGMITE; and ICE-AGE ARGUMENTS.

I. Stated briefly, the CHIPPED-FLINT argument is that in the South of France, the valley of the Somme, and in certain caves in England, flints bearing traces, more or less distinct, of human workmanship have been discovered in positions which indicate the lapse of enormous ages since their production. The flints are chipped in the form of spear-heads and arrow-heads, and seem as if they may have been used by these cave-dwellers in hunting their big game.

We do not object to the statement that these flints are of human manufacture; but we may remark that competent witnesses affirm that they differ from the spear and arrow-heads of the modern savage in that they give no signs of being attached to any spear-handle or arrow-shaft; and Principal Dawson, Mr. D. Wilson, Mr. Whitley, Mr. Callard, and others, affirm that they have found similarly chipped-flints in the road-metal of various districts, and are inclined to regard the flints of the so-called Palæolithic man as the result of accidental concussion.

But allowing them to be of human make, how stands the argument for the Lyellian age? The river Somme quietly makes its way to-day in a deep valley of chalk. The channel which it has cut for itself is, in some places, more than two hundred feet deep; and implements are found in beds of sand and gravel at heights of from thirty to one hundred feet above the river. All this erosion, and deposition of sand and gravel has taken place since the primeval "savage" of the Somme Valley chipped his flint. Who, then, can doubt that an immensely extended period has intervened?

Not a Lyellian! He *assumes* that the rate of the river's flow, the volume of water it carries, and the whole physical history of the river, have been *uniform*! But the physical history of rivers does not conform to the Lyellian quietism. Our own *Thames* was once many times wider than it is now, and its rate of flow much more rapid. And there is no doubt the Somme was once more than a mile wide, whereas now it is only about sixty feet: whilst the witnesses to its fierce impetuosity exist in huge sandstone boulders of a ton's weight carried a considerable distance; and Dr. Andrews calculates, from facts connected with the huge American rivers, that its volume must have been a thousand times more than it is now. Give full weight to these and similar facts, and the chipped-flint argument is completely lost in the tremendously augmented erosive power of the broad, impetuous, and ice-filled rivers of the ancient world. Indeed it is hardly too much to say that the gravels of the Somme Valley are younger than the relics of Assyria in the British Museum.

II. The PEAT argument rests upon a similar fallacy, and is in like manner upset by actual and recent fact. Beds of peat twenty-six feet thick have grown over some parts of the Somme Valley since the erosion referred to above; and inasmuch as peat now grows in that neighbourhood at the rate of two inches in a century, it follows, says Lyell, that 20,000 years must have elapsed during its growth, and these must all be added to the ages occupied in cutting out the valley!

Again we have the *assumption* that peat always grows at the same rate. But, as a matter of fact, it does not. Evidence exists showing that in America, under conditions more nearly resembling those of the ancient Somme district than those now shown in that valley, peat actually grows at the rate of FIVE FEET IN A CENTURY instead of two inches; and therefore SIX HUNDRED YEARS would suffice for the work to which Sir Charles had given 20,000!

III. We have to travel over the same ground when we examine the formation of STALAGMITE in caves where human implements have been discovered, such as Kent's hole. Lyellism modestly asks for half a million of years! Calculations, based on recent deposits of Stalagmite in Derbyshire and Durham, are satisfied if we travel as far back as the time, say, of King Solomon or David.\*

IV. The argument from EXTINCT ANIMALS of the mammalian class is quite as unsatisfactory. What boots it if you find chipped-flints in a cave with bones of the mammoth and the cave-bear so long as we know not the *date* when these animals became extinct? There is not a scrap of evidence that the mammoth has been extinct for more than four or five thousand years. The wolf is extinct in England, the dodo in Anstralia; suppose you find human pottery with their remains, that would not make the potter one of the ancients. Till you fix the date of the extinction of the animals in question, there is no valid proof as to man's antiquity.

V. The ICE-AGE argument is the one which has dominated in the geological discussions of the last ten years: and it is safe to say that if there is a point on which scientific men are uncertain, it is the *cause*, or *causes*, of this glacial period in the history of the globe. It may safely be allowed that man appeared immediately after the ice-age: he may even have dwelt here in an "inter-glacial period," but until we have some reliable data as to the originating cause of periods of intense cold we cannot construct, in a scientific way, the chronology of these occurrences. So long as we do not know when the Ice-age occurred, and what produced it, it avails little, in favour of the antiquity of man, to say that he comes after it.†

Hence the answer of geology to our question is, that man is a recent visitor to this planet: but that, so far as the geological archives have been examined, the date of his first appearance has not been kept. For anything that geology says to the contrary, that day may be Archbishop Ussher's 5,880 years ago!

This is not the whole case against Lyellism. There are strong and cogent arguments for the retention of the shorter date within the ample folds of geological fact. Certainly the existence of a "pluvial period," a time of immensely desolating rains; the fact that times of much greater heat than any now known here have been experienced,‡ and other cognate principles and data, render it most unwarrantable, in the present stage of geological science, to claim for man a much higher antiquity than that popularly given him. JOHN CLIFFORD.

\* Nature, IX., 122, 171.

† Cf. G. B. Mag., May, 1873, p. 88.

‡ Cf. Dickinson's Quarterly, vol. I. pp. 13, 15.



## THE LATE REV. J. C. PIKE, OF LEICESTER.

JAMES CAREY PIKE, the second son of the much venerated John Gregory Pike, was born in Willow Row, Derby, June 26, 1817. When hard-workers, with whose life-toil we have been more or less familiar, pass from among us, it is not mere curiosity which prompts the desire to know something of what they were in those days when body and mind were beginning to expand, and the basis of character was being laid. We inquire with interest what promise of the future usefulness the childhood showed. We have seen the daylight; let those who are able picture to us the first streaks of the dawn. In the case of him whose life the writer is trying briefly to sketch, the gratification is not denied us of at least a glimpse of the earliest years. He was a child of nervous temperament, and somewhat timid heart, yet wonderfully studious and industrious. As a boy he had a very marked love for the Bible: and, moreover, enjoyed a good game at cricket! It might have been guessed he would become a preacher, for he was known to turn the back kitchen copper into a pulpit from which to deliver a discourse. At school he was considered clever, and displayed that quiet perseverance which distinguished him to the last day of his earthly career. He was distinctly a good boy; and the author of "Persuasives to Early Piety" was permitted to see in his son a beautiful illustration of that which he was so earnest in commending to the young generally. When barely twelve years old he was baptized, and joined the church of which his father was pastor. The brethren deputed by the church to talk with the candidate were astonished at his knowledge and clear views of the plan of salvation. As a youth he was a general favourite, of goodly appearance, and most amiable disposition—"always such a dear brother," is the expression of sisterly affection from one who knew him then in the home, that place where the reality of religion is perhaps best tested, and who saw him draw the last breath when the pilgrimage of earth was done.

After leaving school the youth was sent to learn the printing business. It was hard work. He had to stand from seven in the morning until eight at night, with slight intermissions for meals. This continued between two and three years, when, in consequence of having "manifested such a devoted desire to study for the ministry," he was released from the office. On February 22, 1833, he preached his first sermon at Normanton, near Derby, from 2 Cor. viii. 9. Nearly forty-three years afterwards he closed his ministry with the same exhaustless theme, then, however, preaching from the text, Phil. ii. 5—8. In the autumn of 1833, being just turned sixteen, he entered Stepney College, then under the presidency of Dr. W. H. Murch, who, at Wymondley, thirty years before, had been a fellow student and most intimate friend of his father. At Stepney the new student gave himself to study with characteristic ardour, and passed a successful course, although now and then some time was lost owing to failure of health.

On November 19, 1837, Mr. Pike commenced the stated ministry at Ely Place Chapel, Wisbech. He went only for a month; but did not leave again. For awhile he was the assistant of the Rev. Joseph Jarrom, then in feeble health; afterwards he became pastor of the

church. The late Mr. Robert Wherry had at this time become a resident at Wisbech; and those who knew him will not be surprised to learn that, anxious for the church to continue to the venerable pastor as much of his salary as possible, he invited the younger minister to reside at his house, and engaged to find him board and a prophet's chamber free of charge as long as he might find it convenient to comply with the invitation. "Thirteen happy months were thus passed under Mr. Wherry's roof" by Mr. Pike, who says—"I was much drawn towards him from the first. Acquaintance ripened into mutual affection, and an intimacy close and tender as that which existed between David and Jonathan. For many years subsequently we were often in the habit of taking long walks; and while we shared each other's joys and sorrows, we did not hesitate to correct each other's mistakes or failings. Sometimes he would criticize my sermon, or the manner of its delivery, and I would revise his manuscript; in many such ways were we helpful to one another, although, I ought to say, that I think the advantage was more on my side than on his." There is a family legend that during the "thirteen happy months" above mentioned the young minister was apt to stick too closely to his books, and that occasionally the man of business would invade "the prophet's chamber," and finding persuasion not speedily efficacious, would resort to other measures for getting the prophet into the open-air, greatly to the improvement, doubtless, of the sermons on the following Sunday.

On new year's day, 1839, Mr. Pike was united in marriage to Miss Lucy Wherry, of Bourne. To pass an eulogium on her might seem, to those who knew her, like an attempt "to paint the lily," or "to throw a perfume on the violet;" albeit it is difficult for the hand that writes this not to be guilty of the "wasteful and ridiculous excess." The union lasted nearly a dozen years, during which time eight children were born, two of them, however, only living a few months, and then that cup was tasted whose bitterness a stranger cannot know. Under date August 11, 1850, these lines are found, "Dear Harry very ill. His last Sabbath on earth. He died on the 15th." One looks at the figures of the month again, and substituting 1876 for 1850, finds them to be the dates of the death and burial of him who wrote them. More sorrowful lines follow. August 18, 1850, "Found Lucy ill when got home. Commencement of serious attack." How serious November 19 was to show. On that day, the thirteenth anniversary of the beginning of her husband's ministry at Wisbech, she passed to the rest above. The Ely Place Chapel had more than once been enlarged; and the pastor's course had become one of steadily increasing usefulness; but now health failed, and his medical advisers forbade him to continue in the Fens. He concluded his ministry at Wisbech therefore, August 17, 1851—the anniversary of little Harry's burial, and, singularly enough, the date, seven years afterwards (1858), of the burial of another little Harry who was thought the flower of a second family, as the other was of the first.

In November, 1851, Mr. Pike received an unanimous invitation to the pastorate of Brook Street Chapel, Derby, and one also to that of Dover Street, Leicester. The latter he accepted, and commenced his labours with the new year. This pastorate lasted a little more than five

years and a half, and during part of it Mr. Pike resided at Quorndon, near Loughborough. This he continued to do until about Michaelmas, 1861, when he became pastor of the church in Friar Lane, Leicester, on the death of the Rev. S. Wigg, an office which he had already practically held for two years and a half, in consequence of Mr. Wigg being laid aside from active duty. Prior to this Mr. Pike had ministered to a congregation of friends who seemed determined he should not leave Leicester. He may, therefore, be said to have been a minister in that town for little short of a quarter of a century.

At the Association in June, 1855, Mr. Pike was chosen Secretary of the Foreign Missionary Society in the place of his father, to whose faith and zeal it owed its origin, and whose devoted service was rendered up to the very moment of what seemed rather a translation than death. Born in a kind of missionary atmosphere, there is little wonder that the subject of this sketch should, in early life, have desired to work for Christ in India. It was considered that his health would not stand the climate; and he, like his father before him, who had cherished similar longings, was destined, to employ Carey's emblem, to hold the ropes rather than to descend into the pit. So deep, however, was his interest always in the missionary enterprise, that even after he was turned fifty years of age the needs of Orissa caused him to consider seriously whether he could not go there. And when, in 1873, responding to the Committee's invitation, one of his sons actually went, it was a great joy to the father's heart, though he confessed to feeling the pain of parting more than he had anticipated.

In a sermon preached in Cuttack, just after the intelligence of his decease arrived, the Rev. W. Miller thus referred to the late Secretary's relation to the Society—"He was intensely devoted to its interests. To advocate and advance its claims his tongue and pen were ever ready. For it he laboured, prayed, and preached with unflagging earnestness and devotion. The Annual Report, compiled by him, bears testimony to his intense and constant interest in the work of the Lord in Orissa. Every part of the field, every event, every department of labour, every apparent success and reverse, engaged his attention, and awakened his deepest interest. He was thoroughly in everything affecting the Mission, one with the missionaries, and rejoiced when they rejoiced, and wept when they wept. In his correspondence with the missionaries he was most kind and considerate, ever ready to help and oblige in every possible way. All felt that in him they had a judicious, true, and able friend, accessible at all times for everything relating to themselves and the Mission. In times of anxiety, affliction, and bereavement, his letters were full of sympathy and consolation. In his death his widow and family, the Mission, the church of which he was pastor, and the denomination to which he belonged, have sustained an irreparable loss."

Two or three years after Mr. Pike became pastor of the church at Friar Lane, he began to contemplate the erection of a new chapel. The difficulties in the way of this undertaking were so many that it seemed, when first he mentioned it, like a dream never to be realised. There were times when he almost gave up the project; but he was not the man to yield to difficulties before they were proved to be insuperable. Those who can recollect the dismal chapel of fifteen or a dozen years

ago can appreciate the contrast now presented by the new and commodious pile of buildings in which the needs of the congregation and the schools are amply met. At first it seemed as if the whole burden rested upon the minister; and the writer well remembers the gentleman who gave the first £50 (though he neither belonged to Leicester nor the denomination) saying to him that he thought Mr. Pike was himself doing more than he ought. The foundation-stone was laid January 23rd, 1866, by Mr. Robert Wherry, and on August 15th of the same year the opening services were held. It was an interesting day; and one sees now in imagination the pastor enter the pulpit for the first time to offer prayer. Who, then, could tell him that ten years hence, to the very day, his body would be borne into the chapel and placed before those communion rails on its way to the tomb; whilst from that pulpit his brethren would speak of him as gone to his reward! These August dates, as we have already seen, are somewhat singular, and there are others which the writer cares not to mention. The deceased once observed, "I am always thankful when August is past. It is often a very sickly month."

Of a sanguine temperament, generous even to a fault, with a strong will, and yet an amiable and gentle spirit, Mr. Pike was well known as a man of systematic and laborious toil. The multiplicity of his engagements is a cause of wonderment. The pastorate of an important and increasing church, and the secretariat of a Foreign Missionary Society, might surely have been sufficient for one man; but during all the years he held those offices he gave a portion of his time to various business affairs. Had he not done this he could not have maintained and educated his family as he did. Some men receive large pay for very little work; his lot was uniformly the reverse; he received small pay for large services. He loved work, and was most anxious to be useful, saying, "It were a poor life that rendered no valuable service to others, and not worth living." Still it is possible to do too much. So early as the spring of 1858, he writes, "The fact is I have more to do than I have strength for." And at intervals, during the following years, such sentences as these occur, "I contrived to finish my report by daylight on Tuesday morning, and have since been at the Association." "You seem to be pretty full of work all at once—as for me I am always more than full." "The Mission takes an immense lot of time; and I fear, after all, may require some one wholly devoted to it. I could not see my way clear for this; and shall not like to keep in office and see things go wrong. I sometimes almost wish I could feel it my duty to give up." "Am, as usual, more than full of work." "I was looking over my daily memoranda book for a year or two back, the other day, and am not surprised that I should knock up. Working all hours, night and day, is enough to take the steam out of any one, and I really felt in my review a marvel to myself." The *thoroughness* with which whatever was undertaken was attended to was a marked characteristic of this busy workman. Little or great, a bit of carpentering, or the preparation of a sermon, or a report, he gave himself to it and did his best. There was a wonderful neatness, too, in the manner of doing things. He could not work at an untidy table. There must be a thorough clearing of the deck before the action began, and then there was a gallant fight, if need be, to the break of day. Amidst all his laborious

and responsible duties he was a capital correspondent. So the writer was constrained to testify as the other day he read through 760 letters to himself from that hand now cold in death. It was curious to observe some of the headings, etc.—10.45 p.m., 11.55 p.m. Sat., and a little past 1 a.m. “It is Saturday night, and getting late, but I must write a line or two.” “It is nearly 12 o’clock, I must therefore go to bed.” A Sunday’s letter contains the information that the evening sermon was begun at 8 p.m. on Saturday, and finished at 2.30 a.m. Of course a bad plan; but then he would not be beaten! and thus it concludes, “It is 6 o’clock. May the good Spirit help us both, and make our word effectual to the conversion of many.”

More than eleven years ago Mr. Pike’s medical adviser pointed out to him that he worked himself up to a certain pitch, and then was obliged to give up altogether. And so it has been ever since, until at length it seemed to himself as if the end might be near. In a letter dated August 1st, 1875, he says, “I was very ill several days last week, and should not have felt surprised if the Master had called for me.” On the morning of January 16th, this year, he entered his pulpit for the last time—“very unfit for preaching,” as he afterwards wrote in his memoranda book. On the 26th he wrote, “Sometimes I get very down and hysterical, and fancy I shall not recover.” A day later he took a more cheerful view of his case; and from that time his prevailing opinion was that he would be restored. He knew not that he had preached his last sermon. The issue of his affliction was wisely veiled from his sensitive heart. Nearly thirty-nine years before he had been in great peril of his life upon a stormy sea, and during all the anxious hours when the waves were threatening every moment to swamp the boat that passage of scripture filled his mind which old Wycliffe hurled, like a defiance, at the friars who were watching for his end. “I shall not die but live, and declare the works of the Lord.” The same text came to his mind in 1865 when grievously low, and gave him hope. It came again that January morning, to use his own expression, “just like a message direct from heaven . . . and it came with such power and sweetness that I felt it must be true.” Aye, and no doubt it *was* true; but that time having in it something beyond the temporal. What if it had a temporary purpose to cheer the Spirit until the veil should be lifted and its fuller, deeper, grander meaning should be disclosed to the astonished gaze.

“And doubtless, unto thee is given  
A life that bears immortal fruit  
In such great offices as suit  
The full-grown energies of heaven.”

The long and tedious winter was very trying to him; but when the much wished for summer came it brought little accession of strength. It was touching to see disappointment after disappointment meekly borne as one after another of the engagements which, in the distance, he hoped to fulfil were seen to be impossible as the time drew near. It was a great trial not to be present at the Derby Association. An abstract of his twenty-first report was read at the Foreign Missionary Meeting—very touching in its reference to the year’s death roll, and impressive in its summon of the living to new enterprise. He had himself wept over it! Still he kept hopeful, as if death might not

touch him yet—said he felt as if he could work as well as ever. Others could see the grim circle narrowing round him; but he saw it not; and even the last morning after two of his sons, who were watching him, had seen in a most marked manner that singular prelude to death in which the whole contour of the countenance and its hue are altered, he would sit up and read, and attend to his toilet. He knew not death was upon him; or, if for a moment he guessed it, that moment there was no more that it could do. One sentence in the last letter that the writer of this sketch received from the departed, little more than a fortnight before the great change took place, sums up the matter, exhibiting at once his feeling and his faith. "Somehow I have an impression that, in answer to many prayers, I shall be restored for a time, and permitted yet to work for the Master; but I leave myself and all that concerns me in the Lord's hands. I know He will do all for the best." In this confidence he lived and died. Many have been the expressions of sorrow and sympathy from those who knew his worth and feel his loss. Resolutions of condolence have been passed by those who listened to his preaching of the word and experienced his pastoral oversight; from the Leicester Board of Nonconformist Ministers, who shared his brotherly affection; from the Eastern and Midland Conferences, representing the localities in which his ministerial work was done; from the Committee of the Foreign Missionary Society, whose interests he served with rare discretion and zeal. Numerous, too, as might be expected, have been the letters received by her to whose unremitting and loving attention for many years we perhaps largely owe the fact, under the Divine blessing, that the valuable life which seems to have closed too soon should have continued so long. Writes one—"To know your dear husband, ever so slightly, was to esteem him; to know him better was to find esteem growing into affection." Writes another—"We shall miss him much. His place will not soon be filled. Generous, devoted, reliable, unremitting in labour, true and staunch in principle, a warm-hearted friend, a fair and honourable opponent, we could ill spare him." Heavy, indeed, have been the recent losses, forcing from many a saddened heart the old pathetic cry—"My father, my father, the chariot of Israel, and the horsemen thereof."

*Birmingham.*

E. C. PIKE.

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AT IT: AND ALWAYS AT IT.

THIS is the law of good work. God Himself rewards the worker by giving him more to do. It is the inactive man who cannot do another stroke. The busy man can always add to his labours: for he acquires power in doing, and gets force for work by working. Unused tools rust. Work keeps them bright. Do not part with the sovereign you are now asked to give, and you will hold the next with a tighter grip, and the third will stick to your soul and become a part of it, and you will die with it burning into the marrow of your bones. As long as you live, work. Moses did his best work in his last forty years. Paul said his best and sweetest words when he was "aged." The righteous bring forth fruit in old age. Change your work in its form if need be, but keep at it. You have experience, ripeness, grace, culture, which all the energy in the world cannot buy. Young people, work wisely, thoughtfully, prayerfully, hopefully, but work. Be not afraid of discipline for service. Care more about efficiency than fame; and be more anxious to please God than men. Christ Himself is the Pattern Worker, and He was always at His work, saying, "I MUST work the works of Him that sent me while it is day."

JOHN CLIFFORD.

# THE ABUSE OF METAPHOR IN RELATION TO RELIGIOUS BELIEF.

BY DAWSON BURNS, M.A.

## No. II.—*Concerning God.*

I. WE believe in God—in the God revealed in Holy Writ. But the Bible has been charged with giving anthropomorphic views of God—that is, with representing Him as being, and acting, like a man. This charge is based on certain facts—(1.) That God is described as possessing the physical parts of a man—a face, eyes, ears, arms, hands, fingers, feet; even wings like a bird. (2.) That He is described as performing physical movements—walking, riding, coming down, drawing near, looking, talking, listening, lifting up and hiding His face, as inclining His ear and turning it away. (3.) That mental states are ascribed to Him which are indicative of human limitation or weakness—such as remembering, forgetting, repenting; as becoming weary, angry, jealous, etc. Are we, then, compelled to believe that these things are literally true of God? Only two classes are so compelled—those who insist on a literal acceptance of everything in the Bible; and those who, for their own purposes (for example, Romish writers), demand a literal construction of phrases which are as clearly metaphorical as those just named. If we are asked how we know that these descriptions were not intended to be taken literally, we have various replies, of which two are sufficient; first, because they occur in the books of a religion which was avowedly designed to prevent its votaries forming conceptions of God as a being cognisant by the senses, or subject to sense-restrictions; and, secondly, because, in the same books, the descriptions given of God in His illimitable perfections and spiritual nature utterly forbid that the other descriptions should be literally taken.

If it be further asked, whether any have ever construed those Biblical descriptions of God literally, we answer, that this is said to have been done by an ancient sect called Anthropomorphists, and that it is done in the most revolting manner in the Mormon theology. In the doctrinal books of the self-called “Latter-day Saints,” the statement that man is made in the image of God is tortured into the dogma that God is a man on a great scale, capable of making worlds and peopling them, and that His sons (“the Saints”) will one day attain to the same dignity and power! While we are shocked at this profanation of the Divine Majesty, it is not unprofitable to remember that extremes meet in theosophic speculation as in other things; and that the highest reach of the Positivist Philosophy, in a religious direction, is to invent a *Grand Etre* (Great Being), the ideal of humanity, which all individual men are invited to worship instead of the Divine Creator! Thus, by a common abuse of metaphor, Mormons and Comtists do homage to a god who is “such an one as themselves.”

It will be well, if, being preserved from such an error, we are also guarded against the evil arising from dwelling upon the metaphorical language of Scripture concerning the Most High—namely, an undue familiarity and a flippancy in the use of the Divine Name; an evil not unknown among us, and which could not exist if the transcendent and

ineffable perfections of the "High and Holy One, who inhabiteth eternity," were sufficiently the objects of devout and humble contemplation.

II. We believe in God as Trinity—a Trinity perfectly compatible with the Divine Unity, and, perhaps, necessary to it. But as all scriptural doctrine comes to us in order to instruction and not to gratify curiosity, and as the true nature of the Triune Godhead may be incapable of apprehension by any created mind, the revelation of God as Trinity comes to us under relative and metaphorical denominations—Father, Son, and Holy Spirit.

We may believe that the terms "Father" and "Son" are only applied to the First and Second Persons of the Trinity in relation to man's redemption and the Incarnation of the Eternal Word; or we may hold that the terms "Father" and "Son" shadow forth, in the way most cognisable by us the distinction between the Divine Subsistencies: but, in either case, to build upon these terms a dogma, or to draw them out into dogmatic sequences, as in the Creed falsely attributed to St. Athanasius, is an example of the perversion of the human intellect to useless purposes. If the terms are literally taken, then the doctrine of the Divine Unity and Equality must be resigned—for a father is, individually, distinct from his son, and also superior to him in regard, at least, to age; and if a literal meaning is abandoned, a simply analogical and metaphorical use must be allowed. It is lamentable to think of centuries of controversies, giving rise to every form of unchristian uncharitableness, and consuming energies that might have been profitably employed, all springing from the attempt to explain the inexplicable, and to find in relative terms a solution of mysteries which, because they were mysteries, called for the use of the relative terms. The "Athanasian Creed" is sometimes spoken of as a mass of contradictions. It would, perhaps, be fairer to describe it as a masterly attempt to separate the literal use of "Father" and "Son" from the consequences of their literal construction. God is to be dogmatically distinguished as "Father" and "Son," yet all that is literally conceivable by the distinction is carefully to be eliminated from our conceptions! The sum and substance of the Athanasian Creed is—believe that God is literally "Father" and "Son," but don't connect with the belief the ideas contained in "Father" and "Son." In a word, the clauses of the Creed are elaborate denials of the proposition with which it starts.

More wofully lamentable, if possible, was the controversy which produced the schism between the Western and Eastern Churches;—that concerning the "procession" of the Holy Ghost. The Greek Church contended that the Holy Spirit proceeded from the Father only; the Latin church held a procession from the Son also, and by adding to the Creed the words "*Filioque*"—"and from the Son"—it brought about the Great Schism. This schism was the best issue of the controversy, as it possibly prevented a universal and uniform ecclesiastical despotism from being set up over the entire Christian world. The discussion, however, from first to last, took for granted that the "procession" referred to was a literal one, and that the term really expressed a fact in the Divine Organism. Yet can anything be more obvious, than that the proceeding of the Holy Spirit, spoken of by the Saviour, had no reference whatever to the mystery of the Divine Nature? and that even as indi-



cating a communication of the Spirit in His plenipotential energy, the term "proceeding," or "procession," was a form of speech as metaphorical as the language of Scripture when describing God as "coming down," and "drawing near"?

III. We believe in God as the Great First Cause—the Cause of causes—the Supreme Agent—the Source of all power. This conception of the Deity is very-sublimely enunciated by the Hebrew Prophets who, in this sense, spoke of Him as the Author of light and darkness, of good and evil. In a similar strain He is said to harden the sinner—language adopted and applied by the Lord and His apostles. It is, as our readers well know, upon the existence of such language that certain dogmas are grounded, the effect of which is to deny human free agency, and to regard God as the cause of sin. It might be thought that the dreadful tendency of such teaching would be enough to deter any who had a real reverence for the God of holiness, from seeking to impose it on Christian men. If, indeed, human freedom is a dream, and God is the only agent in the universe, sin is impossible; or, if possible in the sense of opposition to God, is the expression of a moral contradiction in the Deity Himself. How such a God can be a fit object of worship, it is for these interpreters to explain. If it is a perversion of Scripture on the part of the Mormons to construe literally the language which would make God conditioned by human weakness, it is greater folly on the part of the Necessarians to construe Scripture language so as to represent God as the only agent in the universe, and, therefore, the cause of human wickedness. As the source of all power He may be figuratively described as doing all that is done by others, and as the cause of effects which flow from the laws He has established. But that freedom of action is the prerogative of all moral agents, and is the condition of their responsibility, is as certain as that such ideas as "freedom," "moral," "right," "wrong," "sin," "holiness," have any significance whatever. The direct agency of God must, therefore, be distinguished from His indirect agency—the latter consisting in the power of action which He gives to His creatures, for the use of which they are responsible. This implies that they are really agents, and not mimic or imaginary ones; and this further implies that all Scripture references to Him as hardening the heart, tempting men (in any evil sense), causing darkness, etc., are to be interpreted, not literally, but metaphorically; any other construction being destructive of those views of God which bring Him before us as the absolutely Holy, and the Father of lights in whom is no darkness at all.

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#### THE KING AND THE STABLE BOY.

KING George the Third was a kind-hearted king, and often spoke kindly to one of his stable boys. When the boy disgraced himself by stealing some oats, the king hearing of it, had the boy brought before him. The poor boy expected to be punished, but the king seeing the boy in tears, and hearing he was sorry, said, "Well, I forgive you;" and then, in the hearing of all, he said, "*If any one says a word to you about the oats, tell me.*" The boy was forgiven, and sheltered from future blame by the king. How this reminds us of what God has done for believers. We are forgiven, sheltered, and defended. "In whom we have redemption, even the forgiveness of sins"—Eph. i. 4. "If God be for us, who can be against us?"—Rom. viii. 31.

## A VISIT TO VIRGINIAN BAPTISTS.

OUT of an experience of nearly five months spent amongst American Baptists, during this Centennial season, many pleasant incidents have arisen on which I have felt disposed to write a few notes for the pages of our own valued Magazine; but the pressure of other duties has prevented the fulfilment of my desires. In many ways, and in many places, I have mingled with Baptist brethren—in ordinary church services, at the table of the Lord, in Sunday schools, at social gatherings, at the State Association of Pennsylvania, and at Richmond, in Virginia, where the interest of my American experience seemed to reach its culmination, and of which I determined to give my brethren at home a few particulars.

Travelling from Pittsburgh to Washington, I passed that famed Harper's Ferry, and saw some of the ruins which recall the tragical efforts of "Old John Brown" to emancipate the children of bondage, prior to the great conflict. It was a lovely autumnal day on which I sailed over the Potomac, the foliage on both sides presenting the richest tints of the Indian summer, and by the solemn tolling of the steamboat bell the passengers had their attention drawn to Mount Vernon, where Washington lived, died, and was buried, and his sepulchre may be seen from the deck of the steamer. Every voice was hushed as we passed that historical Mount, and the half-minute bell seemed to impress all with solemnity. The banks of the Potomac, and Fredricksburg, with its ruins still existent, recalled memories of the dreadful war that raged throughout the whole of that region.

Richmond, the capital of the Southern Confederacy, is crowded with associations of the the men and the measures of defence and assault that signalized the closing of the great conflict. That same Richmond is now the most flourishing Baptist city in the Southern States; and the Baptists of the South have an organization and distinction separate from all the associations of Northern States. The population of the city is quoted at 60,650, of whom 33,492 are reported as white, and 27,163 coloured. Of the latter, 10,652 are members of Baptist churches, and there are nearly 5,000 of the whites enrolled as members; thus giving about a fourth of the whole population of the city, and deducting the babes and those unconscious of Christian obligation, about every third person that may be met in the streets must be recognized by Baptists as brethren or sisters in Christ. One of the coloured churches has 3,700 members, and they are building a new and larger edifice to accommodate their increasing numbers. For the education of coloured people, in addition to numerous public schools, there is the *Richmond Institute*, presided over by the Rev. C. H. Corey, M.A., a Novascotian Baptist minister, who since 1868 has had under his care and tuition 525 pupils. The history of this Institute is deeply interesting, and its operations have been greatly blessed. Many have been trained for ministerial duties and usefulness, and several have gone out to Africa as missionaries of the cross.

I arrived at Richmond on Saturday afternoon, and had not been at my hotel half-an-hour before I was visited by three distinguished Baptist brethren—the Rev. Dr. Currey, of the University of Virginia;

the Rev. Dr. Dickinson, Editor of the *Religious Herald*—the best circulated religious journal of the South; and the Rev. Dr. Tupper, Secretary of the Board of Baptist Missions. By these gentlemen I was heartily welcomed to the city, and arrangements were made for the disposal of the Sabbath as follows:—

At 9.0 a.m. I visited the Sunday school of the First Baptist Church, saw the course of education in all departments, and saw what I had never seen before in any school—three young persons come forward as candidates for baptism, who, after very modestly relating their experience, which had previously been given to the pastor and examiners, were received as approved candidates by votes of the school, there being present about 360 scholars and over forty teachers. The school was closed by singing a hymn and prayer, and we repaired to the large room for morning service. The preacher of the morning was one of the New Testament disciples, or Campbelites. A Convention of that body had been held during the week, and most of the Baptist pulpits were occupied by their ministers. After an excellent sermon, baptism was administered by the pastor of the church to one young woman from the Sunday school; and here, as in other places, the baptistry was raised to the elevation of the preacher's platform, and the administration of the ordinance was seen from every part of the room, without the slightest confusion.

At four o'clock I had been announced to give an address in the Second Baptist Church, and at very short notice an audience of five hundred or more assembled to hear my Travelling Notes of Missionary Operations in Various Lands. I referred more especially to evangelistic work in Italy. The first Baptist missionary I met in Rome was Mr. Cote, who had been sent by the Richmond Board, and is now succeeded by Dr. Taylor, a very highly esteemed Richmond minister. The story of Grassi's conversion and evangelistic labours excited much interest, and my address was acknowledged by a very warm vote of thanks, proposed by Dr. Dickinson and seconded by Dr. Jeter.

In the evening I had the pleasure of addressing one of the coloured churches that numbers 1,400 members, and of which a genuine African brother, Mr. Wells, is pastor. I traced the story of the life and labours of Joseph Donisthorpe, the Normanton blacksmith, of Leicestershire, from the time when God met him in the fields and told him that it was "a faithful saying and worthy of all acceptation that Jesus Christ came into the world to save sinners," until he "finished his course" in the Loughborough pulpit, after giving out the verse—

"Let every flying hour confess  
I gain Thy gospel fresh renown,  
And when my life and labours cease  
May I possess the promised crown."

In proof of the faithfulness of the saying on which salvation depends, my Palestine travels enabled me to trace the Saviour's course from Bethlehem to Calvary, and from the sepulchre to the Mount of Olivet, and then to commend that same Saviour to all—black and white, bond and free. The Word was heard with much attention and earnestness; but there was none of the wild excitement often attributed to coloured congregations. The singing was sweet, as negro singing generally is;

but free from every approach to disorder or incoherency. The pastor called for the usual collection, and from every part of the house men and women came up to the table and placed their offerings before the deacon in attendance, returning to their seats in the most orderly way.

I would like very much to add particulars of many pleasant interviews with Baptist brethren in many places; but the limits of the Magazine will not admit this indulgence, and I close with two or three summary notes of information.

I. DENOMINATIONAL AND STATISTICAL. All the leading sections of the Christian church in America are rigidly denominational—none more so than the Methodists and Presbyterians. The Baptists, who adhere to the old standards of church order and fellowship, last year numbered over 1,800,000, and are expected in this Centennial year to reach Two MILLIONS. In this city of Philadelphia there are fifty-five churches, twelve Mission chapels, 18,363 members, sixty-seven Sunday schools, containing 17,834 scholars. The State of North Carolina with a population of 1,071,361, has 1,392 Baptist churches, with a membership of 116,528, and 831 ministers. Other States present large proportionate figures.

II. PRACTICAL AGENCIES are numerous and powerful. Newspapers and Magazines are about fifty, several of them large and powerful. Their Home Missions extend to and ramify every new district and territory wherever population extends; and their Foreign Missions embrace every quarter of the globe. For Rome the Southern Baptists have raised 10,000 dollars for the current year. The Publication House of this city is perhaps the noblest building of its kind in the world; a great centre of Educational and Mission efforts, and free from debt!

III. TEMPERANCE is recognized in all their movements and associations. At their great social union suppers, at association dinners, and at all private tables to which I have been invited, not a drop of intoxicating drink has been seen. At the late State Association at Pittsburgh, "Temperance in connection with Religion" was in the agenda, and I was honoured with a case for a speech, in which with outspoken freedom I reminded ministers of the reputation they bear as abstainers, and their obligation to maintain their characteristic distinction. I wish I dare say as much to our G. B. Association.

IV. AMERICAN BAPTISTS ARE FAITHFUL TO CONVICTIONS AND LIBERAL TO OPPONENTS. They are uncompromising and uncompromised Baptists; and yet "show charity to all." Loyalty to Christ would not permit them to recognize Popish Missions to the heathen, and thus virtually surrender Italy, Spain, France, and other Papal States to the Pope.

At the late Association a *General* Baptist was asked to give them information about English Baptists; and having done so, he concluded by asking fifty or more to come and see their brethren at the next April and May Meetings of the Baptist Union. It is likely they will come. Will our G. B.'s unite with P. B.'s to give them a welcome?\*

*Philadelphia, Oct. 31st, 1876.*

THOMAS COOK.

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\* Most assuredly! We can promise them the heartiest of welcomes.—ED.

## YOUR WINTER EVENINGS.

### A WORD FOR YOUNG MEN.

THERE is living in a street of this city a man of immense wealth. He has "made his fortune." He started life without a sixpence, and without a friend; but with a strong will, a good conscience, a practical aim, and the love of God in his heart. Diligently, yea laboriously, he plodded along from day to day, and often far into the night, with a stern resolve not to be turned aside from his purpose by the fascinations of pleasure, the excitements of speculation, or the false and ruinous pleas of indolence. Money came in faster and faster, and he added house to house, and acre to acre, until he felt that he must retire, for he had more than enough.

He has *retired*; and he is miserable. His heart is still in his business; and though he has taken his body out, and his name too, yet he *himself* is in it. He has nothing to do with its responsibilities; nothing to gain from its successes; and yet down he goes morning by morning, and *cannot* keep himself away. He made one *mistake*; but it was a serious one—and now he rues it. He neglected to "give himself to reading" anything outside the lists of prices of goods, and the annals of bankruptcy courts and composition deeds. He said, "One thing I do;" and he did it, and no mistake—and he has his reward. Politics he eschewed; civic duties appealed in vain to him; and theological discussions he left to ministers. Certainly he saw a newspaper, and he daily read his Bible, and he heard two sermons a week—but beyond this he travelled not. His maxim was, "Let every man mind his own business;" he did that; *and now he can mind nothing else.*

Young men, take warning, and take warning *now*. The winter is upon you. Look, here are six months of, say, thirty days, each day with an evening, bringing you one, or two, or three hours for study. **ONE HUNDRED AND FIFTY EVENINGS!** What will you do with them? Fritter them away in follies, waste them on trifles; or use them so as to discipline the mind, store the memory, and prepare yourselves for a really useful and happy life. Think of a life reduced to the solitary function of writing cheques. That may be a divine enough work; but good as money gifts are, and necessary as they are, there are sublimer issues possible to you if you will but drill and discipline the mind with which God has endowed you.

Do at least one hour's reading or study each evening. Make up your mind to that. Get a course of English Poetry, and so at once feed and gratify your fancy, form your style, and enrich the treasures of your mind. Get Green's History of the English People, and master it this winter. You will be better Englishmen and citizens all your days for it. Or ponder the Annals of Nonconformity. A microscope may be purchased for a little: and if your tastes be scientific, indulge them. Any way get something **OUTSIDE** the line of your daily work, and give your leisure hours to it with a resolve "never to submit or yield" till you have conquered it and made it your own. Why shouldn't you get at least six hours a week from now till the end of April?

But take care and **PLOD**. Many a December purpose is a complete wreck before the April showers descend and the flowers of May invite

us again to the study of nature and her ways. Bagehot says, "the most hopeless idleness is that most smoothed with excellent plans." Swift writes, "The Lord Treasurer promises he will settle it to-night, and so he will say a hundred nights." Not those who *say* they will, and still they will; but those who *do*, win the prize. On no account surrender yourselves to the fascinations of concerts, the social charms of soireés, and the tempting but often indigestible pastry of "popular" lectures. Learn to endure. Elect your work, and hold to it. You will be better business men, better Christians, more useful in the village, the city, the school and the church: you will be better MEN. I could tell a dozen stories of men now potent for good in science, in literature, in politics, and in religion, who made their start, laid their foundation-stones, on winter evenings! You will consecrate these evenings to mental work, will you not? I hear you say, Yes, we will begin TO-NIGHT.

JOHN CLIFFORD.

[This theme shall be resumed during the winter months.]

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### CALL ATTENTION TO "OUR MAGAZINE" OR 1877.

YES, DO! On no account forget it. Mention it from the Pulpit, and at the Church Meetings. Advertise it in the Schools. Discuss it over the Tea-Table, and show its defects and excellencies; and then report the former to me, keeping the latter to yourselves. Give a dozen copies of December away as samples. I have had full proof, during the seven years I have sat in my Editorial Chair, that you appreciate "Our Mag" highly, and have a warm regard even for the Editor himself; our Association "Organ" could not have doubled its circulation without your zealous and strenuous aid.

But forgive me if I say all is not yet done. Every year brings new members into our churches, or should do. Fresh recruits join the army, and they need to be brought into full sympathy with the work we are doing, the principles we teach, and the enthusiasms that inspire us. Every new soldier should be enrolled on our list of readers.

Our main object has not changed. We still seek in the first place to develop in the 25,000 of our Israel a glowing loyalty to the Lord Jesus; the Ruler of souls, because the Saviour of mankind; the King of kings, because He is the first and sole Priest of men. Faithful to Him, we are *therefore* General Baptists. We believe in our denominationalism. We have faith in it, at once intelligent and intense; and we stand by it and work for it, honestly saying, that whilst loving all the saints we prefer "our own people" to any other, and can work with a heartier zest amongst and for them, because all that is Christian in us has there the freest play and the largest help.

Our work is for all the Churches, for all the Pastors and Preachers, Teachers and Visitors, Deacons and Elders. We seek to feed the spiritual life, develop the power, and increase the usefulness of all.

With Christmas greetings, and good wishes for the prosperity of all our churches in the New Year, we join you in a hearty "God Speed" to our Old Magazine!

## THE SUNDAY SCHOOL TEACHER'S PERSONAL INFLUENCE.

IN the able address to Sunday school teachers which appeared in the September *G. B. Magazine*, there was one method of winning the young people to Christ which was not touched upon. This is the personal influence the teacher can bring to bear on his class outside the school, and on other days beside the Sabbath.

It is often deplored that teachers have so little time in which to work on the natures of their scholars. "Two hours a week! this is all we have to mould the future character of these young lives." 'Tis not enough. If the Lord Jesus had only had two hours a week to devote to the training of Peter and James and John, it would have required much more than His three years of public life to transform them into apostles indeed.

Cannot a remedy be found? Cannot the teacher find time *between the Sundays*? Besides many direct advantages, this course has the indirect one of convincing the young people that he *loves* them, inasmuch as he is willing to give up for their sakes, not only the regulation hours on the Lord's-day, but some of those week hours which would otherwise be devoted to recreation or study.

The teacher should speak personally *to* each of his class. And he should pray personally *with* each. The personal appeal has in it a force which words to a class often fail to carry. To do this, the teacher should take the scholars separately to his own home. Never mind the quality of carpet or chairs. A kindly heart is the best piece of furniture in any room, especially a room for prayer.

In addition to this, when he sees signs of earnestness, it would be well to invite the whole class periodically to his home for a prayer meeting, where, intermingled with hymns and a few pointed earnest words, those whom he knows from previous inquiry have begun to pray for themselves should be encouraged to pray together. They should be taught not to copy the petitions of minister or deacons or teachers, but just to ask the good Lord for the things that are on their hearts. From experience, the writer can affirm this to be a most powerful means for deciding those who have not decided, and strengthening spiritual life in those who have.

It is possible the teacher may have no home to which to ask his charge. Would not the superintendent lend him a room in his house? Surely yes, for Jesu's sake.

One lady teacher, whose parent will not allow her to bring her scholars home, and whose superintendent is a lodger in his father's house, meets the difficulty by writing often to the various members of her class, and by taking them separately out for walks to speak to them of Jesus. And many of her class are Christ's now.

All Christians, and Sunday school teachers especially, should bring social as well as all other influences to bear on the hearts of those for whom they work and pray. They will thus most surely secure their love, and this is a long step towards gaining that love for their Lord and Master, Jesus Christ.

S. D. RICKARDS.

## SHALL WE FIGHT FOR TURKEY ?

THE aspect of European affairs becomes more and more threatening every day, and the interpretation of the "signs of the times" more and more difficult. The reckless after-wine speech of Lord Beaconsfield has added to the perils of the occasion, and evoked a martial response (the first sign of the kind given us) from the Emperor of Russia. As yet the hope of securing a pacific settlement is not absolutely gone; but it hangs on the most slender thread, and may snap at any moment.

Russia is concentrating her military forces in the south of her empire, and has obviously made up her mind to intervene, single-handed, if necessary, on behalf of the oppressed Christians of Turkey. The Czar apparently means to construct a series of small independent principalities like Servia. That is his solution of the problem; and for it he is ready to fight: and all Russia is at his back. Greece, too, is reorganizing her army, and purposes spending a million drachmas immediately on her armaments. Germany is speechless—but observant: silent as death—but stands with her hand on the sword-hilt. Austria is agitated, and like a well-known character, waiting for "something to turn up;" but prepared to accept any alliance that promises a deadly blow to Germany, or Russia, or both. France strongly asseverates her neutrality. Her hour has not yet come. She will wait. England is busy in her dockyards; reinforcing her fleet; and hastening her best generals near the scene of action.

So the "powers" stand round the "Conference" door, listening with hushed breathing to the converse of their deputies within. The Porte, after much reluctance, has not only agreed to a Conference, but is also making a start towards a constitutional government. But what is to be attempted at the Conference? What will England ask for? Lord Beaconsfield says one thing; Lord Derby says another; and probably Lord Salisbury will do a third. The political harlequin of Hughenden Manor would, if he could, become the author of a Great War. The impassive Foreign Secretary has modified his policy in answer to popular demand, and now asks for administrative self-government for the provinces, and equality for all Christians. • There is ground to hope that our plenipotentiary at the Conference will be willing and able to co-operate with the other powers in securing the virtual independence of the Christian population from the horrible tyranny under which they have suffered so long.

On no account whatever must England become the ally of the Turk against the Christian! Vacillating newspapers are now trying to awaken our sleeping dread of Russian aggression, and to link us with the defiled Moslem power under cover of keeping Russia out of Constantinople. England the palladium of oppressors! England the defender of tyrants! England hand in hand with the foul perpetrators of the nameless deeds of shame and wrong in Bulgaria! A thousand times never! She would be false to all her holiest traditions, to every instinct of the national heart, to all that has made her name the symbol of liberty and righteousness and sympathy throughout the world. For us to endorse Turkish cruelty and wickedness would be the veriest prostitution of power that ever the blue heavens looked upon! We must do right, though the heavens fall!

JOHN CLIFFORD.



## CHEERING THOUGHTS FOR THE SICK AND WEARY.

### No. II.—“*The Blessed Refuge.*”

WHEN JOHN FOSTER, that illustrious child of genius and paragon of industry, was approaching the close of his career, his thoughts reverted with painful frequency to the worthlessness of his life, to what his quick and sensitive conscience regarded as his indolence, and to his “miserable attainments in plain, vital, and practical Christianity.” His standard was so lofty, and his ideal of Christian life so faultless, that his spirit was often wrapped in sadness and dejection as he contrasted the miserable littleness of his achievements with the grandeur of his possibilities; the fragmentary and partial character of his successes, with the provision made for his complete victory.

For all this dejection he found one, and only one, solace! As he himself said, “But for that blessed refuge in the atonement of our Mediator I should be in utter despair. But *that*, heaven be praised, is all-sufficient and alone.” Acutely he felt, with increasing years and increasing physical weakness, his need of the sacrifice of Christ. “Laid aside;” driven, so to speak, off the battling waves of the restless activity of this world into the quiet haven of a meditative peacefulness; brought nearer and nearer to the insufferable purity of God; the idea of personal sinfulness, of ineradicable imperfection, of unsatisfied yearning, and unprofitable living, was driven in upon him with prodigious and almost irresistible force.

And, largely cultured as he was, widely read and uniquely philosophical as he was, yet he knew of no balm for his wounded spirit like the balm of Gilead; no satisfaction for his feverishly active conscience like the sacrifice made once in the end of the age “to make an end of sin:” and he rejoiced to find its perfect adequacy for all the needs of his ripest Christian life. He could die bravely and calmly, for he had “a good hope” in the mediation of Jesus. He fled to “the Blessed Refuge” for sick and weary souls in Christ Jesus the Lord.

Yes, it is when the world’s shows are shut out, and the reality of unseen things is felt like an on-pressing power, and the thought of *Immortality* is dear to us as the face of a familiar friend, that we sigh for the soothing voice of OUR PRIEST, who has already entered within the veil, and appears at the right hand of God for us. We need not fear to enter where HE is. We are sure of safety and welcome where He stands.

“Our cause can never, never fail,  
For Jesus pleads and must prevail.”

This is our confidence. This is our hope. We know that we do justly to censure ourselves, and dare pass no other verdict on our lengthening life than that of “unprofitable,” “inadequate,” “faulty,” “sinful.” But we must not despair; nay, more, we must not even despond. That “Blessed Refuge” is ours, and ours to the last. “The blood of Jesus Christ, God’s Son, cleanseth from all sin,” and cleanseth to the last. His propitiation for the sins of the whole world has been made and accepted; and His present work as our Advocate with the Father is based upon, and derives its efficacy from it. If we fear, then we add to our sin. Distrust increases our guiltiness. Let us be of a

glad heart, and rest in the love of God. His "sacrifice" is all-sufficient; let us avail ourselves of it, and sing, with Toplady,

"Not the labour of my hands  
Can fulfil Thy law's demands;  
Could my zeal no respite know,  
Could my tears for ever flow,  
All for sin could not atone—  
Thou must save and Thou alone.

"While I draw this fleeting breath,  
When my eyelids close in death,  
When I soar to worlds unknown,  
See Thee on Thy judgment throne;  
Rock of Ages, shelter me,  
Let me hide myself in Thee."

JOHN CLIFFORD.

### "I SHALL BE SATISFIED."

WHERE is the satisfaction to be found? In the busy haunts of the world; in the concert room; at the theatre; in the giddy dance? No! Then where is it to be found? Listen, and I will tell thee. "I shall be satisfied when I get a house of my own, and land well stocked with every necessary." Such were the words which fell from the lips of a poor man, as he stood looking upon a noble mansion and the surrounding park, and acres of broad land. "If I had but a nice little cottage; I ask not for grandeur, but I should like enough not to be obliged to work unless I choose." Years rolled by, he attained his objects; but was he satisfied? No! Man is ever longing with the internal thirst for more—he still lacked something. The craving for more, the unrest of the soul, was there still.

Ask the rich man if he is satisfied. He will tell you "No;" but when I am a millionaire, then I will give up speculating, and retire from the business of the world to enjoy myself, and spend the remainder of my days in peace and comfort." But when the coveted million was amassed, was he satisfied? No! The promised peace was but transient—the comfort was oft broken in upon by thoughts of injustice done in obtaining his wealth. There was no settled peace—that like Christ gave his disciples was not found there.

Ask the worldling if he is satisfied. He will answer "No!" there is some pleasure yet wanting, something coveted that cannot be gained, something aspired to that is beyond his grasp. He will tell you of blighted affections, of hopes that have been crushed in the bud. Even in the flutter of the dance, in the mid-night revel, will conscience be quieted—is perfect satisfaction gained? No! there is a thorn to the rose—the sting of the serpent—hidden under all pleasures. At night, when alone, the cold aching void is felt, the smile is gone; the gay retort, the witty speech are hushed, and the craving returns with more force than ever. The intense longing that earth's pleasures cannot satisfy comes with an overwhelming feeling of misery that would, as it were, crush the soul beneath its weight.

"Are you satisfied?" Ask the student that pursues his studies in yonder college. Again the answer is "No! I have one more examination to pass, one more degree to attain, and then I shall have reached the summit of my ambition; the height that I aspired for will be gained. I shall then be perfectly satisfied, and shall spend my life in diffusing light and knowledge through the world. Distant lands shall hear of my fame, and the laurels shall crown my brow." But the examination is passed, the degree is taken, and still satisfaction is as far off as ever.

Say, fair maiden, art thou satisfied? Thou, with thy loving spirit and impulsive nature, as the smile wreathes thy lips, and joy-dreams tinge the future with a golden hue? "I shall be," she answers, "for my life is a happy one, and my future a joyous one." Ah! fair one, how soon mayest thou learn that the cloud can shadow thy golden sky, that the storm may gather and the rain drops patter on thy unsheltered head.

Come with me, reader, to yonder cottages, and ask that sufferer, tossing wearily upon her bed, if she is satisfied. See the joyous smiles lighting up the worn features ere the answer comes. "I shall be satisfied," she says, "when I awake in Thy likeness. This pain is nothing, because I am perfectly at rest upon my Father's bosom, and presently I shall sink, as a wearied child, to sleep, to awake with Him to perfect peace."

Reader, are you satisfied? Have you the perfect peace? If not, never rest until thou canst say, "I shall be satisfied when I awake in Thy likeness."

*Fleet.*

L. V. MUNN.

## NOT THIS WAY AGAIN.

FOR CHRISTMAS-DAY. FOR THE YOUNG.

BREAKFAST was not quite ready, and while waiting, Mary took up a paper for a minute, and her eye fell upon these words: "A good quaker was wont to say, 'I expect to pass this world but once. If, therefore, there be any kindness I can show, or any good thing I can do, to my fellow beings, let me do it now; let me not defer or neglect it, for I shall not pass this way again.'"

Mary read the paragraph twice over, and it made a deep impression on her heart. She took her seat at the table, thoughtfully; and she wondered, as she glanced up at the already wearied face of her mother, whether she had not let many golden opportunities slip never to return. She could not go that way again. But here was a long, bright holiday she had proposed to spend in self-amusement. Indeed, she had kept herself awake an hour or more in planning the day's enjoyment, intending to fill it as full as she could.

Now, these words, "I shall not pass this way again," haunted her mind, and awakened quite a new train of thought. What if that mother's cheek should grow paler and paler, her cough deeper, and her thin hands be finally folded away for ever on her silent heart. The thought was startling and terrible. O what bitterness of regret she would feel that she had lightened her burdens so little; For this day, at least, she would do what she could.

"Mother," she said, when breakfast was over, "you have been looking for a spare day to run over to Grafton, and see Aunt Mabel, and now is your chance. I mean to take the helm to-day," she continued, pleasantly.

"Not to-day, Mary, of all days, when there is so much work to be done."

"Yes, mother, that is just the day. I have nothing else to do but to take your place. You shall see to-night how well I have filled it." Mary's persuasions prevailed, and the mother spent a long, bright summer day visiting with a beloved invalid sister, to whom her visit was indeed a joyful surprise. It "did good like a medicine," to both mother and sister, while the gain to Mary herself was a hundred-fold greater.

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### THE VIRGIN MARY.

*"The time draws near the birth of Christ."*

O MARY—"Mother of my Lord!"

Thou once wert truly named;

Yet, as a son, the Living Word

By thee was never claimed.

Through thee, sweet sister woman, came

The flesh wherein He died;

But not the Life that rose again,

The body glorified.

Through thee He joined our human race,

Dear mother of His shame;

But not by thee His sovereign place,

Or His Eternal Name.

We think and speak thee pure within;

Yet not in thee we trace

Incapability of sin,

But purity by grace.

Thy quiet, lowly, loving heart,

No royal pathway trod;

Nor found in flesh its joyful part,

But in its Saviour God.

Ripley.

Though crafty priests in thee would find

A goddess, armed with powers

Denying human ties which bind

Thy holy life with ours,

And so assert themselves the span

Across the gulf they make,

That none can find the Son of Man

If other way he takes:

To thy meek bosom came the King

With larger purpose down,

Not thee alone, but men to raise

Up to his joy and crown.

Thou art of us, His flesh of thee,

And therefore is it ours,

That, captive of our weakness, He

Might free us to His powers.

No mother has our risen Lord

Though in that flesh He be,

'Tis glorious through the Living Word,

From every limit free.

EDWARD HALL JACKSON.

## SCRAPS FROM THE EDITOR'S WASTE BASKET.

I. THE ALMANACK AND DIRECTORY FOR 1877 is now ready, and the list of contents is given in the advertisement. It should be distributed amongst our young members and our senior scholars, as well as in all our families. Last year friends were good enough to circulate it in our schools by the hundred. That is worth doing again. The texts are not arranged at haphazard, but to illustrate a special subject for each month, and the whole expound the one topic of Christ Jesus and His salvation. I have aimed to make it more useful as a Directory than complete as a Record. Give it a kindly welcome, and it will do good.

II. WHAT ONE CHURCH CAN DO!—A beloved and revered brother writes—“Your address to the churches has stirred me to write as follows:—The church in Stoney Street, Nottingham was the principal instrument in conveying the gospel of our Saviour to, and causing the chapels to be built at, the following villages:—Arnold, Basford, Bulwell, New Basford, Carlton, Hucknall, Hyson Green, Lenton, Mansfield, Old Radford, (Ruddington chapel erected by my grandfather, for

which cause he was ejected from the house and farm which he had occupied more than sixty years). You will see from the Year Book the position of the above churches. I was present at the opening of each chapel.

III. HOME MISSION COLLECTIONS.—We have glad tidings from many quarters in response to our appeal. “Received with cheers,” says one. “Will do our utmost, and will do it at once,” says another. “Date already fixed,” writes a third. The churches are alive to the necessity of universal competition, and both small and large churches are bent on doing their best. The good Lord of the harvest send now prosperity.

IV. THE CHRISTMAS TREE AND BAZAAR for Westbourne Park chapel is to be held in the school-room of Praed Street chapel on the FIRST THREE days of the New Year. Anything and everything from anywhere and everywhere may be sent, except beer and tobacco, gunpowder and opium. Will our friends send *early*, lest in the abundance of Christmas hampers, etc., being sent about the country, their gifts should not arrive in time for the sale.

## Reviews.

ROWLAND HILL; HIS LIFE, ANECDOTES, AND PULPIT SAYINGS. By Vernon J. Charlesworth. With an Introduction by C. H. Spurgeon. *Hodder & Stoughton.*

It was fitting that Mr. Charlesworth, who has been so long and so closely associated with Surrey Chapel, should give the life of its far-famed founder and first pastor this new setting; and not less fitting was it that Mr. Spurgeon, who in many respects reminds us of “Rowland Hill,” should introduce the book to the public. We have read the sketch with delight, and heartily wished it had been fuller. There must be much more somewhere to be told of a life so industrious and fresh, so daring and energetic, as Rowland Hill’s! He was a genius consecrated to preaching Christ to *men*. He went by the directest way to his work, and succeeded. He was a truly great man, and no one can live even for an hour in his company without stimulus. His sayings are racy and humorous, genial and practical; and the anecdotes in which he centres are full of kindness, shrewdness, and good sense. Our readers will relish a run through this book as they do a

brisk and blood-oxygenating walk on a bright frosty morning in the crisp air.

THE MINISTER’S POCKET DIARY AND VISITING BOOK FOR 1877. *Hodder and Stoughton.*

FORMS a neat, portable, and most useful help-book to the Christian pastor, acting at once as an assistant in regard to the work that has to be done, and a record of it when it is done. Besides the Calendar and usual Almanack for the year, it has some well-selected texts for use in visiting the sick; a place for the names and addresses of members to be visited, and for date of visitation; columns for registering texts of sermons preached; persons baptized, etc., etc. An active pastor will find it exceedingly useful.

THE POPE; HIS CLAIMS STATED, ILLUSTRATED, AND REFUTED. By J. H. Wood. *Leicester: Winks and Son.*

It is the best brief resumé of facts and arguments on the question we have seen, and ought to be circulated by tens of thousands.

MIMI'S CHARITY; and Its Reward after Many Days. By S. de K.  
 FAIRY. By Lizzie Joyce Tomlinson.  
*Marlborough and Co.*

MIMI'S CHARITY is a French story set in good English; and forming a beautiful and attractive commentary on the principle that the keeping of God's commandments of neighbourly love and help, brings an abundant and often an unexpected reward.

FAIRY is based on the familiar, but to young minds the always exciting incident of a shipwreck, and the recovery and recognition of a lost daughter by her rejoicing father. Pure in tone, saturated with kindness of spirit, and rich in deep human interest, these tales will be healthy reading for our children and young folks. As Christmas and New Year's Presents they will prove very acceptable.

MY BROTHER PAUL; or, a Real Hero.  
*Religious Tract Society.*

JUST the book for the winter evenings now at hand. It is full of incident, thrills with "hairbreadth escapes," rings with the eloquence of the seas, and is quick with the movement of kindly and generous feeling. The *Religious Tract Society* is one of the foremost friends Young

England has, and deserves the confidence and support of all interested in the welfare of the rising generation.

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

THIS volume is prepared by the careful and practised pen of Dr. Green, so well and favourably known to Sunday school teachers, and is specially intended for use in Sunday school work. The information is pertinent and full, well arranged and clearly expressed. Our fellow-worker in the schools will not find more valuable book-aid in their tasks than this book contains.

WE give the heartiest commendation to the following publications of the SUNDAY SCHOOL UNION, so suitable for this season of the year. *The Sunday School Teacher's Diary for 1877* is the best pocket-book the S. S. T. can carry. The *New Year's Addresses* to Senior Scholars, to Teachers, to Parents, and to Sunday Scholars, are attractive and appropriate. The Annual Volumes of *KIND WORDS* and *CHILD'S OWN MAGAZINE* are even better than formerly—and that is high praise. We have also received the *Class Register*, *Illustrated Almanack*, and *Christmas Fare*.

## Church Register.

\* \* \* Information for the Register should be posted on or before the 15th of the month, to 51, PORCHESTER ROAD, WESTBOURNE PARK, W.

### CHURCHES:

CONINGSBY.—We have decided to have a "Christmas Tree" during Christmas week, for the purpose of removing our chapel debt, and should very thankfully receive any contribution of articles useful and ornamental, from those who sympathize with necessitous and struggling country churches, and have it in their power to help in this way.

DERBY, *Osmaston Road*.—A grand Bazaar was held in the lecture hall, Oct. 18th, and three following days. The Bazaar was opened by Mr. Alderman Longdon, J.P., and was in aid of the debt of the Branch School Chapel at Pear Tree, the total amount realized being £515. This special effort was undertaken in consequence of a challenge having been thrown out by a gentleman at the last anniversary meeting, that if £300 of the debt were obtained within twelve months, he would give £50; or, if £600 were raised, he would increase

his gift to £100, and thus clear off the entire debt. After payment of expenses a balance of about £200 will remain; and as the challenge has been extended so as not to expire until October, 1877, it is the intention of the Osmaston Road friends to make a further effort to raise the additional £150, and thus secure the second fifty pounds.

HEANOR—NEW CHAPEL.—The foundation and memorial stones of the new General Baptist Chapel and schools were laid on Tuesday, Nov. 7th. The chief stone (on behalf of the church and congregation) was laid by S. Bennett, Esq., of Derby, who was presented with a handsome silver trowel bearing an appropriate inscription, and who gave an appropriate inscription, and who gave a donation of £20. The next stone (on behalf of the teachers and scholars) was laid by Mrs. Dusautoy, of Derby, who also gave £20. There were then six memorial stones laid by Mr. G. Slack, of Derby,

Mr. S. Bakewell, of Kilbourn, Mrs. J. Bircumshaw, of Hearnor, Mrs. Jas. Bircumshaw, of Langley Mill, Mrs. T. Bennett, of Derby, and Mrs. T. H. Bennett, of Derby. The congregation, friends, and school children, headed by banners, formed a procession at the Town Hall, and marched to the spot where the building is being erected. The Rev. T. Goadby, B.A., of Chilwell College, gave a most appropriate opening address. The stones were then duly and truly laid, after which the friends, etc., met at the Town Hall, where a good substantial tea was provided. S. Bennett, Esq., presided over the public meeting in the evening, which was well attended, and a very spirited one. Amongst the speakers were the Revs. G. Hill, B.A., W. Wild, T. C. Johnson, and W. B. Bembridge, Esq., of Ripley. The total receipts for the day amounted to £124; and on the following day the school children, 220 in number, marched in procession round the neighbourhood, after which seventy-three of them laid bricks, as memorials, by which means £4 7s. was realized, making a total of £128 7s. for the two days. The children then partook of a good substantial tea, which was provided gratis. The building will cost over £1250. T. Bakewell, Esq., of Derby, is the architect and builder.

**HUCKNALL TOWARD, Notts.**—Our bazaar, held in the Public Hall, on behalf of our new chapel, was in every sense a complete success. We have received about £240. The Mayor of Nottingham, Mr. Alderman Manning, and Alderman Barber, J.P., Messrs. J. S. Wells, J. Nall, Revs. E. Medley, and the pastor, J. T. Almy, took part in the opening proceedings. We are exceedingly grateful. To God be all the praise.

**KILBOURN, Derbyshire**—Anniversary sermons were preached, Oct. 22, by Mr. H. A. Blount. Congregations and collections good. On the following day a tea and public meeting was held. During the afternoon a few remaining things (left from the Easter bazaar) were exhibited for sale, which were soon disposed of, the proceeds of which was added to that already in the bank towards erecting a larger place of worship.

**LONDON, Borough Road.**—Anniversary sermons were preached, Oct. 22, by the pastor, Rev. G. W. M'Cree. In the morning, on "The Mission of the Christian Church," Phil. ii. 12; and in the evening on "The History, Persecution, and Claims of Nonconformist Chapels."

**LEEDS, Wintown Street.**—Anniversary services were held, Nov. 12. Sermons

by Rev. T. Tapley Short and G. Hinds. The annual tea meeting was held next day. Twenty-seven trays, at six shillings each, were given by friends. The reports for the year indicate a move onward in each department, although we have been weakened by a good many removals. The receipts for all purposes, home, denominational and philanthropic, amounted to £309 3s. 7d., and after all disbursements had been made, a substantial balance remained in hand to start the new year with. The pastor (Robert Silby) presided, and took a survey of "Our Position, Progress, and Prospects." Addresses were delivered by Rev. W. T. Adey, on "Difficulties in Christian Work;" Rev. N. H. Shaw, on "Conscience in Christian Work;" Rev. J. W. Butcher, on "Faith in Christian Work;" Rev. J. Hillman, on "The Present Need for Christian Work;" and Rev. S. B. Reynolds, on "Freedom in Christian Work." Our new organ, now being built, is to be opened at Christmas. We've a lot of money to raise by that time. We shall have a Christmas Tree. The pastor hopes that all his friends who read this notice will send a small contribution towards this object.

**MACCLESFIELD.**—The first Sunday in November being the anniversary of the pastor's settlement, the Rev. J. Maden delivered a special discourse to a large congregation. Pleasing references were made to the prosperity of the church during the year. The number of members has been largely increased, and there has been very rapid growth and great improvement in the Sunday school. The chapel has been finished and painted, and is now so neat, beautiful, and chaste in appearance, that it will take rank with the best ecclesiastical buildings in the town. It is gratifying to hear that the church has raised over £1000 for various purposes during the year, without any special appeal to the sympathies of the people of the town. £150 have been spent in additional heating apparatus, painting, etc. Re-opening sermons were preached, Nov. 12, by Mr. J. S. Gill, of Todmorden. Collections and subscriptions upwards of £120.

**MARKET BOSWORTH.**—Nov. 1st, an effort was made to clear off the remaining debt incurred by the recent renovation of the chapel. A public tea took place, the trays being gratuitously provided. After tea the Rev. George Needham, who has recently settled over the church of which this is a branch, delivered his lecture on "Mary Queen of Scots." The friends realized what they needed with the exception of about £10.

**NORTHALLERTON.**—Anniversary sermons were preached by the Rev. W. Gray, Oct. 8, at Brompton in the morning, and at Northallerton afternoon and evening. The following day a tea meeting was held; the trays were gratuitously provided; 265, the largest number we have yet had, sat down to tea. At the subsequent public meeting J. Wilson, Esq., of Darlington, presided, and addresses were given by the Revs. W. Gray, F. W. C. Bruce, S. Dixon, J. Leadbeater, R. W. Moore, and W. Stubbins. On Tuesday, Oct. 10, a very deeply interesting and profitable lecture was delivered by the Rev. W. Gray, on "Christmas Evans, the celebrated Welsh preacher." Nett proceeds, £16 10s. We feel devout thankfulness to God that in trying to make our way among difficulties He has enabled us to pay a year's interest and £10 from the debt on the chapel.

**WALSALL.**—We have, for the third time during the present pastorate, renovated and greatly improved our chapel and schools. The cost is about £200 for the present improvement. The chapel was re-opened on Sept. 17, when Rev. R. P. Macmaster preached. The collections for the day amounted to £110. On Sunday, the 1st of Oct., Rev. J. Marshall, U. S., America, preached. The collections were £28 10s. On Monday, Oct. 2, we held our re-opening tea meeting. The room was crowded. After tea the public meeting was held. The pastor presided. Addresses were delivered by Revs. R. Mitchell, J. Marshall, and several of our own brethren. The choir entertained the meeting greatly. With the proceeds from the tea meeting, our re-opening collections have amounted to the noble sum of upwards of £143.

#### SCHOOLS.

**DEWSBURY.**—The winter session of the Mutual Improvement Society was opened with a lecture, Nov. 7, by the president, the Rev. N. H. Shaw, on "Oliver Cromwell." The lecture occupied two hours, and was most attentively listened to. At the close a collection was made on behalf of the Sunday school library.

**SPALDING.**—Two sermons, and an address to teachers, scholars, and friends, were given by Mr. Henry Varley, Oct. 29. The most successful anniversary for years. Monday, near upon 300 persons to tea. Addresses were given by the pastor, Henry Varley, Mr. T. Sharman, and Mr. A. Godsmark. The collections were greatly in advance of last year.

**STALYBRIDGE.**—Sept. 17. School anniversary sermons preached by Rev. Wm. Evans. Collections, £34; the largest

amount collected for some years. On the Monday evening addresses were given by the Revs. W. Evans and S. Skingle, our newly-elected pastor. The school has been beautified, a new harmonium, new patent forms, etc., at the cost of over £80, which has been defrayed out of the profits of sales of work, services of song, etc.; the school is out of debt, and is in a flourishing condition.

#### MINISTERIAL.

**ATKINSON, REV. J.**, of Hitchin, has accepted the unanimous invitation of the church at Friar Lane, Leicester, to become its pastor.

**LOUTH, Eastgate.**—Services were held on Monday, Oct. 9, in connection with the ordination of the Rev. A. C. Perriam, to the pastorate. A sermon was preached in the afternoon by J. Clifford, M.A., LL.B. A public tea was afterwards provided in the school-room, and was largely attended. After the tea a deeply interesting meeting was held in the chapel, W. Newman, Esq., occupying the chair. The usual questions were asked by Rev. I. Watts, to which Mr. Perriam made suitable replies. The charge to the pastor was delivered by Mr. Clifford, Mr. Perriam's late pastor, and the charge to the church by Rev. W. Orton. The anniversary services were held on Sunday, November 5, when Rev. T. Goadby, B.A., preached both morning and evening. On the Tuesday evening following, Rev. J. Jolly delivered a lecture, subject, "A Tour in Italy and Rome." The meetings were well attended and much enjoyed.

**MEASHAM.**—On Oct. 21, the members of the adult Bible Classes invited the pastor, the Rev. W. Millington and his wife, to tea in the school-room, for the purpose of presenting them, after tea, with a solid proof of their affection and esteem on their leaving them. Mr. Ensor presided, and Mr. H. Leech presented the pastor with Delitzsch on Isaiah. Mr. G. Keen also presented a valuable inkstand. And Miss Johnson presented, in the name of the female members, Mrs. Millington with a beautiful workbox. On Monday, Nov. 6, a considerable number of members of the church and congregation gathered in the school-room to take farewell of the Rev. W. Millington, who brought his labours to a close here on Sunday, Oct. 29. After tea, Mr. Henry Buckley, brother of Dr. Buckley, was called to preside. Mr. W. Rutter presented the retiring pastor with a purse of gold containing over £16. Mr. Millington addressed the meeting, detailing the many unmistakeable signs of success that

had attended his ministry. Deep regret was felt by many at the pastor's leaving, and a strong wish of future success was generally expressed.

**SHORE CHAPEL, Todmorden.**—Meetings in connection with the recognition of the Rev. J. K. Chappelle as pastor of the Shore Church were held on Saturday, October 29. The afternoon service was opened with reading and prayer by the Rev. W. Sharman, after which Mr. John Cunliffe, one of the deacons, stated the reasons which led to the choice of the Rev. J. K. Chappelle as their pastor. The pastor elect then gave a statement of his reasons for accepting the invitation, and also a general summary of the doctrines he intended to preach in the course of his ministry. The recognition prayer was offered by the Rev. W. Chapman, and the Rev. W. Underwood, D.D., delivered the charge to the minister. The evening service commenced at six o'clock, and was opened by the Rev. J. Dearden, and the Rev. Howard Bayley, of Oldham, preached to the church and congregation. On the following Sunday Rev. Dr. Underwood preached, morning and afternoon, to large and interested congregations.

**FIRTH, MR. A.,** another of our students, has been cordially invited to the pastorate of Kirkby, Kirkby Woodhouse, and Kirkby Folly, and is expected to enter upon his work next month with most encouraging prospects.

**TURNER, MR. J.,** of our College, has accepted the hearty and unanimous invitation of the church at Enon, Burnley, and begins his ministry with the new year.

**THE LATE REV. W. H. ALLEN FUND.**—We are pleased to say the sum contributed to this fund amounted to £868, and not £630, as mentioned in our last issue.

#### BAPTISMS.

**BARTON FABIS.**—Three, by J. H. Houseman.

**BIRMINGHAM, Lombard Street.**—Ten.  
" *Little Sutton.*—Seven.

**COVENTRY.**—Five, by H. W. Meadow.

**DEWSBURY.**—One, by N. H. Shaw.

**KIRKBY FOLLY.**—Two, by J. Smith.

**LEICESTER, Dover Street.**—Seven, by W. Evans; all from the Sunday school.

**LONDON, Borough Road.**—Two.

**LONDON, Commercial Road.**—Three, by J. Fletcher.

**LONDON, Praed Street.**—Six.

**LONG SUTTON.**—One, by G. Towler.

**PETERBOROUGH.**—One, by T. Barrass.

**RIPLEY.**—Five, by E. H. Jackson.

**SWADLINCOTE.**—Six, by J. Cholerton.

**TODMORDEN.**—Three, by W. E. Bottrill.

**WALSALL.**—Three, by W. Lees.

**WIKKSWORTH.**—One, by W. Dyson.

#### MARRIAGES.

**BROWN—STARLING.**—Nov. 9, at the Pound Lane Chapel (kindly lent), Isleham, by W. E. Davies, Silas Brown to Mary Starling, both of Isleham.

**GOODCHILD—BROWN.**—Also, Nov. 11, in the same place, by Mr. Davies, Smith Goodchild to Emily Brown, both of Isleham. The two bridegrooms were among the first converts of Mr. Davies in Isleham.

**MIDDLETON—STORER.**—Nov. 14, at the Baptist Chapel, Barton Fabis, by J. Greenwood, assisted by the Rev. G. Needham, Mr. George Middleton, of Longton, to Miss Mary Storer, of Market Bosworth.

#### OBITUARIES.

**FOX.**—Sarah, the beloved wife of John Fox, departed this life with a good hope through grace, July 27, 1876, aged thirty-six years, leaving an affectionate husband and seven small children. She was a consistent member of the church at Kirkby Folly for about two years.

**LOWE, GEORGE,** of Ruddington, Notts., departed this life, Oct. 7, 1876, aged 67 years. He was born at Coates, Aug. 7, 1809, and was awakened under the ministry of the late Rev. J. Henham, at Wymeswold, and was baptized in 1824. He afterwards removed to Ruddington, and united with this church. Besides assisting in the school, he became a lay preacher, visiting the villages of Kegworth, Wysall, and other places. In the year 1857 our brother joined the Nottingham Preachers' Union, and was highly esteemed for his plain, earnest, and meek spirit. He sought to lead souls to Christ rather than to be popular or widely known. He was a Baptist, and ever evinced great delight in the admission of any into the Redeemer's fold, but especially the young; and it was his dying wish that the residue of his family might follow his example. His affliction was protracted, and rendered him unable to labour for months, either at his usual calling or in the church. His last public engagement was to preach at Ruddington. Softly and slowly the end came; and as in life, so in the last hour, peacefully, and without repining, our dear brother could repeat—

"Neither fearing nor doubting,  
With Christ on my side  
I hope to die shouting—  
The Lord will provide."

By his previous wish the event was improved on Oct. 29, by the writer,

W. RICHARDSON.



THE  
MISSIONARY OBSERVER.

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DECEMBER, 1876.

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NEW YEAR'S SACRAMENTAL COLLECTIONS.

DEAR BRETHREN,—We beg to remind you that the first Sabbath of the New Year is the usual time for making simultaneous SACRAMENTAL COLLECTIONS for the Widows and Orphans of our Missionaries. We hope it will be convenient for you to continue your usual contribution, and, if possible, to increase the amount.

The sum required to pay the several Insurance Premiums is over One Hundred and Twenty Pounds, and 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 you, we would suggest that the collection might be made on the first Sabbath of February or March.

It will prevent confusion in the accounts, and ensure the correct appropriation of the Sacramental Collections, if they are sent direct to either of us, and *separate* from the ordinary contributions of your church to this Society.

We remain, yours faithfully,

THOMAS HILL, Baker Street, Nottingham, *Treasurer.*

WM. HILL, Derby, *Secretary.*

Post Office Orders for the latter to be payable at the General Post Office Derby.

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EMBARKATION OF MISSIONARIES.

ACCORDING to announcement our highly esteemed and well beloved Dr. and Mrs. Buckley, with Mr. and Mrs. Wood and their two children, embarked in the Ducal Line steamer, "Duke of Lancaster," on Wednesday, Nov. 1st, at the South West India Dock, London. A large party of relatives and friends assembled on board to see them off, bid them good bye, and wish them God speed. London was represented by Messrs. Clifford, Fletcher, Stubbs, Quinney, Morgan, Freeman, Chapman, etc., who were accompanied by their wives. From the country we noticed Messrs. Stubbins, Orton (Bourne), Compton (Barton), Dennis (Hugglescote), Cholerton (Derby), H. Hill (Nottingham), and others we cannot name. As the time of departure drew nigh the mission party assembled in the cabins of our friends, when parting prayers were offered by Dr. Buckley and Mr. Stubbins, the Secretary pronouncing

the benediction. By 10.30 the noble vessel was unloosed from her moorings, and by twelve she had reached the dock gates, when the bell was rung, and strangers were ordered to leave the ship. A large crowd gathered at the gates leading into the Thames, and as the vessel passed into the river final farewells were said, and final looks were given. In a few minutes more the fine ship was in mid-stream, and being taken in tow by a tug steamer, was on her way down the Thames. Constrained by the love of Christ, and conscious that they were in the path of duty, our friends went off in good spirits. That every covenant blessing may be their portion will be the sincere prayer of all true lovers of the missionary cause. And, if we never meet again in this world, may it be ours to meet in the "new heaven and new earth, where there is no more sea"—no sea of storm or danger, of sadness or of separation.

The following letter has been received by the Secretary. It was sent on shore by the pilot, and had on it the "Dover" post mark.

*On board the "Duke of Lancaster," Nov. 2, 1876.*

My dear brother,—It is now 10.20 a.m., and it is said that the letters are to be ready about noon. I hear that the ship is not likely to touch at Gibraltar or Malta. We were inconvenienced yesterday by the cold, but troubles from sea-sickness have not yet begun. There are, so far as I can learn, about sixty first class passengers. We do not know much of them as yet, but two—Mathews and Campbell—are missionaries from Scotland, though I do not yet know what Society they are connected with. The former has his wife and child with him. We have just had a narrow escape of coming into collision with the S. S. "Duke of Buccleugh," that is coming in. Many felt very nervous, but we have been preserved from harm, and, with Christ as our guide and protector, all will be well to the end.

Mrs. Buckley seems much better; and I hope, by God's blessing, may continue so. As to myself I have suffered too much from the cold to be able to speak of much enjoyment; but we both have had a fair night's rest, for which we are thankful. Mr. and Mrs. Wood are well, and in good spirits. Baby took to his Ayah at once, and at breakfast this morning was as happy as an infant could be. Charley appeared bewildered by the number of friends that bade us good bye, but soon became himself.

We feel much encouraged by the kindness of so many dear friends at parting, and the repeated assurances given of their affectionate and prayerful remembrance. Probably we shall not have an opportunity of writing again till we send from Port Said. The hope of meeting at last in Christ is very sweet. Woods unite with us in much love to you and yours.

Your affectionate brother,

JOHN BUCKLEY.

The "Duke of Lancaster" arrived at Port Said, Nov. 15th, Suez on the 17th, and left for Calcutta.

The following lines by Dr. Sutton, when parting from Christian friends, expressed his feelings, and doubtless do those of our friends who have just left us for Orissa:—

O SAY not that his heart is cold  
Because he goes far hence to dwell:  
That parting hour can ne'er be told  
When last he sighs farewell, farewell.  
And as he yet pursues his way  
O'er dark blue wave or foreign strand,  
Oft does he dash the tear away  
At thoughts of home and native land.  
'Tis love to Jesus bears him on;  
'Tis love of souls that fills his breast:

Beyond the cross he sees the crown,  
And light he deems of all the rest.  
Fain would he on some heathen shore  
Plant the first church in Christ its head;  
Then watch it branching into more,  
And die beneath its spreading shade.  
And thus, my loved ones, would I  
Check earthly hopes and earthly love;  
And in far India's jungles die,  
Then hope to meet and love above.

# THE MISSIONARY'S MESSAGE AND REWARD.\*

BY THE REV. GILES HESTER.

I NEVER experienced a greater sense of my own unworthiness for the discharge of any duty assigned to me than that I feel to-day. In my judgment it would be very much more appropriate for me to sit at the feet of Dr. Buckley and receive instruction from him, than that I should venture to give anything in the form of advice to him. But this duty has been laid upon me in the spirit of brotherly affection, and I will try and discharge it as coming from the Lord, and not merely from his servants.

The sight before us this afternoon is one extremely touching and solemnly impressive. Our beloved friends have already devoted many years of their lives, and given the maturity of their physical strength to missionary labour. They have resolved to return and resume their toils among the heathen. All honour to them for this noble resolution. They purpose to lay down their bodies on an Indian soil, and to pass from the trials and joys of missionary life to their final and eternal rest. It is seldom that the church is called upon to witness a spectacle so touching and inspiring as that we see to-day.

Many subjects press upon our thoughts on a solemn occasion like the present. The one we have chosen as the ground of a few remarks is—

## THE MISSIONARY'S MESSAGE AND REWARD.

A Missionary is a Messenger. No language can be more beautifully descriptive of his office and work than that given by the prophet Isaiah, and adopted by the apostle Paul. "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: that saith unto Zion thy God reigneth."

The Missionary is an Ambassador charged with a message of mercy and love.

### I. THE MESSAGE.

1. THE NEED OF THIS MESSAGE. It will be admitted, I think, by all intelligent minds, and by all who are competent to form a judgment on the subject, that the message of the missionary is greatly needed in the heathen world.

(1.) *Depravity.* Men everywhere are depraved. The heart, with all its faculties, its sublime and tremendous capabilities, has broken away from God.

Buried in the darkness and selfishness of his own corrupt nature, man, left to himself, is utterly lost to purity, truth, and righteousness.

(2.) *Its Manifestation.* This inward depravity and moral estrangement from God reveals itself in all the abominations of heathenism. Sin has perverted the religious faculty of the soul. The very religion of the heathen is often scarcely anything else than an embodiment of the most corrupt passions of human nature. "The dark places of the earth are full of the habitations of cruelty.

2. THE NATURE OF THIS MESSAGE. The position we take as Christians is that the gospel is the only message that can meet the wants, and heal the moral wounds of the heathen world.

*Education* is good but insufficient.

*Civilization* is a blessing, but inadequate to the spiritual requirements of man.

*Political Government*, based on the principles of justice, is of the greatest importance; but it cannot make men citizens of heaven.

The *Gospel*, and the gospel alone, can sound all the depths of man's being, and supply all the varied wants of his manifold nature.

Your Message embraces a glorious person, a grand atonement.

(1.) *The glorious Person*, Christ, is the centre and the substance of the gospel.

*Philip* roused the city of Samaria by preaching Christ.

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\* Outlines of an address delivered at Peterborough at the Valedictory Services of the Rev. J. Buckley, D.D., on Tuesday, September 28th, 1876.

*Paul*, and his co-workers in missionary labours, found no theme like Christ.

The Christ of the Apostles is still the Christ for the World. It is not the Christ of Reason, nor the Christ of Science, nor the Christ of Art, but the Christ of Inspiration that humanity needs :—

*Peter's* Christ, who said, "Thou art the Christ, the Son of the living God."

*John's* Christ for ever immortalized in the words, "In the beginning was the Word, and the Word was with God, and the Word was God."

"And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth."

*Paul's* Christ described in the words, "For in Him dwelleth all the fulness of the Godhead bodily."

"And ye are complete in Him, which is the head of all principality and power."

(2.) *The Great Atonement.* But the living Christ, glorious as He is, tender and loving as He is, does not penetrate into the secret recesses of man's diseased nature. The soul writhing in its guilt and anguish wants something more than the moral perfections of a Divine Person. It seems to be a universal instinct of humanity as well as a doctrine of revelation, that without the shedding of blood there is no remission of sin. The doctrine of sacrifice is historically co-extensive with the ravages of sin and the pangs of an awakened conscience.

Christ is the Great Sacrifice for the sins of the world.

The sacrifices of heathendom can never take away sin. But this Man, after He had offered one sacrifice for sin, for ever sat down at the right hand of God.

The sacrifice of Christ meets the claims of the law. It pacifies the smitten and angry conscience. It is the rock of rest for the broken heart. It becomes the mainspring of loving activity in the renewed soul.

Christ and His cross is the only theme that can meet the restless yearnings of the human heart, and give elevation and stability to the moral world.

"When penitence has wept in vain  
Over some foul dark spot,  
One only stream, a stream of blood,  
Can wash away the blot.  
'Tis Jesus' blood that washes white,  
His hand that brings relief,  
His heart that's touched with all our joys,  
And feeleth for our grief.  
Lift up Thy bleeding hand, O Lord,  
Unseal that cleansing tide;  
Men have no shelter from their sin,  
But in thy wounded side."

## II. THE MESSENGER.

It would be presumption in me to venture to give advice as to the best method of communicating this message. Your experience is deeper and broader than mine. It will, however, be granted by all who take the scriptures as their guide that the Messenger of the cross should be a man of faith, frankness, fidelity, and fearlessness.

1. *Faith.* I believe, therefore have I spoken, said the Psalmist. We also believe, and therefore we speak, said the apostles. Faith is the root of all Christian virtues. Faith is the golden chain which holds the soul to God. The conviction of the preacher is essential to the conversion of the hearer. There is no prayer of greater importance to ministers and missionaries than that offered by the apostles. "Lord increase our faith."

2. *Frankness.* It has always been one of the characteristics of superstition to shroud itself in mystery. The priest everywhere strives to lift himself into a cloudy region above the heads of the people. His robes are to be regarded as the symbols of a mysterious and supernatural power with which he is invested. Mystery is one of the principal engines by which he hopes to accomplish his ends.

There is nothing of this in the gospel. The gospel is not a cloudy mist, but gleaming sunlight. The conduct of the messenger of the cross should be marked by simplicity, openness, frankness.

When Cornelius fell down at the feet of Peter and worshipped him what an opportunity there was for the apostle to play the priest. Peter declined the honour, saying, "Stand up; I myself also am a man."

Paul and Barnabas were put to the test when the people of Lycaonia, in their excitement at the miracle which had been wrought, said, "The gods are come down to us in the likeness of men." The people invested the missionaries with the attributes of Divinity. With feelings of pity and indignation they repudiated the imposed dignity, saying, "Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein.

3. *Fidelity.* Ours is an age of science and sentimentality. The tendency is to clip and pare down the teaching of God's word. Temptations assail us on every hand to surrender the truth. Let us pray for fidelity. Fidelity to the claims of truth, to the honour of the Master, and to the people of our charge.

4. *Fearlessness.* The life of a missionary is beset with many dangers. The deadly serpent, and the ferocious tiger are but the outward symbols of those subtle and fierce passions which dwell in the hearts of men, which make them stubborn opponents of the truth, and often the persecutors of those who preach it. Many missionaries have come to a martyr's end.

In these circumstances, courage is needed for the work, such as Paul expressed in the sublime words, "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God."

### III. THE MESSENGER'S REWARD.

But we cannot conclude these remarks without saying a word or two about the Missionary's Reward. In the natural course of things the end of your labours cannot be placed at a great distance. We feel sure that the recompense of the reward is reserved for you in heaven. The full nature of that reward it is not possible for me to describe. I may remind you, however, of two or three particulars. There will be

1. **THE GREETING OF YOUR MASTER.** The toils and troubles of life will all be swallowed up and lost in the blissful vision of Christ. You shall hear Him say, "Well done, good and faithful servants, enter you into the joy of your Lord."

2. **THE GREETING OF YOUR CHILDREN.** Many sons and daughters have been begotten in the gospel by your instrumentality. Some of them are already in heaven, and others are on the way. You will meet them in glory. They will know you. They will welcome you. They will bless you through all the ages of the future.

3. **THE ETERNAL REST.** You turn your faces once more to distant Orissa, the land of your adoption. You go there to labour until your strength fails. When the darkness of this life's evening gathers around you, the morning of eternity will open in its majesty and splendour on your glorified vision, and then your ransomed spirits shall enter on that eternal sabbath-keeping which remains for the people of God. You shall participate in that inheritance which is incorruptible, and undefiled, and that fadeth not away.

And now we say farewell. We commend you to the care of Him who holds the winds in His fists, and the waters of the deep in the hollow of His hand.

We commend you to the exalted Saviour who claims the world as His own.

Go, then, in His great name; and may the blessing of the Highest go with you.

Go once more with the great message of His redeeming love, and the affections and prayers of your friends here shall follow you.

Go and make glad those hearts in Orissa that are expecting you; and when you and they have done the work of life and suffered the will of God, may you, and they, and we also, be gathered together into the purity and beauty, and glory of that immortality, and eternal life which lie beyond the grave.

## DEATH OF THE REV. T. H. HUDSON, OF CHINA.

INTELLIGENCE has just come to hand of the death of the Rev. T. H. Hudson, of Ningpo, China. This solemn, though not unexpected event, occurred at the house of his son, in Ningpo, on Thursday morning, September 7th. For a considerable period nature had been gradually failing; and for several months prior to his death our venerable brother had been confined to his room. On the Lord's-day he appeared as usual, and so on the Monday morning; but in the evening a sudden seizure rendered him partly unconscious. The next morning he so far recovered as to recognise his daughter-in-law, and put out his hand. But almost immediately afterwards his consciousness departed, and never returned. He had often expressed a wish to die quietly; and so he passed away, without even a struggle. Mr. Goddard, an American missionary, was present at the time; and Mr. Galpin, another missionary, had been a great help and comfort in the hour of trial. In consequence of the intense heat, the mortal remains of our departed brother, were, in the evening of the same day, committed to their resting-place. They were conveyed to the cemetery in a boat, Mrs. Joseph Hudson, and her two young children, a boy and a girl, being the chief mourners. Mr. Joseph Hudson was unable to attend the funeral, being detained at home through illness. Great respect was shown to the departed by the foreign residents; and the flags in the harbour were lowered to half-mast high. The Bishop of North China, an old friend of Mr. Hudson, officiated at the funeral. Thus, at the age of seventy-six, and after thirty-one years of earnest, incessant, and self-denying toil, our venerable brother has entered into rest. Again and again he was urged to take a change to England, but declined, until it was too late. In China he lived, and in China he wished to die. And there, all that remains of that tall, and once powerful frame, sleeps in the dust, far from friends and fatherland. But, much as he loved China, his spirit has passed to a better country, that is a heavenly—a country that is attracting to itself the fairest and purest, the noblest and best, from all the regions of the earth. Beautifully, as well as truly, does Miss Leslie, of Calcutta, sing—

“They are gathering homeward from every land,  
One by one;  
As their weary feet touch the shining strand,  
One by one;  
Their brows are enclosed in a golden crown;  
Their travel-stained garments are all laid down;  
And, clothed in white raiment, they rest on the mead  
Where the Lamb loveth His chosen to lead,  
One by one.

To many readers of the *Observer* and to many lovers of our Mission work, the subject of our sketch will be unfamiliar; as since he went as a missionary to China a new generation has sprung up. Others, however, will remember him well; and we cannot allow our worthy friend to pass away without a brief, though confessedly imperfect reference to his life and labours.

THOMAS HALL HUDSON was born at Bond End, Burton-on-Trent, in the year 1800. In early life he removed to Mackworth, near Derby, and was apprenticed to a wheelwright. Here he remained till he grew into manhood, and was married. He joined the Methodists, and became

a local preacher in connection with that body. A large number of people from Mackworth, and the adjacent village of Langleigh having become Baptists, he was induced to look into his New Testament to see what was there said on the subject of baptism. Coming to the conclusion that the baptism of believers by immersion was the only scriptural baptism, he sought admission into the Baptist Church, Brook Street, Derby, then under the pastoral care of the Rev. J. G. Pike. Along with fourteen others he was baptized on Lord's-day, July 6th, 1823. A friend\* present on the occasion, has furnished an extract from his short-hand notes, taken at the time. He writes, "At the conclusion of the sermon, one of the candidates, Thomas Hall Hudson, who had been a Methodist preacher, gave a short account of what led him to embrace the doctrine of believer's baptism. It was not by any persuasion from the minister, from his friends, or from his partner in life; but it was from a full conviction of its being a scriptural ordinance, and, therefore, as a believer, he wished to attend to it." From making carts and wheelbarrows he began to turn his attention to the ministry, and to the mission field. An earnest desire was awakened in his soul to proceed to the West Indies. His wife, however, refused to go, fearing, if she did, she should lose her three children. Strange to relate, all the three children died within a short period of each other. This difficulty being removed, Mr. H. again appealed to his wife, saying, "*Now* will you go?" She consented. And after some preparatory training from his pastor, he was ordained in Stoney Street Chapel, Nottingham, Nov. 22nd, 1825, as a missionary to Jamaica. In May, 1826, he embarked, with his wife, for that island; but in consequence of shattered health he was compelled to return in 1829. The Rev. William Knibb, when he visited England, made honourable mention of Mr. Hudson's labours.

In England Mr. H. devoted himself to the ministry, and when visiting Derby had the pleasure to baptize his pastor's second son, the Rev. J. C. Pike, late Secretary of the Mission. In November, 1829, he accepted an invitation to the pastorate of the General Baptist Church, Queensbury; which office he held till June, 1840. During this period Socialism or Infidelity was rampant in the neighbourhood, and Mr. H. gave a course of lectures on the subject. These were subsequently published in a volume under the title of "Christian Socialism." Mr. H.'s next sphere of labour was Leeds, where he formed a church, though he remained only for a short time. In 1841 he removed to Sheffield, and accepted the pastorate of the newly-formed church in that town, which then met in the Assembly Room. In 1842 Eyre Street chapel was built, and the labours of Mr. H. were greatly blessed. In the following year the number of members had doubled, and the pastor was much beloved. About this time his heart was drawn towards China, and he commenced the study of the language. In a library in the town he found several books in Chinese, and there, taking his dinner, he would sit studying for hours and days, with no one to help him.† The desire to be engaged in Mission work grew stronger and stronger until

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\* Mr. Wilkins, of Derby, to whom the writer is indebted for much of the information contained in this sketch.

† It was stated the other day in the public papers that Dr. Legge, the newly-appointed Professor of Chinese at Oxford, had not a single student to listen to his opening lectures. Had he been in Sheffield in Mr. H.'s day, he would certainly have had one pupil. How he would have hailed such a privilege!

it became all consuming. Often, with a deeply-drawn sigh, he would exclaim—"O to be in China, or Japan!" At length he determined to resign his pastorate and devote himself to the study of the Chinese language under a tutor in London, resolving, in the first instance, to offer himself to the General Baptist Missionary Society; or, if refused, to the Particular Baptist; or, if refused by them, to go on his own responsibility. To China, or Japan, he was determined to go. With this object in view he closed his labours in Sheffield at Christmas, 1843. Having some private property, he turned it into money, and one Saturday placed it in the Old Sheffield Bank. On the following Monday the bank was closed, and his money gone. He felt annoyed that under such circumstances the bank managers took his money, especially as the loss had disarranged his plans. Still he persevered, went to London, placed himself under tuition, and by preaching on the Lord's-day obtained the means with which to meet his expenses. In June, 1844, Mr. H. was accepted by the General Baptist Missionary Society as their first missionary to China.

The testimony to his progress in the language furnished by his tutor, C. Huttman, Esq., was of the most encouraging kind, especially so as it was feared by some that at his age (forty-five) he would not be able to acquire a language so difficult as the Chinese. His tutor expressed himself surprised at the proficiency Mr. H. had acquired; mentioned that he could read almost any Chinese work on Christian Theology, with only occasional reference to a dictionary; and added that, from his acquaintance with Missionary Societies, he thought our Society might wait many years before they found another missionary so well qualified for China as Mr. Hudson. On the 26th of March, 1845, Mr. H. was designated for China at Loughborough. He was accompanied by his only son (Mrs. H. having died while he was located at Queensbury) and Mr. and Mrs. W. Jarrom. They sailed on the 8th of May, 1845, from Portsmouth, and landed at Hong Kong on Monday, September 28th. After due inquiry and consultation, these brethren decided to commence operations at Ningpo—one of the five ports opened to Europeans. Here, for five years, they prosecuted their labours, during which period Mrs. Jarrom died.\* At the end of the five years Mr. Jarrom returned to England.† In the meantime Mr. H. had been joined in Mission work by his son Joseph, who, however, in 1851, terminated his connection with the Society to engage in business pursuits. Thus was Mr. H. left alone to prosecute his work. No wonder, in his lonely situation, that his health and spirits should fail. In this emergency two American Baptist brethren wrote to the Society urging the absolute necessity of an immediate reinforcement of at least two families to the Mission; but as the funds were not at the Committee's command, they were unable to send out any help. Not being able to carry the Orissa and China Mission on efficiently, it was decided to give up the latter, and Mr. H. was invited to return to England. He declined, however, to leave the country, and his connection with the Society terminated on March 31st, 1855. The Mission premises, built mainly from his own resources, but made over to the Society, were transferred to him again. In lengthy letters he pleaded

\* See Report for 1848, p. 54. † Report for 1851, p. 61,



earnestly for China; but the Committee were unable to carry on the Mission. With private friends in England he carried on an extensive correspondence, and from some, particularly from the late Dr. Ingham, he received help in the prosecution of his labours. Henceforth, however, he was mainly supported by his son, or from his own resources.

With regard to his *work*, the writer is not aware whether he ever formed a church in Ningpo; nor can he say whether there is any chapel or room in which service was held.\* Special attention was given to the education of the young, and to the preparation and printing of Scriptures, books, or tracts. Not having a complete list of the works prepared, translated, revised, and printed by Mr. H., the writer cannot enumerate all. But he has seen and handled "The New Testament;" "Pilgrim's Progress;" "Pike's Catechism of Scriptural Instruction," with likeness of J. G. Pike; tracts on the "Ten Commandments of the True God;" "The Lord's-day;" "The Ordinances of the Church of Christ;" "The Salvation of the Soul;" "Idolatry;" besides handbills and bills for houses and walls, all printed in Chinese.

Considering that Mr. H. was forty-six years old when he went to China, and considering that his means have been comparatively limited, the marvel is that he has been enabled to accomplish so great an amount of work. Dr. Legge, the eminent scholar and missionary, said of him in China that he was "*a man of one idea*;" meaning that he saw nothing but China, thought of nothing but China, lived for nothing but China. And doubtless this oneness of purpose contributed largely to his efficiency and success.

His moral character was unimpeachable. A friend who knew him before he went out, and in whose house he lived while in Sheffield, describes him in enthusiastic terms as "one of the finest and noblest of men he ever met." His former colleague, the Rev. W. Jarrom, says, "he was a good man, a man devoted to Christ." He rests from his labours and his works follow him. Aye, and when that immense and marvellous empire shall have been brought into subjection to Christ; when the names of its first missionaries shall be sought out and brought forth from the records of the early church in China, the name of Thomas Hall Hudson shall not be forgotten. But his record is on high. The righteous shall be had in everlasting remembrance.

In tender sympathy with the bereaved and afflicted family, and in respect for the honourable, noble and self-sacrificing career of the departed, we offer this tribute to his memory.

"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him . . . and so shall we ever be with the Lord. Wherefore comfort one another with these words."

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\* Since the above was in type, an extract has been received of Mr. Hudson's will, in which he bequeaths, under certain conditions, his house, etc., to the Mission.

# A TREAT FOR THE FAMINE ORPHANS.

FOR THE YOUNG.

Cuttack, Oct. 3rd, 1876.

MY DEAR BROTHER HILL,—I have but very little time in which to write a hasty line for to-day's mail. The home mail is in this morning, but I am not aware that any but private letters have been received.

To-day is rather a *red-letter day* for the orphanages at Cuttack. Sir Wm. Herschell (I believe a son of the great astronomer), who is now acting Commissioner, came to see the orphanages last week, and very kindly offered to give them all a treat. This they are now having in and near a grove of mangoe trees near Toolsipore. Eight or ten tents have been pitched; the day is fine; and everything is passing off most enjoyably. Besides all the boys and girls, the native preachers and students, and a good many of the native Christians, all the brethren and sisters are there and their children. Four elephants were sent to Peyton-sae for the boys; and up at the spot the girls, as many as could, have had a ride. Then there is a swing in full motion, four bears, snake-charmers, gipsy performers, with racing and jumping by the boys, singing, music, etc. Being so large a company, cooking has taken a long time; and I have, in the meantime, run down to see how things are going on, and intend to return. Sir William, I believe, was well acquainted with the late Mr. M'Neill, who collected so much money for the benefit of the orphans; and as he is going home soon, will be able to report to the widow of Mr. M'Neill all about them. He has purchased, or ordered, a lot of lace from both orphanages. He was at the Oriya service last Sabbath morning, and was much interested with it: being well acquainted with the Bengali, he would, of course, understand the Oriya. We had a baptism of twelve—nine of them from the second orphanage—but Sir William left before the baptism to attend the English service.

Yours affectionately,

WM. BROOKS.

## ACKNOWLEDGMENT OF MONEYS RECEIVED BY DR. BUCKLEY.

	£	s.	d.		£	s.	d.
Mrs. McNeile .. .. .	5	5	0	Measham .. .. .	2	2	0
A Friend .. .. .	1	0	0	Barton .. .. .	1	0	0
A Friend (S. E.) .. .. .	25	0	0	Market Harborough .. .. .	1	0	8
Jos. Nall, Esq. .. .. .	5	0	0	Leicester, Friar Lane .. .. .	2	0	0
A Friend, per Mrs. G. Orchard .. .. .	0	10	0	Bourne .. .. .	2	0	0
Mrs. Ingham .. .. .	2	0	0	Castle Donington .. .. .	1	0	0
Rev. G. and Mrs. Taylor, for jackets and scarfs for Native Preachers and a Schoolmaster .. .. .	8	0	0	Balance of accounts .. .. .	0	12	9
Mr. George Hay .. .. .	0	4	6				
Joseph Goddard, Esq. .. .. .	10	0	0				£79 6 11
Mrs. Goddard .. .. .	2	0	0	DONATIONS FOR SPECIAL YOUNG PERSONS.			
W. D. Ditchett, Esq. .. .. .	5	0	0	Mrs. Nall, for Emily Maria .. .. .	0	10	0
Mr. and Mrs. Roberts .. .. .	1	0	0	The late Mrs. Bradley, for two orphans .. .. .	0	10	0
Mrs. Dunningcliff, Uttoxeter .. .. .	2	0	0	Mrs. Marsh, for Emma Hart .. .. .	0	7	0
Mrs. Edwin Redmile .. .. .	0	5	0	Mr. and Mrs. Southwell, for Sarah Rebecca .. .. .	1	0	0
Mrs. Wilkinson, Grantham .. .. .	0	5	0				
Mrs. Stanion .. .. .	0	2	0	FOR NEW CHAPEL, CUTTACK.			
Mrs. Clarke, Congerstone .. .. .	0	5	0	Mrs. W. Gray, Leicester .. .. .	1	0	0
Mr. W. G. Lankester, Southampton .. .. .	1	0	0	A Friend for Photographs .. .. .	0	10	0
Mrs. Sutton, Castle Donington .. .. .	0	5	0				
Mrs. Fox, Ingaraby .. .. .	0	10	0				£8 17 0

## ACKNOWLEDGMENT OF BOOKS, ETC.

I am under obligations to many friends who have kindly responded to my application for books. Some friends have sent money; many have sent books. I have to acknowledge, and do so with much pleasure, the liberal help of the *Religious Tract Society* in making a free grant of four sets of their Commentary, and £3 worth of Tracts; also for allowing me to purchase at half subscribers prices. The *British and Foreign Bible Society* has kindly granted one dozen Reference Bibles in English,

and two dozen School Bibles. Mrs. Spurgeon has liberally aided the Library by four vols. of Treasury of David, and four vols. of Spurgeon's Sermons; and Mr. J. G. Winks, of Leicester, Chambers' Cyclopædia, and other books.

Acknowledgments are also heartily rendered for parcels of books to Mr. W. Briggs, of Ilkeston; Mr. G. Coltman, Rhoda Coltman, and Phœbe Coltman, of Fleckney; Mrs. Ingham, Apperley Bridge, Bradford; Mr. Barradale, of Leicester; Mrs. Cotton, of Loughborough; Mrs. Tagg, and Miss Edith M. Stubbs, of London; Rev. Thos. Watkinson, with teachers and friends, at Fleet; a Friend, also a female Friend, at Nottingham; and Rev. Francis Smith, of Downton.

Presents have been sent for several young persons, e.g., Mrs. Wileman, of Measham, for Emily and Henrietta; Leeds, North Street, Juvenile Society, has remembered Makunda Das; Cambridge House School, Birmingham, has sent presents to Shanti Nidhi; Castle Donington has not forgotten Mookta and Henrietta; Mrs. Attwood, of Castle Donington, has sent some presents for Julia Ann. There are also articles from Miss Tomkinson, Miss Wright, and one of Mrs. Attwood's servants.

Mrs. Buckley also has much pleasure in acknowledging various articles which cannot be particularized as she wishes in this paper, but there are remnants of print, patchwork, cotton, work-boxes, knitting needles, thimbles, pinafores, etc., etc. The kind donors are Mrs. Stevenson, Hose Lodge; Mrs. Linnett, Birmingham; Mr. John Barnes, Leicester; Mrs. Horsfield, Leeds; Miss Dunciellife and Mrs. Slack, Derby; "A sincere Well-wisher," Mrs. Tarlington and Mrs. Webster; Friends at Fleet; A Friend; Friends at Peterborough, per Miss Wherry; Jane Preston, of Barton; Mrs. Walley, of Tilstone, near Tarporley, with present for Henry Smith, and other things; parcel from Mrs. Rutter, of Measham; also from Miss Wherry, of Bourne, including Mrs. Ormond and Miss Redmile's Scripture Texts; parcel from Mrs. Robson, of Romford; Thos. Hill, Esq., of Nottingham; and Mrs. Doughty and her daughter, of London.

Monies given have enabled Mrs. Buckley to purchase a large supply of scissors, school materials, cotton, worsted, wool, print, umbrellas, etc. All the bills have not been received at the time this is written; but there is no doubt that the monies given have been expended in the way the kind donors wished; or if there should be a small surplus remaining, it will be faithfully devoted to the benefit of those for whom it has been given.

Since the above was written a parcel of scissors has been received from Sheffield.

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## NOTES BY THE SECRETARY.

**MISSION SERVICES.**—To the Circular of the Secretary, regarding the time for holding Mission Services and the deputation required, many replies have been received. Other friends will oblige by replying as early as possible. The Secretary would beg to suggest that where practicable (and the interests of the Mission would be best served thereby), churches in the same locality should act in concert, as heretofore; and further, to save the expense of deputations, that local help should be utilized as much as possible.

**JUVENILE MISSIONARY HERALDS.**—Each juvenile collector of five shillings and upwards, annually, is entitled to a copy of the "Herald" monthly, in lieu of the Annual Report. Any alteration in the number of copies required for the forthcoming year—whether *too many*, or *too few*—should be notified to the Secretary *not later* than Tuesday, December 12th. Let the correct address be given of the person to whom they are to be sent.

**PHOTOGRAPHS OF MISSIONARIES.**—It having been decided to prepare photographs of Dr. and Mrs. Buckley, and Mr. and Mrs. Wood, juvenile collectors who prefer will be supplied with the photograph of a missionary at each annual meeting instead of the "Juvenile Missionary Herald" monthly.

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**DEWSBURY.**—On Tuesday evening, Nov. 14, the Annual Missionary Meeting was held. Mr. G. Scott occupied the chair, and addresses were delivered by Rev. W. Bailey, the deputation, and the pastor, Rev. N. H. Shaw. The meeting, in spirit and tone, was excellent, the address of Mr. Bailey being listened to with deep interest and manifest pleasure. At his suggestion we hope, another year, to have the deputation with us on the Sunday, so as to extend the interest in missionary work among our people generally, especially amongst the children in our Sunday school.

# MISSION SERVICES.\*

BY THE REV. J. BUCKLEY, D.D.

I SHALL never forget my journey from Chesham to Ford in 1854. My two companions, Mr. Pegg, the beloved pastor of Commercial Road church, and Mr. Payne, a genial Baptist brother, both sleep in the Cemetery at Chesham. Nature was attired in her loveliest dress; and the picturesque and beautiful scenery elevated our thoughts to the Uncreated Beauty. On our way we went, with feelings that I cannot describe, to *Hampden House*; and, undeterred by a notice warning trespassers that they would be prosecuted according to law, we, three sober-minded ministers of the word, did actually trespass that we might have as near a view as we could of the *Chequors*, where a married daughter of the great Oliver Cromwell resided; and we thought of the days when Hampden and Cromwell (they were cousins), Pym, Brooke, and others, walked over these grounds discussing high and weighty themes. A full account of this journey was written at the time in "Notes of Visits to the Churches."†

I may add that *Aston Sandford*, a small hamlet of some eighty inhabitants, where Thomas Scott, the celebrated Commentator, for many years exercised his ministry, is only a mile and a half from Ford. Spurgeon hardly does justice to Scott's Commentary in his recent work. Scott was far from being so racy as Matthew Henry, but he was a sound divine, and his comments are generally judicious and instructive. Scott's Life is a valuable piece of biography.

Lord's-day, May 21st, I preached morning and evening at *Retford*. As our old chapel at *Gamston*, near which Dan Taylor was baptized one hundred and thirteen years ago, is a sad wreck, the afternoon sermon was preached in the Methodist chapel, *Rockley*, kindly lent for the occasion. Monday evening the missionary meeting was held at *Retford*. Mr. R. Williams, formerly Baptist Missionary at *Agra*, was in the chair. In addition to the deputation and the chairman, Mr. J. T. Roberts, the pastor, and Messrs. Clarke (Free Methodist), and Swann (Primitive Methodist), addressed the meeting. Total receipts somewhat in excess of last year.

\* Continued from page 412.

† See G. B. M., October, 1854, p. 447.

## BAPTISMS.

CUTTACK.—October 1st, TWELVE.  
MINCHIN PATNA.—Oct. 8, TWO.

## FOREIGN LETTERS RECEIVED.

CUTTACK.—W. Brooks, Oct. 8; W. Miller, Oct. 10, 17; J. G. Pike, Oct. 17.

## CONTRIBUTIONS

*Received on account of the General Baptist Missionary Society up to  
November 16th, 1876.*

	£	s.	d.		£	s.	d.
Alerton (Central) .. .. .	8	11	6	Kegworth .. .. .	7	5	10
Bradford (Tetley Street) .. .. .	15	13	6	Queensbury .. .. .	23	16	8
Clayton .. .. .	10	1	6	Quorndon .. .. .	8	4	4
Hull (Mr. Benjamin Baker, for three orphans to be selected by Mrs. Wood) .. .. .	10	16	0	Sheffield, on account .. .. .	50	0	0
				Wirksworth .. .. .	18	0	10

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