

THE

General Baptist Magazine

FOR

1877.

EDITED BY

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FELLOW OF THE GEOLOGICAL SOCIETY.

JESUS CHRIST THE RIGHTEOUS IS A PROPITIATION FOR OUR SINS: YET NOT FOR OURS
ONLY, BUT ALSO FOR THE SINS OF THE WHOLE WORLD.

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GENERAL BAPTIST MAGAZINE.

The General Baptist Denomination: its
Capabilities and Work.

OUR near future, as a Christian Commonwealth, is bright as a spring morning, and radiant with the triple promise of more work, more difficulty, and more success. Signs of activity abound. The skill of the architect and the strength of the builder are in constant demand. Pastors were never more loved or better cared for. Local Preachers and Sunday School Teachers are not only eager for their vocations, but willing to undergo prolonged drill that they may fill their callings with efficiency. Our co-operation is hearty, sincere, and enthusiastic.

Therefore we enter the New Year with many happy omens around us, and many bright hopes within us. Not that we are, or have, all that we could wish; but we do wish to be, and do, all we *ought*, and we honestly purpose and energetically labour to translate our wishes into corresponding deeds. There is a deeper and deepening interest in our work, and a confidence in our possibilities of usefulness such as have not been surpassed for a long time. We greet the first morning of 1877 with unabated interest in our common duties and enlarged expectations of our Father's gracious blessing.

Of the far-off future we know nothing. It is deep as Hades. We cannot fathom it. It is high as heaven. We cannot attain to it. Nor need we try. The Lord and Head of the church is mindful of His own, and will teach our successors, to the last generation, their special work as He now teaches us. The duty that is next us is imperative; and the immediate prospect claims our attention, mainly because it may cast some light on our capability for service and the best way of using it.

No one can look into the annals of our "body" for the last fifteen or twenty years without seeing that we are stronger to-day in all the elements of power than we ever were; in faith and hope, in energy and resource, in supple force and intelligent fearlessness. The pages of this Magazine for 1859, and for some years onward, are replete with lugubrious laments about our decline, and desponding proposals for a speedy dissolution. A fierce storm of despair, a veritable cyclone of denominational scepticism, threatened our existence. Men were going about saying we had lived too long, and asking for somebody in sheer pity to bury us. Therefore on the urgent but not over heroic theory of "any port in a

storm" a proposition for union with the Particular or Calvinistic Baptists was not only stated and advocated, but actually became the topic of the annual letter read at the Halifax Association in 1862 by the Rev. J. Baxter Pike; and such was the despair of ourselves into which we had fallen, so thorough our participation in the general blight that overtook the faith of the church in all creeds, and so complete our ignorance of the actual condition of the Particular Baptists, that if the leaders of that incoherent denomination had only given us the faintest encouragement we should have performed the Japanese Trick with inimitable dexterity and surprising cleverness.

But that favourable sign was withheld. We were compelled to go our own way: and now the subject of the union is not so much as named amongst the possibilities of our near future. We came to understand the Particular Baptists better, and to appraise ourselves a little higher. We saw that they were not one "connexion," but a series of "connexions" under one "denomination;" not a "body" with a well defined and easily discoverable head, speaking with one voice, but three or four "bodies," separated by prodigious differences, though agreeing on baptism; or to speak more accurately, not even agreeing about baptism altogether, but only on one or two aspects of it. It appeared, therefore, that if we wished really to unite with the Particular Baptists we should have to choose amongst the *Strict* Baptists, the *Spurgeonic* Baptists, and the section which, in the absence of a better term, I may call the *Miscellaneous* Baptists who find their visible centre in the Colleges of Regent's Park, Bristol, and Rawdon, and the Baptist Missionary Society, —an election that seems to have been given up in a despair which drove out of us our despair of ourselves. MR. SPURGEON, recognizing such divisions, said, "towards his General Baptists friends he had friendly and loving feelings; but he recognized the District Union brethren (*i.e.* the *Strict Baptists*) as being even closer akin." Possibly they were; but we can honestly say that though we have friendly and loving feelings towards the strictest of the strict, and the most exclusive of exclusive Baptists, still we should recognize Mr. Spurgeon as being in nine-tenths of his sermons and nearly all his works much closer akin.

For the present, however, and for some distance in the future, it is now felt we must keep to our own boundaries. No doubt there are changes further afield. The bases of denominationalism are altering. Slowly and silently the churches are rebuilding Christian organizations on new lines. Those lines are less theological and more utilitarian, and their course will be determined more by the fitness of churches to nourish the spiritual life of certain classes of the people than by interpretations of ordinances and theories of the Divine Nature. We expect a day when the Baptist Union shall gather into itself all the Baptists of the kingdom and form them into one solid, compact, and thorough federation; nay more, we anticipate a time when the Congregational churches of the land shall so completely understand baptism that it shall cease to be a divisive element. But that hour is not yet; and the work of to-day cannot be done by overlooking present needs and possibilities, and leisurely dreaming of splendid futures at an immeasurable distance.

It is generally admitted that we have an immense advantage in this rapidly organizing age, in that we are already a FEDERATION. Our

churches, like other Congregational churches, Baptist and Independent, are spiritual republics; but we have the merit of being federalized as are the States in America, and the Cantons in Switzerland; so as to be free from what is purely individual and strictly local, but bound together for the common good and for the promotion of common objects. This confederation of spiritual republics is the church polity of the future. Independents are strenuously working for it. Baptists are groping after it too, if haply they may find it. *We have it.* It is part and parcel of our being, and is more pervasively felt now than for many years past. Our members join, not only the church at A. or B., but the General Baptist Association; and come by church-membership into a position to take part in all our work—our College, Missions, Building Fund, Hymn Book, Magazine, and everything that belongs to us. Our solidarity gives every church member a voice in the management of our federal work.

Nor can we disguise from ourselves, at this time of day, the vast possibilities for good we have in our scriptural, broad, and anti-Calvinistic creed; a creed that does not lie dead in men's minds, but still excites keen interest, and must always do, because it comes home to men's hearts, and matches their most living and operative ideas. We are not *publicly* identified with a creed whose principal items we have long ago surrendered, nor are we compelled to strain our consciences to get ourselves within the bounds of certain formularies. We preach the actual and real and unreserved universality of salvation as to its source in the Father's love for all; as to its means, in the Son's sacrifice for all; and as to its application, in the Spirit's convincing work for all. And this universalism is in perfect accord with that universal kinship of souls so widely felt to-day. We reject the dogma that *might makes right*, and that because God has power, therefore He has the right to destroy His creatures, irrespective of their opportunities and privileges. Our gospel is a gospel of righteousness—righteousness at work to save. It is not merely a private consolation, it is a living passion to redeem. It exalts the social, and debases the selfish, and fills with an unquenchable ardour

— “to join the choir invisible
Whose music is the gladness of the world.”

With such capabilities of blessing the world as these we are bound to maintain to the uttermost our denominational integrity, to perfect whatever is lacking in our machinery, and to concentrate our work, in the main, along our denominational lines. We are sure this is the duty of to-day; and never yet was to-day's duty well done without preparing for the duty of the morrow. We are sure this is the *right* course; and the right is, in the sum of things, the *useful*.

We are nearly 25,000 strong, and we have yet to try the height and pitch to which we are capable of rising. We have not done our best by a long way. **25,000 CHRISTIANS!** I look at the figures with delight as I remember that every healthy and resolute Christian is a divine potency, carries the key to unlock human hearts, is a soul-magnet in a world of souls to draw souls to the soul-saving Saviour. Let our aim be, *Each one at his best for God and men.* The spiritual really rules the world. Thought and love govern. Men are more than nations. A few saints in Judea more than the populations

of empires. Men and women filled with love to Christ, steeped in it, speaking it and living it—these are the world's princes. Humanity owes much to its heroes, its men of genius, its Gideon, its Leonidas, its Newton, its Paul; but after all it is the Christian men and women who do their little work, week in week out, and do it bravely, lovingly, and well, who live pure and helpful and soul-filled lives, who add to the mass their own spiritual victories and acquisitions;—it is these unknown but heroic souls who raise the average piety to a higher scale, and give to the average usefulness a purer tone.

Next, let us try to make *each individual church the best instrument men can get hold of for nourishing faith in God, reverence, conscience, hope, joy, courtesy, sympathy, and neighbourliness.* The church is designed to be a kindly genial light, scattering its healing beams on the weak and weary, guiding the wayfarer into the paths of peace, and sunning all souls into a fuller and richer gladness.

And with each member at his or her best, and each church at its best, our *corporate work* will be easy, happy, and successful.

We step into the New Year with hope, then, for the God of Hope is with us. We are not the disciples of Schopenhauer, who taught that this is the worst of all possible worlds, but of Jesus Christ, who *is* saving the world, bad as it is, and shall finally triumph in His redeeming work. Brethren, let us be of a good heart. The Lord will not fail us; and resting on Him, "they can conquer who believe they can."

JOHN CLIFFORD.

New Year's Day.

Spem bonam certamque reporto.

HAL! Birthday common to us all,
Our souls spring up to live anew,
With high resolve to rend the thrall
Of falsity till life be true.

We draw a fresh pure breath of hope;
The spirit thrills with coming joy,
Dilating to its boundless scope,
Disdaining time, and earth its toy.

With greetings ringing in our ears
Are echoes from the glory-land,
They beckon us from splendid spheres
Who passed the spot where now we stand.

Fair darlings of our younger days,
Dear Mothers with the saintly throng;
And angels from their realms of praise,
They watch our steps, and call us on.

The past shall bury the dead past;
We, for the royal future made,
Are moving to its gateway fast,
Are for it gloriously arrayed.

Dim-eyed, gray-haired, at last we plod,
But souls are infinitely young:
O summer, heaven, angels, God,
Swift as the days we come, we come.

Ripley.

E. HALL JACKSON.

Christ's Ministry in Jerusalem.

BY SAMUEL COX, EDITOR OF "EXPOSITOR."

"Now the number of names together was about a hundred and twenty."—*Acts* i. 15.

It is really very wonderful to find what a wealth of meaning there is even in those passages of Holy Writ which seem, to an ordinary reader, the most casual and insignificant. Whatever our theory of Inspiration may be, the more familiar we make ourselves with the Inspired Word, the stronger grows our conviction that there is absolutely no Scripture which is not profitable when once we approach it from the right point of view. Here, for example, is a mere and brief parenthesis, thrown out apparently in the most accidental way, with no bearing on any grave point of dogma or discipline. Had it altogether dropped out of the Sacred Record, we should never have missed it, and should have been, we might think, none the poorer for the loss. And yet how much we may learn from it! what light it throws on the results of our Lord's earthly ministry! what valuable hints it gives us on points both of dogma and of ecclesiastical method!

It indicates, for instance, that from the very first a certain care and oversight was exercised in the Christian Church; that those who accepted Jesus as the Christ were organized into a communion, a society. When He went up on high it was not only known that about a hundred and twenty men and women believed on Him; but their very "names" were carefully entered on a roll; that roll was carefully preserved: so that in after years "the number of the names" could be accurately given. Nothing in the Gospels has prepared us for this careful enumeration of the disciples of Christ; we there read of them only in their personal relation to Him—not in their connexion with each other: but for this parenthesis we should not for a moment have supposed that their names were registered, that they formed an organized society, capable of taking instant and methodical action as soon as their Lord had gone up into heaven.

Again: This parenthesis casts a suggestive side-light on the doctrine of Inspiration. St. Luke does not give us the exact number of the names on the Church-roll; he does not tell us that there were precisely a hundred and nineteen, for instance, or a hundred and twenty-three, but that there were "*about* a hundred and twenty." And that word "*about*," if it proves nothing, surely suggests an argument against the *verbal* inspiration of Scripture. It suggests that in matters within the scope of their knowledge or research, the sacred historians were left to study such documents as were accessible to them. If we held that, instead of leaving them to tell the truth each in his own way, the Holy Spirit dictated the very words they were to write down, we could not but wonder that He should dictate so ambiguous a phrase as "*about* a hundred and twenty" when it would have been just as easy for Him to give the exact as to give an approximate number. Of course there are many stronger reasons than this against the verbal theory; but, as to many minds a side-light is often more illuminating than the light of direct argument, even this suggestion is not without its value.

Once more: This parenthesis, slight and trivial as it seems, discloses an ecclesiastical law, a method of Church action, which has been too much forgotten. St. Luke is describing the first election in the Church, the election of an Apostle, who was to "take the place from which by transgression Judas fell." He has told us that the believers, "women" as well as men, habitually met with one accord in one place (verse 14). He goes on to say that one day, when they had met as usual, St. Peter stood up in the midst of them, to propose the election of a new Apostle. But, as he writes, it seems to have struck him that a doubt may arise as to whether the whole company of them that believed took part in the election. And so, between the sentence in which he describes St. Peter as standing up to speak and the sentence in which he records the opening words of St. Peter's speech, he interjects the phrase, "Now the number of the names all told was about a hundred and twenty." Obviously the intention of the parenthesis was to affirm that the hundred and twenty men and women who composed the Church at Jerusalem, and not only the eleven Apostles, "cast lots," or, as we should say, proceeded to the election, not of a minister only, nor of a bishop only, but of an Apostle. In short, the right of the laity, the right of women even, to vote in the election of Church officers even of the highest grade, is thus emphatically recognized and conceded. It was the whole Church, and not any clerical order or caste, which decided between the rival claims of Justus and Matthias.

Now here surely are valuable lessons to come from so brief and trivial a phrase. This casual parenthesis, which seems to break the flow of St. Luke's story for no obvious or sufficient purpose, teaches us that, even in the earliest times the Church of Christ was an organized Society; it teaches us that in this Society the right of election to the ministry of the Church lay with the laity no less than with the clerics, with women no less than men: and it suggests grave doubts on a current theory of Inspiration.

But all this is by the way. The main value of this brief parenthetical phrase consists in the fact that it yields us an exact measure of at least the visible and tangible results of our Lord's ministry in Jerusalem: and it is to this point chiefly that I wish to direct your thoughts.

The public ministry of the Lord Jesus did not at most extend beyond three years. Two of these years were spent in Galilee; only one, and that at intervals, in the city and neighbourhood of Jerusalem. Nevertheless He spoke some of his weightiest discourses, and did his mightiest works, within its precincts. And of all men then on the face of the earth the Jews of Jerusalem were the most favoured, the most familiar with the ancient Scriptures which testified of Christ, and with the sacred symbols and forms of worship which were but his shadows thrown before. And, therefore, they should have been the first to recognize Him and to respond to his claims. Yet when his work was finished, when He left the world which owed Him so much and requited Him so ill, the number of those who believed on Him was only a hundred and twenty! Out of all that vast populous city, the city too of the Great King, only some six score men and women had entered the fellowship of his grace and love!

Was there ever a more startling, inexplicable, and almost incredible fact? The fact grows more strange and incredible as we contrast it with other facts of the time. Just before the commencement of *his* public ministry and immediately after its close, two other notable teachers arose in Israel, and laboured with a success which makes his want of success the more inexplicable. These teachers were, of course, John the Baptist, and the Apostle Peter.

John the Baptist came neither eating nor drinking. An austere hermit of the woods, it was his function to prepare the way of the Lord by denouncing sin and predicting judgment. There was nothing either in his message or in the manner in which he delivered it which augured a successful ministry. He shewed no deference to learning, to rank, to priestly authority, to saintly assumptions: nor did he flatter the multitude or espouse any popular cause. He held the same tone of rigorous uncompromising severity to priest and ruler, to the self-righteous Pharisee with a stomach for all formulas and the sceptical Sadducee for whom there was no angel nor resurrection, to the violent rapacious mercenary, the grasping apostate publican, and the fickle and turbulent mob. To him they were all "a brood of vipers," stinging and being stung; a knotted jungle of evil trees bringing forth evil fruit. His one demand on them was, "Repent, Amend." And yet the Baptist was the most popular preacher of the day! All sorts and conditions of men flocked to the Ford in the Desert that they might listen to his reproofs. "All Jerusalem and all Judea" went out to him, and were pricked to the heart as they listened to this incarnate "voice in the wilderness," and were baptized of him in the Jordan—baptized unto repentance and the hope of Messiah's speedy manifestation to Israel.

Here, then, was a great preacher, a successful preacher. Within a few months he converted and baptized the whole country-side—all Jerusalem and all Judea feeling and confessing his power. In that very city and country, when Jesus died, he numbered among his followers only a hundred and twenty names! Had we listened to these two preachers, and witnessed the results of their respective ministries, we might have wondered that the Teacher full of grace and truth should produce so slight an effect as compared with the austere Censor of popular sins; but should we not have concluded that, if the one with so unpopular a message had his myriads when the other had but scores of converts, the Baptist was by far the greater man and the greater preacher of the two? Should we not have predicted that John would be the founder of a large and growing sect, while in a few years the very name of Jesus would be forgotten? Yet see "how Time and the hour," how "Time and He that shapes it to a perfect end," have falsified the prediction! John is now remembered only for the sake of Jesus,—only as the cousin and forerunner of Him whom all men now acknowledge to be at least the greatest Teacher the world has ever seen. Where are John's converts now? The converts of Jesus—where are they not? It was John's ministry that failed, not Christ's. The impression he made was wide, but not deep, and therefore not enduring. Myriads came to his baptism of repentance; but they did not repent. He pointed them to the Lamb of God; but they did not follow the Lamb. And, on the other hand,

if the impression made by the Lord Jesus was not wide, it was deep and lasting—deep as the heart of man and lasting as eternity. The six score men and women who received Him became the children of God and were *possessed* by his Spirit. His word was “as a fire shut up in their bones;” they could not “forbear” to speak of Him: to bear witness to Him was the one work from which they could not “stay.” Instant in season and out of season, they have put a new face on the world by putting a new heart into the world.

Great apparent successes, then, may hide real failures, while apparent failures may hide the largest and truest success.

“It is not so with Him that all things knows
As 'tis with us who square our guess with shows.”

God does not look on the mere “shows” of success or failure, but on the heart, the spirit and motive, of a work or ministry; while in our impatience for immediate results, *we* too often snatch at the mere “shows” of failure or success. We count up “the number of the names” of those who are converted and baptized, and judge of a ministry by these outward and often deceptive appearances. Many a minister thinks it a poor result of his life-long labours if he has but won a hundred and twenty to bring forth fruits meet for repentance; many a missionary accounts himself a failure because he has not baptized more than a few score converts, although, in the very city of God, the Lord whom they serve did no more. And the Church is often as impatient of large immediate results as its servants, even though it does little to secure them. Let us understand, my brethren, that mere numbers are not an accurate criterion of the success of a ministry or the worth of a mission. If a ministry or a mission really lays hold of the hearts of men, however few, if it breathes the large purifying spirit of truth, and helps men to live a higher, nobler, better life; if, above all, it turns those whom it reaches into servants of Christ and ministers of the Word, compelling *them* to take some part, however humble, in the sacred enterprise of bettering and redeeming the world, that mission or ministry deserves our sympathy and co-operation. There is hope in it, because there is life in it and power; and sooner or later it will justify itself by its success, even if those who started it should not live to share in the joy of its success.

But in this last thought I have anticipated the lesson of another contrast—the familiar contrast between the ministry of Christ and that of St. Peter. By the labour of many months in Jerusalem the Lord Jesus gathered to Himself only six score disciples. The very first time the Apostle Peter preached in Jerusalem no less than three thousand converts were added to the Church: that is to say, in a single day, by a single sermon, St. Peter “stung” to a saving “compunction” twenty-five times as many souls as were saved by the gracious words of Christ during the whole course of his ministry in Jerusalem. Shall we then say that the Apostle was the greater, or even the more successful, preacher of the two? To say that would be to judge them simply by the number of their converts, and to ignore all the other facts which the Sacred Record supplies. If we take the whole Record, we shall find that the success of Peter was really the success of Christ; that, but

for Christ, for all spiritual ends St. Peter would have spent his strength for nought. For the Lord Jesus trained preachers as well as preached sermons. And not only did He take Peter from his fishing boat, make him "a fisher of men," and then send him forth to catch what souls he could; besides training this great preacher, He prepared his audience, furnished his text, gave him his power.

(1.) *He prepared Peter's audience.* Dropping from our thoughts for a moment the supernatural gift and power of the day of Pentecost, we may in part account for the splendid success of St. Peter's discourse by the fact, that the Lord Jesus had kindled in Jerusalem just that electrical condition of the spiritual atmosphere in which religious impulses are most potent and most contagious. The vast multitudes who came up to Jerusalem for the feasts of the Passover and Pentecost had all heard something of the great Nazarene: many of them had listened to his words and seen his works: almost all of them must have heard of the raising of Lazarus and have seen and swelled Christ's triumphant entry into the City. Now to an excited crowd of men, to a crowd under religious excitement—as the pilgrims to Jerusalem were sure to be—the report that a Rabbi who claimed to be the Messiah had spoken with a power and grace which none could resist; that He had expired on a convulsed earth and under a lurid and darkened heaven; the rumour that his tomb, though sealed and guarded, had been found empty, and that his disciples affirmed Him to have risen from the dead and gone up into heaven: to such a crowd, at such a time, omens and portents, signs and wonders such as these could not fail to be startling and absorbing. They would muse on them in their hearts, and consider what they meant; they would eagerly gather up the various rumours that were afloat, discuss them, dispute over them. Staying in Jerusalem for more than fifty days, that they might keep both Passover and Pentecost, they would have ample leisure to learn and discuss all that was known of the crucified Nazarene, of his mighty words and gracious deeds. If they did not, as I daresay many of them did, conclude that the priests and rulers had been over hasty in their decision, they would be sure to believe that such marvels as the earthquake, the eclipse, the empty tomb, were significant of changes near at hand. They would be on the watch, on the strain, to see what the sequel, and the end, of these things would be. And when new marvels occurred, when a mighty rushing wind swept through the city, when tongues of fire floated in the air, when unlettered men spake in many strange and alien tongues, the excitement and suspense would grow. St. Peter would speak to an audience eager to learn what interpretation he had to offer of events so singular and unprecedented,—an audience predisposed to adopt the first coherent and reasonable interpretation of them. When the Apostle proceeded to cite the words of prophets and psalmists out of their own Scriptures, and to shew them that that which they had seen and heard was the fulfilment of the ancient prediction concerning the Messiah; when he affirmed that "Jesus of Nazareth, a man authenticated to you of God by prodigies and signs which God wrought by Him, *as ye yourselves also know*" was the very Messiah for whom they had yearned, it is no wonder that they were cut to the very heart. The wonder would rather have been if a vast crowd, under the strain of so

tense and supreme an excitement, had not been "stung with compunction" and cried out, "Men and brethren, what shall we do?"

(2.) Again: He who had thus prepared his audience, also *provided St. Peter's text*. Beyond all question the Apostle's sermon is one of the noblest pieces of natural rhetoric of which we have any record. His calmness and self-possession under the pressure of so novel and exhausting an excitement; the instinctive art with which he conciliates his audience and takes them into his confidence, quoting their favourite authors and claiming to speak freely to them because he is a Jew as they are; the awful suspense in which he holds them by reserving to the closing periods of his discourse the charge which these citations from the prophets were intended to introduce and clench home upon their consciences; the gathered and voluminous force with which he at last hurls at them the accusation of having crucified Him whom God had made "both Lord and *Christ*,"—all prove him a born orator, a consummate though unschooled rhetorician. But it was not his rhetoric which gave him his power to pierce and charm the general heart of his audience: *that* was but the feather of his arrow; the dart that pierced them was the simple story of the Divine Love and of their rejection of it. God had sent them the very Christ to whom all the ancient prophets pointed with one finger, the Christ who was to save them from all their sins and miseries, and to bring in the golden age of righteousness, freedom, love, and peace; and they had slain Him with lawless hands. It was they themselves who had extinguished the Great Light for which they had longed through centuries of darkness, the Great Hope which had borne them up through all their wrongs and oppressions and calamities. But they had done it ignorantly, and ignorantly had carried out the counsel of the Eternal Will. And therefore God would not condemn and abandon them. God had raised Him whom they slew, carried Him up into heaven when the earth would no longer endure his presence. He was there now; and there, not to take vengeance on the earth which had banished Him, but to give repentance to men and remission of sins. He was still their "Lord" if they would obey Him; still their "Christ" if they would be saved by Him. Let them but repent, amend, obey, and that strange mystic gift of the Holy Ghost, the mere signs of whose advent had filled them with awe and astonishment, should be shed down on *them* and on their children.

You see, though Peter quotes psalmist and prophet, his text is Christ; his theme, the wonderful pathetic story of that Divine Love which *will* bless men and do them good, despite their follies and crimes. And in this simple pathetic story, however simply and crudely it may be spoken, there is a force far beyond that of mere rhetoric, a power wholly beyond the reach of art. Even *we*, who have heard it as long as we can remember, hope to hear it, and to be touched and purified by it, as long as we live.

(3.) Finally, besides preparing his audience, and providing his text, the Lord Jesus *procured the power* with which St. Peter spake. A little while since I said we would leave out from our thoughts the special gift and power of the day of Pentecost. But we cannot long leave it out of our thoughts. The Sacred Narrative will not suffer us to do

that. It is so constructed that though, in recording the wonders of that great day, it expends but few words on the advent of the Holy Ghost, we feel throughout that this is the supreme event, the motive force of the whole story. St. Luke dwells a little on the mighty rush of wind, on the tongues of fire, on the speaking with many tongues; he gives St. Peter's discourse at unusual length, and vividly describes the effects it produced both in augmenting the strength and in exalting the tone of the Church. He devotes only a single verse to the effusion of the Holy Ghost; he says only, "they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit granted them to speak." Nevertheless we feel that these brief simple words contain the very pith and kernel of the story, that they assign a sufficient cause for all its wonders.

When the Son of God took flesh and dwelt among us, a new star announced the new birth; the angels broke from heaven to follow Him who had been the Joy of heaven. And, in like manner, it was to be expected that when the Spirit of God came to dwell in all flesh, in young men and maidens, old men and children, there would be "prodigies in the heaven above and signs upon the earth beneath." Above all it was to be expected that men should be moved "to call upon the Name of the Lord," and that "everyone whosoever" did call on that Name "should be saved." We cannot wonder, then, that, as Peter, "filled with the Holy Ghost," proclaimed "Him, whom God had made both Lord and Christ," thousands should "receive his word" and be baptized into the faith of Christ. It was the quickening Spirit which gave his word its penetrating and quickening power. But that Spirit was the gift of Christ: it was shed forth by Him. In the foreknowledge and counsel of God it had been ordained that only when Jesus went up on high should the Holy Ghost be sent down on men. It was for the fulfilment of Christ's promise, "when I depart, I will send Him to you, even the Spirit of truth, the Holy Ghost," that the Apostles had tarried in Jerusalem. The promise was this day fulfilled. Just as Christ was "God manifest in the flesh," so the Holy Ghost was Christ manifest in the spirit. *Therefore* it was, because he was filled with the Spirit, that he spoke with such large and happy results. But therefore also Peter's success was really the success of Christ. Being dead, the Son of Man yet spake, and his works followed Him.

Here, then, is fresh comfort and incentive for all, who serve Christ whether at home or abroad. Visible and immediate success may, or may not, be granted them in their work. There is no reason why they should despair of it, for Christ as He furnishes their theme, can prepare their audience for them, and may so fill them with his Spirit that none shall be able to resist them. It is not as though they were called to speak or serve in their own wisdom and strength, or must trust to these for the effects they are to produce. So long as they carry the simple story of Divine Love to weak and sinful hearts, their Master is with them and for them, succeeding in their successes, triumphing in their triumphs. But whether their success be instant and visible, or invisible and deferred, they *cannot* labour in vain. Like the Master Himself, they may die and see but little fruit of their labour; but, like Him also, being dead, they will yet speak. They may only have kept a

ILL-MATED.

few of their fellows in mind of God, and helped them to live in the love and obedience of the truth; they may have only won a few to the faith and service of Christ, who, but for them, would have still been "sold under sin;" but, if they have been faithful to the truth that was in them, they shall in no wise lose their reward. The six score souls saved by Christ during his earthly ministry who, when He died, were lost in the millions that crowded Jerusalem for the Feast, have grown into a mighty Christendom in which even the millions of Jerusalem would be lost. Night and day, from every land on which the sun looks down, there now rises to heaven an unbroken chorus of praise from the spiritual heirs and descendants of that little company whom a single chamber was large enough to contain. And, if the word of God be true, the future will shew even greater wonders and triumphs than the past, triumphs and wonders in which we shall have our part if only we serve Christ out of a pure heart, a good conscience, and faith unfeigned. Let no man's heart fail him, then, and let no man be impatient for large immediate success. Whoever helps to keep the little world about him sweet and pure, to raise its tone and hallow its spirit, and much more whoever goes out into the large world to carry the good news of salvation to souls bound in sin and misery, is serving the Lord Christ and helping on the coming of his kingdom. What though he win no fame for himself? What though he die and be forgotten of men? Christ, whom he has served, will not forget him, nor his labour of love. The world will be the better for him, and the crown of Christ the brighter. And is not that a reward for which the most ambitious soul alive might be well content to fling away his life?

Ill-Mated.

ANDREW and Peter entered into partnership. Andrew was a professing Christian, an active and zealous Sunday school teacher, a most useful church member, and withal a keen, shrewd man of business, intent on making money. Peter was not less energetic and far-seeing; but he was unprincipled. That was his one defect. He was genial, pleasant, and industrious; but had no conscience save what was represented by a policeman. So long as he kept out of his clutches he felt as if all would go rightly. Of course Andrew protested against wrong-doing; but Peter said, "Everybody does it." "We shall be in the workhouse in a week if we go your way." Andrew was in high dudgeon at this; remembered he was a Christian and owed something to his Righteous Teacher: but he was in BONDS: he had entered into partnership. True he had made the fetters himself, and could break them if he would. But his courage failed him. He would have to start afresh. He would have to confess a mistake, and to set his foot down firmly on the rock of righteousness. It was too much for him. He made shipwreck of faith and of a good conscience. Gradually he left the Sunday school, and his name has been erased from the church books for non-attendance: but then he has a luxuriously furnished villa in the suburbs, and a large and thriving business in the city. What he has paid for all this God only knows. But I can see that he has paid out all his early peace, and Sabbath serenity, and holy usefulness; and has his cup filled with the gall of bitterness, because he submitted to be fettered with the bonds of iniquity. How can two walk and work together except they be agreed? **MARRY ONLY IN THE LORD** is a very wide and far-reaching rule. It applies as much to business as to matrimonial bonds; and the violation of the law is as surely punished in the one case as in the other. We reap *what we sow*, and not *some other grain*.

JOHN CLIFFORD.

“Auld Lang Syne ;”

OR, RECOLLECTIONS OF LIFE IN YORKSHIRE.

I.—*The Village.*

“A village less than Islington.”—*Cowley.*

“Sweet Auburn ! loveliest village of the plain.”—*Goldsmith.*

THE unimaginate reader will find in the first of the above quotations a faithful description, so far as it goes, of my native village. But a natural regard for the place of my birth and boyhood makes me put down Goldsmith's line as well. True, Auburn was not the name, and the situation was not a plain ; but since the place has been so much altered as virtually to be no more, please consider the words as an *epitaph*, and take off the usual discount. At the time of which I write the village was separated from the neighbouring town by a long and lonely road. On one side was a high stone wall running nearly the whole of the way, relieved at intervals by gateways opening on the pastures. On the other side, for a good part of the way, was a long and narrow plantation, which in the leafy summer was “a thing of beauty,” but which on windy winter nights, in that lampless region, made the road somewhat dismal. The village had no streets. There were two or three lanes, a road-side, a ginnel, a well-fold, and a row of houses called after “that heathen Chinee.” Other parts of the village could only be pointed out in some such periphrastic language as “On by th' gardens,” or “Down by Johnny Wilson's,” &c.

The best house in the place belonged to the gentleman who “ran” the mill. It had a verandah in front, and opened upon a pleasant lawn and garden which always went by the name of the orchard ; and certainly it grew some very nice apples, as many of the boys could testify. Another house, a stuccoed building, was inhabited by a quiet bachelor, and his spinster sister ; but as they had no orchard, and as the house stood at right angles to the schoolmaster's, no boy felt that it had any special attractions. Besides these were some quaint old houses that bore marks of ancient grandeur. Tradition said that three cottages in particular, which stood together, had once been an old mansion. Built of sandstone, they had old fashioned windows with diamond panes in lead frames. In one of them might have been seen an elderly woman busy at her spinning wheel, while up-stairs in the spacious chamber the husband was engaged in hand-loom weaving.

Of one of these hand-loom weavers (now an almost extinct race) I once heard the following anecdote. He was a little old man, and very popular as a local preacher among the Methodists, then called Reformers. It was his practice to take his work from the country place where he lived to the town where he received his pay. The distance being long, and having a load to carry both ways, he used to call at a certain inn for refreshment on the return journey. The inn was frequented by a class of men who were sceptics. Sammy seldom joined in their conversation ; but on one occasion as he quietly sat in his accustomed nook, one of the company dilating upon the Scriptures, finished his speech by

saying that the Bible was a pack of falsehoods from beginning to end, in fact, said he, "there isn't a word of truth in it." As soon as he had done, Sammy, addressing the landlord, asked if he had a pair of pincers. The pincers were brought, whereupon Sammy took them up, and going in front of the sceptic said, "I've heard thee say there isn't a word o' truth i' th' whole Bible. Now it says in Proverbs that the churning of milk bringeth forth butter, and the wringing of the nose bringeth forth blood. We will try the last if you please," and so saying he stretched forth the pincers to lay hold of the man's nose. It was answering a "fool according to his folly," and it saved the man from being "wise in his own conceit."

Another of the cottages, forming part of the aforesaid mansion, was a singular structure. It was very large and lofty. One side was wainscoted with oaken panels, surmounted by balusters. At one end of the room, projecting for some distance over the fire-place, was a gallery capable of seating forty or fifty persons. It was approached by means of a ladder and a trap door, but it was never used except for lumber. One of the tenants living there was a little old woman who died in her ninety-fifth year, the oldest person in the village. I knew her well. Old Betty we called her. Except that her sight was not good, she was active and cheerful. I have heard her boast that when she was a girl my age, she was strong enough to "carry a stone of flour in her teeth." She was remarkably fond of tobacco, and kept to her pipe longer than to anything else; indeed it may be said that when she ceased to smoke she ceased to live. The principal amusements of the men, some of whom rejoiced in such nick-names as Long Dick, Cockle Tom, Black Bill, &c., were pigeon-flying and playing at "Knor-and-spell." The spell was an oblong board having four long sharp spikes for feet. On the upper surface of the board was a long steel spring about an inch wide, fastened down at one end and having on it, within an inch of the other end, a small cup to hold the Knor. The Knor was a small ball usually made of holly, and cleverly fashioned round with a penknife. When a game was about to be played the spell would be pricked into the ground, generally in the corner of a field; the spring would be bent down to an upright catch at one end, and the Knor placed in the cup which was then in a horizontal position. The player would take his stick, in shape like a billiard cue, but with a head having a flat face spliced to the end of it. Carefully measuring his distance he would touch the catch with the head of his stick, set free the spring which would thus throw up the Knor, and before it fell, he would swing round his stick with all his might, and hitting the Knor, would send it flying to the other end of the field. The field was previously measured, a stone being placed at the end of every twenty yards, and the champion player was the one who could send the Knor the greatest number of scores. Boys were on the look out for the Knors and sent them back. The game was immensely popular; and especially on the occasion of a great match, filled both players and spectators with the greatest enthusiasm. In a match the winner would be he who scored the most out of ten or twenty rises, just as in shooting. After the contest backers and their men would adjourn to a public-house, the sign of which I forget, but which went by the name of "The Starving Rascal."

Whilst the men followed games of this kind, we boys were not without amusements. Sometimes it would be telling tales, and sometimes a game called relieve-stocks. In winter, of course, we had sliding on the ice; and as this was generally done on the causeway, the game was spiced with the constant expectation that old Joe, who plied the two callings of tailor and constable, would pounce upon us in the latter capacity. Occasionally we resorted to tricks. The most ingenious of these was to get a reel of black strong cotton, a pin, and a black button. The button was tied nearly at the end of the cotton, and the pin quite at the end. The pin was then firmly stuck into some window sash as high up as possible. We then carried the thread across the way and climbed with it on to the top of some wall, or outhouse, on which we could conceal ourselves and from which we could readily escape. The trick was to keep letting the thread go slack, when the button would go tap, tap, tap against the window pane and cause the people to come out to see what was the matter. On one occasion a man, after putting aside the blind and vainly staring out into the darkness, at length came out with a lighted candle and held it up to the window. We held still and he could see nothing, for it is very difficult in candle-light to see a black thread or a black button. We heard him utter two or three exclamations of astonishment at the mystery, till not being able to contain our laughter any longer, we let go the thread, made a noise, and decamped with all speed. I don't mention this as a pattern for the boy readers of this magazine. Of course it was wrong to do such things. It was spirit-rapping on a small scale. They were dark *séances*; but we never charged anything for them.

A determined resolve to be brief compels me to be silent respecting the village drunkards. Otherwise I could tell sad tales of Dan the drunken stone-mason, Dick the drunken drover, and Moll B the drunken wife who used to send for beer in the tea-kettle. But perhaps such subjects are as well let alone.

J. FLETCHER.

THE PARABLE OF THE FISHERMAN'S FLOAT.

WATCHING THE FLOAT.

IN my stroll this morning I noticed a fisherman, and observed that his eye was steadily fixed on his "float," and his hand responsive to each of its movements. Not for a moment did his attention wander. Persons passed close to him, but his strained attention was not arrested—he was as though he heard them not. A boat was rowed along: but save that his gaze was more fixed, and his look more resolute and apprehensive, he gave no sign of seeing or hearing its splashing oars. Nothing could bribe him to lose a single chance of "hauling his sport." We bait our hook, we fling it into the waters of human life,—do we watch for the slightest indications of success? Is the eye fixed on the movements of those for whose salvation we labour, with such absorbing abandon as to indicate that we are intensely anxious to catch souls? Parents, teachers, and preachers, hear ye, this New Year's morning, the parable of the Fisherman's Float!

JOHN CLIFFORD.

The Abuse of Metaphor in Relation to Religious Belief.

BY DAWSON BURNS, M.A.

No. III.—*Concerning the Church.*

THEORIES of Church Authority and Papal Supremacy are not peculiar to our day; but, so far as they have grown out of Biblical exegesis, or have been supposed to derive support from the language of scripture, it will be found, on examination, that they are related to that abuse of Metaphor of which we are treating.

I. The dogma of Papal Domination appeals for scripture sanction to two texts, both of a highly figurative character.

1. Inside the vast dome of St. Peter's, at Rome, is inscribed, in letters of colossal size, the Latin version of the words (Matt. xvi. 18)—“Thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.” Yet the Church of Rome is properly shut out from using this very passage in support of the Papal claims by her own canon that no text must be interpreted other than according to the unanimous consent of the Fathers; the Fathers, as is known, being divided, and not unanimous on the sense of this passage, none of the earliest giving it the meaning put upon it by Papal writers. That it is peculiarly figurative is plain at a glance. Four distinct metaphors are contained in it: (1.) Peter was not a literal “stone,” (*petros*); (2.) the “rock” (*petra*) was not a literal rock; (3.) the Church is not literally “built;” (4.) hell has no literal “gates.” Again, Christ does not identify Peter (*petros*) with the “rock” (*petra*), else He would have said, “Thou art Peter, and upon thee I will build my Church.” Even if Peter were spoken of as the “rock,” it could not be as a man, but as an apostle, and the apostles had no successors in power or office. If, as the body of commentators agree, “this rock” refers to the confession of Peter, or to the truth of the Divine Sonship contained in his confession, we then see the singular fitness and beauty of the metaphor, since a church worthy to be called Christian can be built on no other truth except that of the Divine Sonship of Christ. If He were less than God's Son, how could belief in Him avail? and if He be all that that Name involves, the foundation of Christian faith is, indeed, “a rock” that can never be moved, and the church is a temple-fortress that can never be shaken by the powers (“the gates”) of hell.

2. The other text (Matt. xvi. 19) is—“And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.” The same words were subsequently addressed, with the exception of the first clause, to all the apostles (Matt. xviii. 18); and after the resurrection of the Lord (John xx. 23) the power of remitting and retaining sins was given to the apostolate. Whatever privileges or powers these words may be supposed to have

conferred, they were clearly possessed in common by the apostles, and no transmission of them is hinted at or implied. The allusions to "keys," "binding," "loosing," are obviously metaphorical, and can only be fully understood by a knowledge of the meaning attached to the same terms current at that day in the schools of rabbinical learning. It cannot be supposed for a moment that the apostles had power to absolve the impenitent, or retain the sins of the penitent; and any judicial prerogative they were entrusted with required a judicial insight which has certainly not been transmitted to their pretended successors.

II. By the upholders of High Church principles, Romish and Anglican, much stress is laid on the text (1 Tim. iii. 15)—"the house of God, which is the Church of the living God, the pillar and ground of the truth." Here, again, we have three metaphors (1.) "house;" (2.) "pillar;" (3.) "ground." If we set aside the suggestion, that one sentence ends with "living God," and that another begins with "The pillar and ground of the truth," [reading as part of the same sentence the next verse] "and, without controversy, great is the mystery of godliness;" and if we accept the description "pillar and ground of the truth" as applicable to the Church, the question arises, What is the meaning of the metaphors "pillar" and "ground?" Do they imply that the Church is infallible, or that she has power to teach what she pleases and call it Christ's truth? Unquestionably not; for the truth is that which the Church receives—not creates—and it is her office and duty to be its "pillar and ground," not its controller and judge.

The metaphors, it will be observed, denotes passivity—not a power over, but a position under—in order to the support and exhibition of what is placed upon the "pillar" and "ground." Rightly construed, these metaphors teach, concerning the Church, not that which is taught by High Church advocates, but the very opposite doctrine, for if the Church ceases to be the "ground and pillar of the truth"—ceases to uphold and set forth the truth of Christ—she ceases to have any right to be called His Church; just as a Christian minister or member ceases by apostatising to have any claims to the position and privileges which a true minister or member enjoys because he is such.

III. The texts which speak of "feeding," and "bearing rule" in the Church are eagerly cited by the advocates of clerical authority in support of their case. But in vain. Pastors "feed the flock of Christ;" a metaphorical allusion, but one employed to denote the purpose and responsibility of the pastoral office; and if pastors bear rule, they do it by consent of the Church, and for the good of the Church,—and with the same intent they are also described as "ministers" or servants. It will be remarked, too, how completely such passages overthrow the assumption that the ministry, or pastorate, have any right to speak of themselves, or to be spoken of, as "the Church." To gain their object some play fast and loose with the word "Church." By "Church authority" they mean clerical authority; but when they speak of ruling the Church, they mean by Church the laity! It is noticeable that the very term "Church" is an adapted one, secularly used to indicate an assembly of citizens having a voice in the determination of civil affairs; so that the word bears within itself a refutation of the theory which would make the government of the Church an oligarchy—the clergy, or

teaching class, having a right to command, and the body of members under obligation to obey.

IV. Certain texts speak of the Church as "redeemed by the blood of Christ;" and a certain school of theologians fastening on this use of the word "redeem," limit redemption to the Church. The term "redeem" is metaphorical, signifying to buy back, and so to put in possession of important blessings. Where in scripture the term is used of the actual enjoyment of the blessings procured by Christ, it is necessarily limited to those by whom the blessings are possessed; but to argue, as many have done, that the redemption is purposely limited, at any one time, to the persons constituting the Church, is to pronounce the Great Commission a mockery, and to take from the Gospel that universality of grace which is its distinguishing glory. That Christ paid a price for so many souls, and no more, and that these are redeemed in consequence, and no others, is an abuse of the metaphor contained in "redeem" that cannot be too earnestly denounced. As Christ is the Saviour, so He is the Redeemer, potentially, of all men; but "especially of those who believe," and who accept the redemption brought within their reach. What the Lord did had in it a redeeming virtue co-extensive with our race; though personal redemption can alone come through a submission to Him wherever He is made known. High clerical exclusiveness is bad, because it assumes to confine to one order—the clergy—rights and powers bestowed on the whole body, the Church; and High Calvinistic exclusiveness is worse, because it assumes to confine to one body, the Church, that provision of eternal good which is sufficient for the whole family of man.

A Word for Suburban Men of Business.

IN the old times our forefathers who had attained a competency in business indicated the fact by taking an extra house a little way from town, at some distance, that is to say, from the place where they had laboured to amass their wealth. In course of time the process extended itself, and the place of business and the private house became essential, not for those who had won, but for those who were striving to win. The introduction of the railway system tended greatly to facilitate the desire for possession of town and country house, and in this day we have, in all our large cities and towns, men who are leaving their chambers, their offices, their consulting-rooms, every evening in great haste, that they may arrive at the train or other conveyance that will take them a journey of some miles to their homes. Again every morning the same men, usually in very great haste, leave their homes to return to business. If this double process of travel could be performed daily with deliberation, and without exposure to physical or mental shock, it would be free of danger, and perhaps, on the whole, conducive to health. For the man who can partly retire, and can pursue business as he lists, it is, I believe, conducive to health; but to the struggling man who is in the meshes of active life, few processes are more destructive. The elements of danger are many. There is the annoyance which springs from danger of absence from business; there is the temptation to remain occupied to the last possible moment, and to risk an exceeding hurry in order to join the family circle at an appointed hour; there is the tendency to become irregular in the method of meals; to take a hasty breakfast; to work during the day on imperfect snatches of food; and, late in the evening, when the stomach, like the rest of the body, is wearied, to compensate for previous deficiencies by eating an excessive meal. Lastly, there is the evil that some work, which might easily have been done during the hours sacrificed to travelling is brought home to be completed at night when the tired body should be seeking its natural repose.—*Dr. Richard-son's Diseases of Modern Life, ch. 5, pages 186, 187.*

Harold : Mr. Tennyson's New Poem.*

THE announcement that the English Poet Laureate had chosen Harold, the last of the English kings, as the subject for his dramatic treatment, produced a thrill of excitement in all lovers of the fruits of Mr. Tennyson's genius. The theme is most wisely chosen. As compared with *Queen Mary* it is less intensely religious in its interests, but more profoundly patriotic; less concerned with the craft and cunning of the Papacy, and more with the struggles of a great and capable nature against the ensnaring plots of human ambition and cruelty. Like *Queen Mary*, it shows the peril of England from the Pope and his emissaries; but at the same time its chief actor is a man of fine military genius, of incorruptible integrity, and death-daring patriotism, courageously battling against incredible odds on behalf of the freedom of his beloved country.

Harold carries us at once to one of the gravest crises in our national life. No day in England's history was more momentous than that in which the brave son of Earl Godwin met William of Normandy at Senlac. Epoch-making events centre with tragical distinctness in the career of the English Harold. The decay of England's power under the pious but feeble rule of Edward the Confessor; the growing sway of the frank and chivalrous champion of England's freedom, and mainstay of England's strength; the fierce, pitiless, and prolonged struggle of the two chief combatants; the wiliness and craft of William; the oath of Harold over the relics of the saints, extracted from him in his veiled bondage,—these circumstances supply materials of surpassing interest for the cultured skill of the poet.

But the main interest of the drama centres in Harold himself. He is a defeated man warring on behalf of a sacred cause. Brave, strong-limbed, generous, loving the right and the true, ensnared and perplexed, he moves in fight under as heavy a curse as ever rested on the heroes of the Greek tragedies; but he moves in the lines of righteousness. Though vanquished, he has fought fairly. William conquers by dead men's bones, and not by a soldier's prowess. Harold is overcome; but he falls clinging to his country's cause, to freedom, and to truth. This English drama will win its way to all hearts as much by its broad human qualities, its loyalty to right and duty, its enthronement of a defeated hero, and its patriotic fire, as by its display of splendid capabilities, second only, if indeed second, to those of the immortal Shakespeare.

The first act of *Harold* opens in Edward the Confessor's reign, and in the king's palace, amid signs and portents of coming doom. Edward laments the decay of England's piety, and has visions of approaching disaster; whilst Harold reads in "the signs in heaven,—the sudden blast at sea,"—the indications of heaven's wrath. Harold craves from Edward the boon of a holiday "to hunt and hawk beyond the seas," and betakes himself to Flanders by the king's permission.

* *Harold*. A Drama. By Alfred Tennyson. Henry S. King & Co.

The next act describes the results of this voyage, the wreck, the imprisonment by Count Guy, and the deliverance by William of Normandy, by which means Harold becomes in name William's guest, but in reality his prisoner. Here is one of the finest passages in the drama, describing the manner in which Harold is driven to take the oath to support William's claim to England's crown. He tries to insert conditions; but William is remorseless, and Harold is urged with the threat, "thine 'ifs' will sear thine eyes out:" and at length the word is given and the oath taken.

But ah! on what?

"The holy bones of all the Canonized
From all the holiest shrines in Normandy."

Harold exclaims "Horrible!" and almost swoons with fright; when William, intensifying the horror a thousandfold, adds—

"Ay, for thou hast sworn an oath
Which, if not kept, would make the hard earth rive
To the very devil's horns, the bright sky cleave
To the very feet of God, and send her hosts
Of injured Saints to scatter sparks of plague
Through all your cities, blast your infants, dash
The torch of war among your standing corn,
Dabble your hearths with your own blood.—Enough!
Thou wilt not break it."

Events now hasten apace. Edward dies. Harold returns to England, to war with the Northmen first, and then attack the invading Normans already landed under William at Pevensey Bay. The spirit of Harold is expressed in the words—

"I shall die.—
I die for England then, who lived for England.—
What nobler? Men must die.
I cannot fall into a falser world.—
I have done no man wrong."

And his quick wit and accurate measure of the real forces against him are expressed in his address to Edith, concluding with his legacy to his country—

"And this to England,
My legacy of war against the Pope,
From child to child, from Pope to Pope, from age to age,
Till the sea wash her level with her shores,
Or till the Pope be Christ's."

JOHN CLIFFORD.

HAVE YOU SEEN OUR ALMANACK FOR THE NEW YEAR?

IF not, look at the list of Contents in our Advertisement Sheet, and read what follows from the FREEMAN of Dec. 15.

"THE GENERAL BAPTIST ALMANACK, edited by Rev. John Clifford, M.A., is a marvel of cheapness. We venture to say that more information and good sense are given to the public for one penny here than anywhere else as far as we know."

GET IT, AND JUDGE FOR YOURSELVES.

What becomes of our Old Scholars ?

Is a question repeatedly asked, and variously answered. One of the most forcible, cheering, and I will add inspiring replies to this inquiry it has been my lot to listen to was given at an "Old Scholars' Meeting" recently held in St. Mary's Gate, Derby. And yet only three days before that I heard the broad allegation earnestly advanced by an observer of acute intelligence in a northern town, "You have had the masses and lost them. They have been in your Sunday schools, and you have done your work so ill that they have slipped through your fingers, and are now, some of them, hostile sceptics, more of them godless, and still more stolidly indifferent to you and the gospel you preach." Nor could the charge be completely denied. It holds in it a large and painful measure of truth. Doubtless "the masses" have to a prodigious extent been in our Sunday schools, and through our bungling in part it is that they are now outside our churches, and aliens from our institutions.

But though the charge cannot be altogether denied, the Mary's Gate Meeting of Old Scholars demonstrated that facts exist of an opposite character, in such proportions and of such a nature as to warrant the largest hopefulness for our present workers, and stimulate to a cheerful zeal any who may be growing fainthearted because they do not see all the results they desire. Tickets had been issued to all the old scholars whose addresses could be found, at a considerable cost of labour and pains, and an overwhelmingly large company gathered, occupying nearly all the available tea-drinking space at St. Mary's Gate, and that is saying a great deal. Old scholars were present by cheering and grateful letters from Chicago, New York, the metropolis, and many other spots near and remote; and in person they attended from London, Stoke, Burton, Swadlincote, and all the region round about. And such was the joy felt in this reunion that one said to me, "I'd rather have given £20 than have missed it."

The chief, though not the only note sounded, was one of gratitude for the blessings of the Sunday school. Every speaker had his tale to tell of good obtained and increased, of faith in Christ commenced, of Christian friendship formed, and of joy and usefulness multiplied by the teaching of some now in heaven and others still toiling on in the same blessed work. It appeared that towns had received Councillors, Guardians, Members of School Boards and Burial Boards, and the like; and churches Deacons and Elders, Pastors and Missionaries, from the ranks of this school. Godliness had been promoted by the teachers' work, and it had proved itself, as of old, profitable for the life that now is and for that which is to come.

Many illustrations were given of the teaching that succeeds. It would be easy to paint the model teacher out of the materials supplied that night, if only one had canvass enough; but no feature would be more marked than that of a *kind-hearted and personal interest in each scholar*, expressed in numberless ways—the grip of the hand, as well as the wise word and special prayer. I have only space to add—"Sunday school teachers," arrange for an "Old Scholars' Meeting forthwith. It

will do them good, and you also; and above all take care, as our Mary's Gate friends did, to lay hold of those who have slipped through your hands, and are now living without the cheering grace and strengthening love of God.

It is in the Sunday school, I am more and more convinced, the victory over evil has to be won; it is in the school the triumph over Ritualism and Romanism, scepticism and godlessness, will be secured. Therefore, what thine hand findeth to do, do it with all thy might of head and heart, and of will; and God, even your own God, will bless you.

JOHN CLIFFORD.

Our Magazine for 1877.

A CORRESPONDENT writes—"A short time since I was a casual hearer in one of our largest town congregations. It was the first Sunday in the month, and the minister in giving out the notices announced that the Magazine was to hand; yea, more, he gave in brief *the topics of the leading articles*. Such an example is worth copying, and if continued (as in this case I hear it is) throughout the year, must increase the interest of the people in all our denominational work."

May I append to this note the recent words of the *Freeman* of Dec. 15th, that the *General Baptist Magazine* "REFLECTS THE GREATEST CREDIT ON THE EDITOR, AND IS SECOND TO NONE OF OUR DENOMINATIONAL PUBLICATIONS?"

We are still a little below the average of FIVE THOUSAND per month. This figure must be reached. Until it is we cannot be sure that every one of the whole brotherhood sees the "organ" of our associated life. Starting as I do to-day my eighth year in this Editorial Chair, let me crave even more of your generous aid than I have yet had. Make the Mag. known. Introduce it. Give a copy or two of January away as samples. Mention it from the Pulpit, and at the Church Meetings. Advertise it in the Schools. Discuss it over the Tea-Table. Show its defects and excellencies; denounce it—anything rather than let it alone. Take special care of new comers. 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 work is for all the Churches, for all the Pastors and Preachers, Teachers and Visitors, Deacons and Elders. We seek to nourish the spiritual life, develop the power, and increase the usefulness of all.

Come with us, and we will, God blessing us, do you good.

THE IRON RULE OF PERFECTION

Must never be departed from, hard as it may be to attain, seldom as it is ever reached; but in this, as in other things, the higher the standard, and the more earnest the endeavour, the more satisfactory will be the present result.

Five in the Pea-shell.

FOR OUR YOUNG FOLKS.

FIVE peas sat in a pea-shell. They were green, and the shell was green. Therefore they thought that the whole world was green—in which opinion they were about right. The shell grew, and the peas grew too. They could accommodate themselves very well in their narrow house, and sat very happily together, all five in a row. The sun shone outside and warmed the shell. The rain made it so clear that you could see through it. It was warm and pleasant in there, clear by day and dark by night, just as it should be. The five peas grew very fast, and became more intelligent the older they were.

“Shall I always be compelled to sit here?” said one of the peas; “I really am afraid that I shall get hard from sitting constantly. I do believe strange things are going on outside of our shell as well as in here.”

Weeks passed on, and the peas became yellow, and the shell grew yellow too. “All the world is yellow!” said they. And we cannot blame them, under the circumstances, for the exclamation.

One day their house was struck as if by lightning. They were torn off by somebody’s hand, and were put into a coat pocket which had been nearly filled with peas.

“Now there is going to be an end of us,” they sighed one to another, and began to prepare themselves for the change. “But if we live, I would like to hear from the one who goes the farthest.”

“It will soon be over with us all,” said the smallest; but the largest one replied, “Let come what will, I am ready.”

Knack! the shell burst, and all five rolled out in the bright sunshine. Soon they lay in a little boy’s hand. He held them fast, and said they would be excellent for his little gun. Almost immediately they were rolled down the barrel of his shot-gun. Out again they went into the wide world.

“Now I am flying out into the world! Catch me if you can!” So said one, and he was very soon out of sight.

The second one said, “I am going to fly up into the sun. He is a charming shell, and would be just about large enough for me,” and off he flew.

“Wherever we go, we are going to bed,” said two others. And they hit the roof of a great stone house, and rolled down on the ground.

“I am going to made the best of my lot,” said the last one. And it went high up; but came down against the balcony window of an old house, and caught there in a little tuft of moss. The moss closed up, and there lay the pea. Everybody seemed to forget that little pea; but not so. God remembered it well.

“I shall make the best of my lot,” it said, as it lay there. A poor woman lived in the room back of the balcony window. She spent the whole day in making little toys of wood and shells, which was her way of getting a little money. She had a good strong body, but neverthe-

less she was a very poor widow, and the prospect was that she would always be one. In that little room lived her half-grown, delicate daughter. A whole year she had been living there, and it seemed as if she could neither live nor die.

"She will soon go off to see her little sister," sighed her mother. I had two dear children, and it was a difficult task for me to take care of them. But the Lord made a compromise by taking one of them to live with Him. Now, I would like to keep this one with me; but it appears as if God wants them both with Him. Soon she will go and see her sister!"

But the sick girl still lived, and lay patiently on her sick-bed, while her mother worked with her hands for their daily bread.

By-and-by spring-time came on. One morning, when the laborious mother was going about her work, the friendly sun shone through the little window, and all along the roof. The sick girl looked down at the bottom of the window and saw something growing.

"What kind of a weed is that?" she said. "It is going to grow against our window. See! the wind is shaking it!"

And the mother came to the window and opened it a little. "Just see!" she exclaimed. "That is a splendid pea-vine; it is now shooting out its green leaves. How it likes the little crevice! Soon we will have a garden!"

Then the sick girl's bed was moved close to the window, so that she could see the little climbing pea. Then her mother went to her work again.

"Mother, I really believe I shall get well again," said the daughter one evening to her mother. "The sun has been shining into the window so kindly to-day, and the pea-vine is growing so fast, that I believe I shall soon be able to go out into the bright sunshine."

"I would to God it could be so," said the mother. But she did not believe it could come to pass.

Then she stuck down a little stick for the pea-vine to run on, and tied a string around it to keep the wind from blowing it away. Every day it grew higher and larger.

"Now it is beginning to blossom," said the mother one day, as she went up to the window. "I am beginning to think my dear daughter will get well again." She had noticed that she had been getting more cheerful and stronger of late. So on the morning that the pea-vine blossomed she raised her up in bed and leaned her against a chair. The next week she was able for the first time for many, many months, to get out of bed and take a few steps.

How happy she was as she sat in the bright sunshine and looked out at the growing pea-vine! The window was open, and the morning breeze came skipping in. The girl leaned her head out of the window and kissed her vine. That day was a happy holiday to her.

"The good Father in heaven, my dear child, has planted that little flowering pea there for you, and also to bring hope and joy to my heart." So spoke the mother, and truly too.

Now what became of the other peas? The one which flew out into

the wide world, and said as he passed, "Catch me if you can," fell into the gutter beside the street, and was swallowed by a dove.

The two which went off together fared no better, for they were both devoured by the hungry pigeons.

The fourth pea, which went off towards the sun, didn't get half way there, but fell into a water spout and lay there for weeks, growing larger all the time.

"I am getting so corpulent," it said one day, "I shall soon burst, I am afraid, and that certainly will be the last of me."

And the chimney, who afterwards wrote his epitaph, told me a few days ago that he did burst. So that was the last of him.

But the sick girl stood one day with bright eyes and red cheeks at her mother's little window, and folding her hands over the beautiful pea-vine, thanked her heavenly Father for His goodness.

"I am proud of my vine," said the widow. And so said all the world.

HANS CHRISTIAN ANDERSEN.

The Administration of the Ordinances.

BY A "LIVE" DEACON.

"ORDER" is said by some one who probably knows, to be "heaven's first law." As to that I cannot say. I am not instructed in these higher mysteries; but I am tolerably well assured that it is second to no other law in importance and weight in earthly affairs. A badly ordered and clumsily conducted business is a stupidity first and a bankruptcy afterwards. A disorderly home is an annoyance and a debasement. An ill-managed club is a failure. And a church that is not well-ordered in all things cripples its energies, stultifies its efforts, and darkens its prospects, in the exact measure of its disorder.

I know a Christian community—and it is *not* the one in which I serve—which owes an intense vitality, a well-filled exchequer, and a long career of success, to the presence in the diaconate of one balanced, systematic, and orderly mind. Slipshod deacons, who say "anything will do," "it doesn't matter," and the like, and do their work without taste, and without tact, good sense, or judgment, have more to answer for than they are aware of. Here again, if I had the pulpit habit of capping everything with a text, I should say, "He that is unjust in the least is unjust also in much;" but I could more easily revert to the strong and direct language of the city concerning slovenliness in little things, "If you can't do that well you can do nothing well; good morning."

Applicable as this is to everything which concerns the internal affairs of the church, its business and its finance, it is obviously more so to its public work, its worship, its administration of the ordinances, its prayer meetings and the like; and to such other work as is by its very character so closely related to the public that it might also be spoken of as transacted in the presence of the public, viz., the election of deacons and ministers, the admission of members, and the treatment of "cases of lapse, non-attendance, and inconsistency."

As to BAPTISM, I agree with those ministers and others who maintain that it need not be public to be according to the primitive and New Testament pattern. There were not many spectators of the baptism of the eunuch. Paul did not wait for a crowd to gather, and duly announce the event, before he baptized the Philippian jailor. The tendency *has* been to make the administration of baptism a sensational exhibition, and thereby to increase a thousand-fold the difficulty of administering it reverently, calmly, and impressively.

"Impressively," I say, for I believe that when the ceremony is conducted with right feeling and with a vivid sense of the presence and vision of Christ, and after due preparation of the candidates, it is exceedingly impressive; and I have been told again and again by ministers that it is also useful in deepening conviction, bringing to repentance, urging decision, and stimulating the conscience and heart. But I can imagine that the accusations brought against it as "unseemly," "indecorous," etc., find a sufficient reason in the carelessness and want of proper attention with which it is occasionally conducted.

No one else is ever expected to take part in a public service for the first time without ample directions. Orators do not. Actors do not. Recipients of prizes do not. Even persons who are going to be married are told, if I recollect rightly, how they shall place themselves, and what is expected of them. Why, then, should candidates for baptism be left uninstructed in the things they should avoid and those to which they should carefully attend! A few moments spent in assuring them of the need of calmness and self-mastery, of filling the lungs with air before and as they go down into the water, so that they may avoid gasping, of placing their hands one over the other, would prevent disorder, give self-possession, and clothe with beauty this scriptural rite.

I should also strongly urge the use of warm water in the winter months, or, as one of my friends says, "water at the temperature of the Jordan." In most cases this could be done at little cost, and it would be of immense use in promoting orderliness and calmness, quite as much by dispelling fear and nervousness at the thought of a chill, as by the addition it would bring of real comfort to administrator and candidates alike.

Nor should the officers fail to be in a position to render every necessary aid; to assist the immersed person in coming up out of the water, to wipe the face with a handkerchief immediately, and to add by their calmness and self-possession to the ease and reverence of the whole ceremony.

Once I saw a baptism where all the candidates were robed in black, and appeared more like mourners at a funeral than joyous Christians avowing their allegiance to Christ, and declaring their readiness for His service. The females at least may appear in garments more suggestive of dedication, gladness, and purity.

The paper, dear Mr. Editor, you have given me from "a Traveller," addressed to deacons on the celebration of the LORD'S SUPPER, is so good, and expresses so many of my own thoughts, that I insert the whole of it.

"In discharge of the duties of my calling it is not unfrequently my lot to spend the Sunday away from home, and consequently to witness the celebration of the Lord's Supper by a variety of churches, Baptist and Paedobaptist. On one occasion it was my privilege to commune with the Moravian brethren. The officiating minister put on for the occasion a white surplice—a departure from primitive simplicity which did not please me, and in which I could see no meaning. On the other hand, these brethren had a custom which I thought rather pleasant as expressive of the ideas of Christian love and kinship. Whilst standing to sing the closing hymn—which I presume is always the same,—at a certain line each friend turned and grasped the hand of his next neighbour. I suppose this was intended as an act of obedience to the apostolic command concerning Christian salutation—the particular form of greeting being modified in accordance with English feelings of decorum.

"But it was not about this that I wished to speak when I began. Travellers are apt to turn aside a little when telling their stories, and so the 'gentle reader' must excuse me. I want rather to say a word or two concerning the diverse practices which I find to be in vogue as to the particular time in the communion service when our good friends 'the deacons' partake of the sacred emblems.

"I have seen them help themselves when passing to and fro along the aisles; or more frequently, and certainly more becomingly, just before resuming their seats after assisting their Christian friends. Several times of late, however, I have witnessed the following:—The presiding minister has handed the bread to one of the deacons, and these have passed it from one to another; and for a

minute or two all have remained comfortably seated, no doubt meditating devoutly, as we all ought to do, of the great facts of which the Supper of the Lord reminds us. After a time it has appeared to occur to them that they were keeping all their fellow-members waiting, when, accordingly, they have arisen (at whose bidding I could scarcely discern) and taken the bread to the rest of the church. And a little later in the service a similar order has been observed with respect to the wine.

"Now I may be singular in my notions, but I must say that this quiet taking of the precedence to themselves on the part of honoured brethren has a little shocked my sense of Christian propriety. I have thought of the meaning of the word '*deacon*'—a 'servant'; and I have asked myself, Is it becoming that the servants of a public body should attend to their own wants first, and that the community which appointed them should be kept waiting their convenience? The words of our Lord (Luke xvii. 7, 8) have occurred to me—'Which of you, having a servant, will not say to him, Make ready wherewith I may sup, and gird thyself and serve me (in the Greek, "act as *deacon* to me") till I have eaten and drunk; and afterwards thou shalt eat and drink?"

"True, this was oriental usage; but amongst ourselves at social meals or at festivals, is it customary for either those who preside or those who wait to help themselves first? Surely not. Both courtesy and convenience dictate a different course.

"It may be replied that deacons are important officials, as doubtless they are, and that this honour is due to them. But again there come to me the words of Christ—'Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant; even as the Son of Man came not to be ministered unto, but to minister (literally, to *serve*, or *act as deacon*), and to give His life a ransom for many.'

"If asked, What, then, are we to do? I would respectfully commend for general adoption the following method, which, in the main, is observed in some important churches of both sections of the Baptist body. As soon as the pastor has pronounced the usual formula, 'This is my body,' etc., the deacons rise and stand on either side of him. He then hands to them the plates of bread, which they take to their fellow-members. Each deacon as soon as he has finished his task resumes his seat, and when all are quietly settled the pastor presents to *them* the bread. Lastly, as servant of all for Jesus' sake, he takes it himself, and both pastor and deacons continue for a short season in silent thought and prayer. The service is then resumed with thanksgiving for the 'cup of blessing,' and a similar procedure is adopted as in the case of the bread.

"The advantages of this order appear to me to be the following:—(1.) The pastor and deacons set an example to the rest of the church of Christian courtesy, the essence of which is thoughtfulness for others in preference to ourselves. And in courtesy, as well as in other good things, they ought surely to be examples. (2.) the deacons themselves are enabled to partake of the bread and wine with greater collectedness and composure of spirit. They are spared all nervous anxiety lest they should keep the church waiting too long—an anxiety which, one thinks, must sometimes be felt by kind-hearted and courteous men when they know that some scores of their Christian friends are waiting until they have finished their thinking and praying. It may be said that even according to the plan now commended the church is kept waiting; but, in the first place, the church has in that case been already served, and secondly, the responsibility for determining the time at which the communion shall proceed is thrown upon the proper person—the presiding minister,—and not upon the deacons. Then (3.) the plan I am recommending appears best to exemplify in action the scriptural notion of the deacon's office and position. Both the name '*deacon*,' and all we know of the character and duties of the primitive deacons, suggest the idea not of *supremacy* or *rule*, but of free, honourable *service*.

"I close with words to which every reader of this Magazine will give a hearty assent—'Let all things be done decently (that is, 'becomingly,' or in 'graceful fashion') and in order.' 'Whatsoever things are lovely,' let us 'think on these things!'"

How our State-Churches were Built and are Supported.

THE following statement, made by the Hon. E. Lyulph Stanley, concerning the Parish of Marylebone, in London, is of more than local interest. It helps to answer a question now freely discussed all over the country,—Where did the property of the National Church come from: and will suggest the wisdom of our friends making particular inquiries into the condition of ecclesiastical affairs in their own districts. Mr. Stanley says:—

“The Act 46, Geo. III., cap. 124 (1806), enabled the vestrymen of Marylebone, to provide an additional cemetery, and to erect a chapel, and also other buildings for the residence of a clergyman, clerk, sexton. Section 29 empowered them to raise and spend in all not more than 20,000*l.* The Duke of Portland was to be the lay patron, and in all the Acts his interests were very carefully looked after.

The 51 Geo. III., cap. 151 (1811), enabled them to build a new parish church and two or more chapels; and section 31 authorised the expenditure of a sum not exceeding 150,000*l.* for the purpose; and sec. 34 recited that the church was to be the new parish church of Marylebone; sec. 61 empowered the vestry to make a rate of not more than fourpence in the pound, and sec. 71 gave them power to borrow 150,000*l.*

57 Geo. III., cap. 98 (1817) was an Act for ratifying the purchase of the inappropriate rectory of Marylebone, and the Commissioners of Woods and Forests were authorised to sell Crown lands, and buy from the Duke of Portland for 40,000*l.* the advowson of Marylebone and the patronage of the four district chapels. Subsequently the vestry were enabled to build four district churches. By 1 and 2 Geo. IV., cap. 21, which recites that the vestry have spent upwards of 100,000*l.* under the 51 Geo. III., cap. 151, and have made a rate of fourpence in the pound; that they have agreed to procure four sites, which are mentioned; and to pay 20,000*l.* towards building four churches, on condition that the Commissioners under 18 Geo. III., cap. 45, shall finish the said churches. Sec. 4 provides that the vestry shall pay 5,000*l.* within twelve months of laying the foundation-stone of each church; sec. 5, that the Bishop of London shall assign a district to each church; and sec. 7 that the vestry shall fix the pew rents, part of which is to be assigned to the ministers, and their salaries to be made up to 500*l.* a year. Separate accounts are to be kept of pew rents in different churches, and after paying stipend, salaries, and repairs and expenses of church, the surplus is to be invested to buy a house for the minister. Other sections give power to levy an additional twopenny rate, and uphold, maintain and repair, the said four churches. 6 Geo. IV., cap. 124, makes four district churches rectories.

Under those Acts the churches were built, and a penny rate is still levied, called a “separate” rate, which in 1875-6 produced 4,825*l.*, while the pew-rents produced 3,200*l.* additional. Mr. Stanley had grave doubts whether that could be legally done now since the passing of the Church Rate Abolition Act, and would advise that the opinion of counsel should be taken upon the point. Whether legal or not, he considered it very unjust that their predecessors should have been so taxed, and that they themselves were still with a Church-rate round their necks. If it was legal he thought it would be a very proper thing to get an Act passed to repeal it. The Church of St. Pancras was built at a cost of 76,000*l.*, by means of a rate of 8*d.* in the pound. It was important to get those facts before the ratepayers, and it was an intelligible argument that within the last sixty years the Church of England had been endowed and established not only with a capital sum, but with taxes levied upon the ratepayers of Marylebone.”

Thus there are parishes where Nonconformists are still paying Church-rates to support the clergy, organists, beades, and sextons of the State Church; and the amount of the rate is fixed by the vestry, some of whom are the clergymen themselves. Is this just and right? Have we not here a real grievance; and is it not the duty of every lover of fair play and righteousness, whether Conformist or Nonconformist, to seek its immediate removal?

Scraps from the Editor's Waste-Basket.

I. NOW CONCERNING THE COLLECTIONS FOR THE HOME MISSION.—Have you fixed the date for 1877? On no account omit them. Every church in the denomination will surely strive to secure a place in this really English work. Not one should be left out. Let the poorest give out of its poverty, and the wealthiest of its abundance. Send that post card on to me as soon as you can fill in the date, and even, if anything so unfortunate should occur as that you cannot promise for this associational year, kindly let me know why.

II. NO BRITISH WAR FOR THE TURK, was the unanimous and enthusiastic decision of the GREAT CONFERENCE held in St. James's Hall on the Eastern Question. The *Pall Mall Gazette*, in its spleen, talks of the gathering as a "scratch" meeting, as not "national," and not a "Conference." As we looked on the assembly we thought it unequalled in its representative character, in its intelligence, social standing, and influence. From the far north, and from the remotest south, delegates were in attendance, and waited with unflickering interest, though not without aching heads, to the end of the seven hours' Conference. Mr. Gladstone received an ovation as complete and crowning as could be given; and he treated the audience to a matchless example of his analytic and critical skill, tearing to tatters the speeches of that arch mischief-maker, Lord Beaconsfield, and urging that England should co-operate with Russia and Austria in the great work of liberating the East. That Conference was a splendid endorsement of the popular enthusiasm of a few months ago, and will contribute more even than the assembling of Parliament to maintain the peace of Europe without sacrificing the liberty and the civil and religious rights of the Christians of the Ottoman dominion.

III. THE SCHOOL BOARD VICTORY is complete and decisive, and registers not only a triumph of the true principles of education over the clericalism of the country, but also the return of vigour and energy to the Liberal fooling of the people. This victory, wisely used, will beat back clericalism in the large towns for the next fifty years at least. But in the rural districts it will be necessary to

maintain an unrelaxed vigilance; and the aid of the towns should be given as far as possible to prevent the oppression of squiro-clerical oligarchies. The victory in the larger area will increase the bitterness and animosity of the clerical party in the smaller field. Persecution and intolerance, we have the best means of knowing, are not yet extinct.

IV. WHERE ARE WE GOING TO?—The following puzzling and painful statement has been forwarded for our Waste-Basket. We venture to print the Scrap. It may lead to useful thought.

"A scene in St. A.'s church. Sunday evening in one of our largest Midland county towns, noted for half a century for its decided Liberalism and the strength of its Nonconformity. Incumbent absent. The officiating minister old and dry and prosy. One of the church-wardens, thinking there was not much for intellect or heart from the casual preacher, takes stock of the congregation. He is well able to do this, for he is an old resident. He was and is connected with those who have taken a prominent part in the Liberation Society, and he looks round to see how many like himself have gone back to the National Church. He takes out his pocket-book and writes name after name until the list reaches *forty-three!* and many of these names represent some of the oldest and once the best Nonconformist families in the town. He tried, moreover, to recall any that might have left the Church for Nonconformity; and not one instance could he recall. Is there not a cause? If so, what is it?"

We can match it with another scene Wedding breakfast. Neighbour a lady-member of the Wesleyan community. Theme of talk, Nonconformity in a South-Western city. Wesleyans most decidedly Nonconformist (bravo!); but Nonconformists, for SOCIAL reasons, going, in too many instances, to the "church." Men and women do not elect their church on the old grounds of truth and error, but as they choose their coats and dresses. Fashion and "Society" go to the State Church, and they follow.

Query—What is the spiritual and social force of a religion that is governed, in its main choice and modes of avowal, by fashion?

Reviews.

HOLINESS AND HAPPINESS. By James Morison, D.D. *Hamilton, Adams.*

This is the second edition of a book whose full title is "Biblical help towards holiness in living, and happiness in dying." Written before the recent controversies, it is not the less a safe and reliable guide with regard to them. Very clearly does Dr. Morison describe the free, broad, and helpful love of God to men, and with much simplicity and force expound the conditions of holiness and happiness. Christians of all ages will find the company of this book as a Great-heart to them, and young Christians especially will be helped by its scriptural and cheering words.

BIBLICAL OUTLINES, By B. B. Wale. *Stock.*

This is the first volume of a series intended to describe the distinctive characteristic and mutual relations of the Books of the Bible; and it deals somewhat largely with the Pentateuch and more briefly with the Gospels, giving a statement of the object of each writer, and a brief running commentary on the principal subjects handled in the five Books of Moses and the four Gospels. The synopsis of contents is not complete; but the description of the drift of each book is good in the main; but the usefulness of the book would have been increased by a much larger infusion of the results of recent investigation and study. As a popular help to the reading of Moses and the Evangelists, Mr. Wale's will be very useful.

THE BIBLICAL MUSEUM. Genesis and Exodus. By James Comper Gray. *Stock.*

We are glad to receive the first volume of Mr. Gray's Commentary upon the Old Testament. As our readers will know from our reviews of the writer's New Testament Museum, and our notice of the first number of this volume, this exposition is conducted on the special plan indicated by the title. It is really a Museum; and a most valuable one it is. Mr. Gray collects his facts, illustrations, and anecdotes with great industry and good sense from every realm of knowledge; arranges them with tact and discrimination; and what is even more praiseworthy, knows what to omit and what to touch with a light hand. We have walked through this first gallery of

Mr. Gray's Museum, and pronounce it refreshing and helpful, informing and stimulating, in a very high degree.

THE LANCASTERS AND THEIR FRIENDS. ELVIRA AND THE POWER OF THE GOSPEL.

By Mrs. Hunt Morgan. **VICTOR, THE LITTLE ORPHAN.** *Stock,*

THE first is a tale of Methodist life, and is dedicated to the young ladies of Methodism; but will be read with interest and advantage by many outside of Methodism, for it is full of broad human interest. The second is a glowing picture of the triumphs of the gospel in Spain, and deserves a wider audience than it received in the pages of the *Baptist*, and will wherever it is read develop missionary enthusiasm and increase real interest in the welfare of Spain. The last brings us to the metropolis, and then enables us to watch the varying fortunes of an orphan, who, through many troubles and some mistakes, finds that he is not forgotten of the God and Father of us all. Our readers will thank us, if they make the acquaintance of these stories.

THE DRINKING SYSTEM OUR NATIONAL CURSE. By D. Burns, M.A. *Tweedie and Co.*

Is a reprint from a valuable essay on the Bases of the Temperance Reform, and will in this cheap and convenient form be likely to have increased usefulness. Temperance Societies and Churches that really desire to do something to repress intemperance will do well to purchase and distribute this sixpenny pamphlet.

THE TEMPERANCE BIBLE COMMENTARY. By Dr. Lees and Dawson Burns. *Tweedie & Co.*

THE fourth English Edition of this admirable commentary, now just published is greatly enriched with a masterly and crushing reply to the critique of Professor Watts, which appeared a short time ago in the British and Foreign Evangelical Review.

FACTS AND FIGURES FOR SOCIAL REFORMERS. Compiled by G. W. McCreo. *Tweedie and Co.*

Is a handy little manual of the Temperance Reformation, bristling with dates, statistics, and testimonies selected from numerous and manifold fields. Temperance workers will find it very useful.

LIFE'S EMBLEMS. A Companion volume to "Across the Sea." By Benjamin Clarke. *Sunday School Union.*

MR. CLARKE is perfectly at home in writing for young people; and these "Emblems" form some of his best work. The themes are familiar, but the illustrations are fresh, well told, and set in a frame of beauty and excellence.

THE MORNING OF LIFE. Volume II. *Sunday School Union.*

ALL of it *always* welcome: its tales and its teaching, its music and song, its science and history, its prose and its poetry, its lengthier articles, and its odds and ends. It is a fitting companion for life's morning.

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 LANCASHIRE AND YORKSHIRE CONFERENCE will be held in Wellington Road Chapel, Todmorden, on Wednesday, Jan. 17. Sermon in the morning at eleven o'clock, by the Rev. J. K. Chappelle, and *Home Missionary Meeting* in the evening, to be addressed by the Revs. W. Gray, J. Lawton, J. Dearden, J. A. Andrews.

W. SHEARMAN, *Secretary.*

CHURCHES.

LINEHOLME, Todmorden.—On Nov. 19, our anniversary sermons were preached. In the morning our pastor delivered a sermon to the Sunday school children, and in the afternoon and evening the Rev. J. C. Jones addressed large congregations. Collections in advance of last year. Also on Saturday, Dec. 2, the choir gave a sacred concert in behalf of the chapel funds. About 300 partook of tea, and 450 attended the concert, which was every way a great success.

LONG SUTTON.—Our anniversary services were held, Nov. 26, 27. Preachers, Rev. W. Orton and J. C. Jones, M.A. Congregations and collections good. Tea on the Monday, and meeting in the evening. The pastor presided. He reported an addition of twenty-two members during the year; almost every sitting let; congregations usually large; and the finances in a healthy condition. Congratulatory and stimulating addresses were given by Mr. Sutterby, and the Revs. W. Orton, R. A. Johnson, and J. Brown.

NOTTINGHAM—Mechanics' Hall Church.—On Friday and Saturday, Dec. 15, 16, we inaugurated our scheme for the erection of chapel and school-rooms by a Sale of Work, Christmas Forest and "Snow-ball," in the lecture hall of the Mechanics' Institution. The proceedings were commenced by singing, prayer, and a few words from Mr. Buckingham, our minister, stating the purposes for which the preparations had been made; and then the Sheriff of the town, L. Lindley, Esq.,

gave an address congratulating the friends on the occasion of the gathering, and both heartily and earnestly wishing success to the undertaking. The room was very elegantly decorated. The handiwork of the ladies was exhibited upon tables at the sides of the room, whilst at the end opposite to the platform was a well supplied refreshment stall. In the centre was a large raised dais covered with scarlet cloth to display a forest of Christmas trees, and a large "snow ball." Considering that we had only two days sale, and but few weeks of previous preparation, we feel that the £130 taken was a handsome sum, and we are thereby greatly encouraged in our work. A considerable variety of valuable goods also remains to be sold on some future occasion. Our buildings are to be erected at the corner of Woodborough Road and Great Alfred Street, and will consist of substantial school-rooms of brick and stone to accommodate about four hundred children; the chapel, to be erected over these, will, for the present, be of iron, and is intended to seat between five and six hundred persons. Contracts for them have been entered into at a cost of about £2,000, and with the land we shall thus expend about £3,200. We cannot attach too much importance to the locality—it is becoming thickly populated, and is comparatively destitute of sanctuaries for the Lord. We now wish to make an appeal to some of our friends to help us in the work we have begun, and shall greatly value any assistance they may kindly afford us. Donations may be sent either to Rev. F. G. Buckingham, our minister, or to Mr. Barwick, Secretary of the church, Sherwood Rise, Nottingham.

NANTWICH.—Anniversary sermons were preached by Rev. J. Harvey, Nov. 26. Mr. T. Walley, of Tilstone, presided at the public meeting on the day following, and addresses were given by Revs. J. Langford, R. F. Griffiths, F. J. Greening, D. S. Prosser, J. Harvey, and the pastor,

R. P. Cook. The services were successful in the highest degree.

RTDE, I. W., *Park Road*.—Anniversary services have just been held. Dr. Hardin preached on the Sunday, and the Rev. J. Harrison presided at the public meeting which followed the tea-meeting. The report of work done was highly gratifying. We much regret the health of Mr. Harrison, our pastor, is not good just now. Addresses were given by the Revs. R. T. Roberts, R. A. Davies, J. R. Chamberlain, R. J. Jeffrey, and Dr. Hardin.

STAPLEFORD.—Anniversary services were held, Dec. 3, when two sermons were preached by Mr. W. Smith. The collections were appropriated to the new building fund.

TRING.—Believing that God's house ought to be as clean and respectable as our own, we have all been working hard to raise sufficient funds to restore and improve our place of worship. We have, thanks be to God, succeeded. Oct. 18 will be a memorable day in our church history. J. Clifford preached the reopening services. They were a great success every way. Collections far exceeded any made for many years. The cost has been £105, and only £8 remain to collect. We hope to do much more now for the salvation of souls.

MINISTERIAL.

SKINGLE, REV. SAMUEL, was publicly recognized as the pastor of the Wakefield Road Church, Stalybridge. There was a large attendance at the tea. The chair of the public meeting was occupied by Mr. W. Hadfield, one of the deacons, and addresses were given by the pastor, the Revs. W. Evans, R. Silby, J. Clifford, and others. The prospects of the church are very cheering.

BAPTISMS.

BIRMINGHAM, *Longmore Street*.—Five, by W. Oates.

BOSTON.—Seven, by J. Jolly.

COALVILLE.—Two, by C. T. Johnson.

CONGLETON.—Two, by J. Walker.

COVENTRY.—Seven, by H. W. Meadow.

DENHOLME.—Seven, by J. Taylor.

LONDON, *Church Street*.—Four.

LONDON, *Præd Street*.—Two.

NORWICH.—Three, by G. Taylor.

NUNEATON.—Three, by C. Hood.

OLD BASFORD.—One, by W. Dyson.

RETFORD.—Two, by J. T. Roberts.

STAPLEFORD.—One, by W. Dyson.

STOKE-ON-TRENT.—Three, by W. March.

MARRIAGES.

HARVEY—GARNER.—Dec. 14, at the Superintendent Registrar's Office, Bake-

well, Mr. Harvey, 27, Now Walk, to Mrs. Garner (*nee Tyors*), 2, Higheross Street, both of Leicester.

SMITH—HARVEY.—Nov. 22, at Dover Street chapel, Leicester, by the Rev. W. Evans, pastor of the church, assisted by the Rev. W. Underwood, D.D., cousin of the bride, the Rev. W. Smith, Allerton, Yorkshire, to Lilla, eldest daughter of Mr. Harvey, 27, Now Walk, Leicester.

YATES—BOOTH.—Recently, in the Congregational chapel, Belper, Derbyshire, by Rev. T. Yates, father of the bridegroom, Mr. C. W. Yates, of Leicester, to Miss Maria Anne Booth, of Belper.

OBITUARIES.

BARTON.—Nov. 4, suddenly, of apoplexy, Sarah, the beloved wife of Mr. S. Barton, Newthorpe, Nottinghamshire, aged 75. Much esteemed by a large circle of friends. "Absent from the body, present with the Lord."

BROWN, MRS. ELIZABETH, was the oldest member, both for age and membership, of the church at Isleham. She was nearly eighty-five years of age, and had been over sixty years a consistent member. Nearly two years ago a "lodge" fell on her and did her much damage, but she tottered about until a short time before her death. She died happy in Jesus. Her funeral sermon was preached by her pastor, Mr. Walter Davies, from the words, "Them that sleep in Jesus will God bring with Him." W. E. DAVIES.

CLARKE, ANN.—Our departed sister passed through a season of sickness equalled but by very few. For over two years she was afflicted; during two-thirds of that time her sufferings were intense; but she bore it all without a single murmur. She longed to be at rest. She desired to "depart and be with Christ." She sang as long as she could; and when words failed she sang the tune of "Rescue the perishing." She asked her pastor to sing for her the thirty-eighth in Sankey. He did so, and she joined heartily in the last verse. She died, aged thirty-two, leaving two children and a husband. Her death was improved by her pastor on Sunday night, Dec. 10, from Isaiah xlii. 12, "Let the inhabitants of the rock sing." W. E. DAVIES.

MISCELLANEOUS.

HALIFAX—*Presentation*.—Our brother, J. Binns, draper, of Halifax, has been presented by his fellow tradesman with a valuable timepiece and three ornaments "as a slight recognition of his services" to the Halifax Drapers' Association for thirteen years.

THE
MISSIONARY OBSERVER.

JANUARY, 1877.

Death of the Treasurer.

ONLY four months ago we had to deplore the loss of our beloved Secretary. It is now our painful duty to announce the death of our honoured Treasurer, Thomas Hill, Esq., of Nottingham. This sad and solemn event occurred on Monday morning, December 11th. For several weeks Mr. Hill had been unwell and unable to attend to business; but his death was very sudden at the last, and quite unexpected. Truly it seems a mysterious and remarkable Providence that, in the period of four months, we should be deprived of both our Secretary and Treasurer, and it is a time to cry to the God of Missions that He would appear on our behalf by raising up other men to fill the offices of those whose removal we deplore. In these, as in all other mysterious and painful events, we must bow to the will and hear the voice of Him who hath said, "Be still and know that I am God: I will be exalted among the heathen: I will be exalted in the earth."

As a memoir is expected to appear, we conclude by expressing our tender sympathy with Mrs. Hill and the family; praying that they may be sustained and comforted under their severe and irreparable loss.

SPECIAL COMMITTEE MEETING.

IN consequence of the decease of our worthy Treasurer, a Special Meeting of the Foreign Missionary Committee will be held at Dover Street, Leicester, on Tuesday, Jan. 9th, 1877, at 12.0 a.m. All ministers of subscribing churches are eligible to attend.

Our Juvenile Collectors and Subscribers.

A NEW YEAR'S LETTER.

MY DEAR YOUNG FRIENDS,—

In looking over our last Report I am pleased to find that your united contributions for the Foreign Mission, during the past year, amounted to *over a thousand pounds!* Yes! *OVER A THOUSAND POUNDS!!* For this very large, this very noble sum, I wish to tender you, on behalf of the Committee, my most sincere and hearty thanks.

Since the year commenced several collectors, and many subscribers, have

passed away. One little boy in London wished his mother, after his death, to give his savings to the Mission. Dear little fellow! he loved Jesus, and loved His cause. His savings only amounted to a few pence; but it was *all he had*. So small a sum may not appear in our Report on earth; but it will not be forgotten in heaven. Another collector, at Burton-on-Trent, was knocked down by a railway engine, run over, and killed. His superintendent said of him that "he was one of the best boys, and best collectors, in the school." Another collector, at Old Basford, was at school one Sunday, and buried before the next. He was a good boy, a good collector, and had collected all the subscriptions due right up to the time of his death. All these dear young friends, there is reason to believe, are now

"Around the throne of God in heaven."

Others are wanted to fill their places and carry on their work. Who will help? In India alone there are about *forty millions of children* of school age for whom there are no Sunday schools, no teachers, no Bibles, no ministers, no instructive books to read, or pretty hymns to sing. **FORTY MILLIONS!** think of it. If they were to stand in a line, and each occupied a yard, how long would that line be?

To send missionaries to all these millions, and to provide them with teachers, and Bibles, and schools, we ask your help. Some schools and Juvenile Associations, as Barton, Burton, Basford, Sheffield, etc., are doing more this year than ever. Let us have *collectors in every school*, however small; and let us have a long pull, a strong pull, and a pull altogether, then next year, instead of a thousand, we shall have **FIFTEEN HUNDRED POUNDS!**

I am, dear young friends, yours affectionately,

W. HILL, *Secretary.*

P.S. Will the superintendents and teachers of our Sunday Schools be good enough to see that this letter, and the subject of it, be brought before the scholars.

Our Local Preachers and our Foreign Mission.

DEAR BRETHREN,—

In the great and glorious work of sending the gospel to the heathen we are anxious to secure your increased sympathy and co-operation. From Sabbath to Sabbath you visit village churches, chapels, and Sunday schools to make known the gospel of the glory of God. In this way you are, as is proper, "*Beginning at Jerusalem.*" As, however, "repentance and remission of sins are to be preached in his name **AMONG ALL NATIONS,**" may we request you to remind your congregations of their obligation in this matter. For a missionary deputation to visit every village chapel, annually, it is impracticable; but with your help, a sermon might be preached, or a meeting held, or a collection made, in *every chapel in the denomination*. In every Sunday school, also, the sympathy and help of the young might be enlisted. The Methodists do not pass by their smallest chapels, or congregations—and why should we? Only let the matter be resolved upon, and it will be accomplished, to the benefit of the people, and to the good of the cause. To several brethren the project has been mentioned, and it has secured their hearty approval and promised aid. Commending, therefore, the suggestion to all our local preachers and preachers associations, as well as to our village congregations, and praying that every effort, whether for home or for abroad, may be helpful in the conversion of the world to Christ, on behalf of the Mission,

I am, dear brethren, yours faithfully,

W. HILL, *Secretary, pro tem.*

The First Convert from Heathenism in Khoordah.

THE following interesting account of the conversion and baptism of an old gooroo, or religious guide, is from the pen of our worthy brother, Babu Shem Sahu, the agent of the Native Missionary Society, and pastor of the church at Khoordah. It is written in English, in a clear, bold hand; and with one or two slight exceptions is printed *verbatim et literatim*. Simply as a literary production this letter shows the indirect benefits of missionary operations. When, however, it is remembered that when a boy Bamadebe, Shem's father, kindled the fire which consumed his living mother with the remains of his dead father, we marvel at the change, and exclaim, Lo! what hath God wrought! In two generations we thus pass from the barbarous and murderous rites of heathenism to the Christ-like work of preaching the gospel and establishing the kingdom of God amongst men. May our worthy brother be rendered eminently successful in his work; and the aged gooroo be instrumental in guiding many souls to Jesus!

After the labours and prayerful expectations of seven weary years we have been greatly cheered and encouraged by admitting into the newly organized church at Khoordah the first convert from heathenism, which long-looked-for event took place on Sunday, the 9th of July, 1876. We, therefore, with heartfelt thankfulness to "God that giveth the increase" and "causeth us to triumph in Christ," wish, for the information of friends interested in our Mission, to give in what follows a brief account of the recent conversion.

The name of the new convert is Krushna Das, aged about fifty-three or fifty-four years. He is a native of Barrampoora, a small town in Killah Banki. Following the profession of his forefathers, he became a gooroo when very young, and made hundreds of disciples in various parts of Orissa, especially in the tributary mehals or native states. The way in which divine light first shone into his dark mind, and eventually led him to renounce Hindooism, is to us very interesting, and furnishes a striking evidence of the truth that the "good seed" which we sow is imperishable, and when fallen on "good ground," how long soever the interval may be, it will spring up and bring forth fruit.

Krushna Das when young had the privilege of hearing the gospel from the first preachers of the Orissa Mission; among whom he specially mentions the names of Gunga Dhor and Doitari, and retains in his mind recollections of them. The gospel thus heard apparently had no effect upon the young man at the time; for, like hundreds even at the present day, he was strongly prejudiced against Christianity, and had erroneous notions regarding it. But, although imperceptible to his own observation, we gather from what follows that a real preparatory work was done; that the apathy of his mind became disturbed; and that he, no more blindly and wilfully following the multitude, began to examine the claims of Hindooism and the divinity of the gods, of which his ancestors had no doubt whatever.

Some years after his first hearing the gospel he was brought, by the wise and unerring providence of God, to some family trouble, which made him at the time heavily depressed in mind. He took this opportunity to test the Juggernath; and repaired to Pooree to entreat him, by fastings and numerous prostrations, to be propitious; and hoped that if the Juggernath be true, a response must be given to the prayers he presented. But having

received no answer he left the temple in great disappointment, with a resolve never to appear in it again, and to lead thenceforth an ascetic life, deserting home, wife, and children. On calm re-consideration, however, he changed his mind, and came back to his own village and dear relatives. This, we believe, was the turning point in his life. From henceforth he felt dissatisfaction in the religion of his forefathers; his faith in the gods was entirely lost; and this he evinced by selling away immediately after the two idols he had long in his possession for his family worship.

While thus exercised in mind he happened, about three years ago, to hear the gospel once more from a Christian preacher at Toolsipoor market, not very far from his own village. We cannot exactly ascertain who the preacher was on this occasion; but from the description which Krushna Das gives of his personal appearance, we take him to be our good brother Haran Das, who we know, at the time referred to, was stationed at Minchinpatna, and when opportunity offered was in the habit of now and then going to the said market for preaching purposes. Krushna Das on this occasion obtained from the preacher a copy of "The Jewel Mine of Salvation," a very useful and important tract, which, under God, has been the means of conversion of many heathen in Orissa. With the tract he went back to his house, and carefully read it again and again. One day, while reading at the latter part of the tract, which he says he felt to be the most interesting and encouraging, thoughts to the following effect occurred to him:—"Christian religion declares that Christ, the Son of God, came into the world to die for the salvation of sinners; but among all the Hindoo incarnations there is not one that ever did so. The heaven which Christians expect is far better than that which the Hindoos do. Christianity must be the true religion; if it were otherwise, why should the Christians be at the trouble to publish the books with an immense amount of expense, and distribute the same without money and price." These thoughts excited in him

an earnest desire to know more about Christianity, and about the true God, and Jesus Christ whom He hath sent. Krushna Das, therefore, with his son, an intelligent young man and much advanced in Christian knowledge, gave several visits to the missionaries and preachers at Cuttack and Piplee, and held repeated lengthened conversations with them on matters pertaining to the eternal welfare of his soul. We may add that more than once we also had the pleasure of seeing and conversing with him at Khoordah. The frequent interviews which Krushna Das had with the missionaries and preachers, and the constant reading of the Word of God and other Christian books for a period of about three years, thoroughly convinced him of the excellency and truthfulness of Christianity, and made him desirous to embrace it. But he was not prepared to take the final step yet. The worldly cares and a consideration of the terrible consequences attending the renouncement of Hindooism withheld him for a time from making a public profession of Christian faith. But he could not act long against the conviction of his own judgment: the struggle was too hard for him, and he had to yield at last.

On the 20th June, 1876, Krushna Das unexpectedly came to our house, and throwing the "malla" (necklace) off his neck, intimated to us his intention for baptism. With joy never experienced before we gave him a hearty welcome; and a few days after, during which we had good opportunities of judging his Christian experience, we baptized him in one of the public tanks of Khoordah.

Most highly important and never-to-be forgotten was the day when Krushna Das was baptized. By the kind permission of Mr. T. Bailey we were favoured with the company of brother Thoma, from Piplee, who in the morning preached a thoroughly practical and scriptural sermon from Mark xvi. 16. In the afternoon we met around our Lord's table to remember His dying love, when the newly baptized person was received into church fellowship after an address founded on Ruth i. 16, 17: 2 Thess. iii. 1; Psalm lxxvii. 1—3.

SHEM SAHU.

The Rev. Dr. Sutton.

AMONG the Baptist Churches in America the name of our late missionary, Dr. Sutton is held in the highest esteem. His visits to the United States were blessed in a remarkable degree in enkindling the missionary spirit, and to his labours may be traced the origin of the Free-will Baptist Mission in the northern part of Orissa. The following interesting extract is from an American paper, and as it has never, so far as we know, been published in England before, we have much pleasure in laying it before our readers.

When, as a young maiden, I was just entering on my chosen life-work as a foreign missionary, I made a sea voyage in company with the beloved Sutton, the veteran missionary to Orissa, then near the close of his noble life.

With a fatherly sympathy for the youth and inexperience of one yet but a novice in a work mighty "enough to fill an angel's hands," he took the almost child missionary to his heart, and, with a father's

tender love, sought to instruct and train her for the untried life that lay all ahead. On parting he handed her the annexed lines, composed on the impulse of the moment as we sat together on the quarter-deck on that first and last voyage made in company. Our next meeting was to be in the "loved haven" beyond the "billows roar." The lines have never before been published, and will probably interest many of those who knew and loved this great and good man.

LINES TO F——, A BELOVED FELLOW-PASSENGER.

FROM AMOS SUTTON.

Bound to one haven of repose,
On ocean's briny wave we've met,
But not together must we close
Our course, nor that loved haven greet.

But oh! 'tis sweet—'tis passing sweet,
To look far o'er death's narrow river,
And hope, the voyage of life complete,
That we shall meet, and part, ah, never.

Fain would I hope thy course might flow
Through peaceful lakes and stormless seas,
Where naught but gales of blessings flow
To waft thee to thy port in peace.

Yet e're the eventful voyage is o'er,
Your anchor far within the veil,

Full many a hope and many a fear
Alternate will thy canvas swell.

Now prosperous breezes fill thy sail,
And heavenward urge thy fragile bark;
Now murmurs hoarse the threatening gale,
And billows roar, and all is dark.

Yet onward must thou urge thy course
Though tempests lower and billows roar;
Nor lightning's flash, nor thunders hoarse,
E're tempt to earth's deceitful shore.

With faith and prayer now scan thy chart,
Nor rocks nor tempests need'st thou fear;
Safe shalt thou reach thy destined port,
And all thy treasures with thee bear.

Mrs. Fannie R. Feudge, from the "American Baptist Weekly."

Rain from Heaven.

FOR THE YOUNG.

ONCE a little girl who loved her Saviour very much for having so loved her came to the minister with eighteen shillings for a missionary society.

"How did you collect so much? Is it all your own?"

"Yes, sir, I earned it."

"But how, Mary? You are so poor."

"Please, sir, when I thought how Jesus had died for me, I wanted to do something for Him, and I heard how money was wanted to send the good news

out to the heathen, and as I had no money of my own I earned this by collecting rain water, and selling it to washerwomen for a halfpenny a bucket. That is how I got the money."

"My dear child," said the minister, "I am pleased your love to your Saviour has led you to work so long and patiently for Him; now I shall gladly put down your name as a missionary subscriber."

"Oh, no, sir, please; not my name."

"Why not, Mary?"

"Please, sir, I would rather no one knew but Him; I should like it to be put down as 'rain from heaven.'"

Notes of Mission Services.

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

AUGUST 2nd we had a tea meeting followed by a public service at *Longford*. The pastor, Mr. W. E. Cantrell, presided, and several friends as well as myself took part.

The next day found us engaged for the same holy cause at *Lombard Street, Birmingham*. A goodly number of friends met us at tea; and at the meeting held after tea the pastor, Mr. E. C. Pike, B.A., presided, and my old friend, Mr. Ewen, offered prayer. The meeting was of a social character: no set speeches were made; but questions were asked that elicited information in regard to the work in Orissa which appeared to interest the friends.

August 13th I was at *Sutton-in-Ashfield*. It was my first visit to this place, and I was surprised to find that the population of the town, including the suburbs, amounted to 10,000 souls. I was not able to stay for the missionary meeting on Monday evening. Messrs. Barker, Almy, Wood, and others took part. The church has done well in beginning to exert itself for the benefit of the heathen, and I trust that in all that is holy and benevolent it may increase and abound more and more.

The mournful ceremony of Tuesday morning—the funeral of our late devoted and excellent Secretary—must not be passed over in these Notes; but has been described at length in our pages. It seemed a remarkable coincidence that on my former visit I should have to speak words of peace and hope at the grave of his venerable father; and that on this I should have to discharge the same mournful duty at the tomb of his beloved son and successor in the service of the Mission. When faithful friends and valued helpers die, it is a time to remember for our consolation that "the government shall be upon His shoulder." Thank God it is not on the shoulders of Committees, however wise; on Treasurers and Secretaries, however devoted and able; or on Missionaries, however anxious they may be faithfully to fulfil their trust. Our confidence calmly reposes in an unchangeable, undying Redeemer. While He lives His church can never die.

August 20th found me at *Fleet*; but as the dear old chapel, with its precious and hallowed memories, had been taken down, we worshipped morning and evening at the Friends' meeting-house, *Gedney*; and in the afternoon I preached at *Gedney Broad Gate*. The new chapel at *Fleet* will be opened before this paper can see the light; but the pastor and church here will, I trust, receive much encouragement from sister churches in the vigorous effort they are making. The foundations of the church at *Fleet* were laid in troublous

times, and its history extends over about two centuries. It deserves well of the Mission, as it sent out James Peggs in 1821, and Isaac Stubbins in 1836.

August 27th I was at *Woodhouse Eaves*. I have designedly passed over in these Notes services unconnected with the Mission in which I have taken part; but to vary the scene I may say that twice during my sojourn in England I have preached Sabbath school sermons—once at Measham, my native place, where fifty-four years ago I was a scholar, and afterwards a teacher in the school; and on the day just named at Woodhouse Eaves, as my late honoured father-in-law, the Rev. John Derry, was deeply indebted to the Sabbath school here. His history pleads as eloquently for Sabbath schools, and illustrates their utility as impressively as any history I know.

Missionary Services.

In continuation of the list which appeared in the *Observer* for November, the following shows what services have been held up to the end of the year 1876:

DATE.	PLACE.	DEPUTATION.
Oct. 8—10 ..	Todmorden, Lineholme, Lydgate, Vale, and Shore	W. Hill.
" " ..	Melbourne and Ticknall	J. Buckley, D.D., H. Wood.
" 15, 16 ..	Queensbury and Clayton	W. Hill.
" 19 ..	Burton-on-Trent, Juvenile Tea Meeting	"
" 22 ..	Quorndon	"
" 29, 30 ..	Kegworth and Diseworth	"
" " ..	Tarporley, Wheelock Heath, and Audlem	I. Preston, W. Bailey.
Nov. 5—7 ..	Wirksworth, Shottle, and Bonsall	W. Hill.
" 8, 12, 13, 14 ..	Leeds, Allerton (Central), and Dewsbury	W. Bailey.
" 12, 13 ..	Sheffield and branch	I. Stubbins, W. Hill.
" 19, 20 ..	Mansfield	W. Hill.
" " ..	Coventry	W. Bailey.
" 25—27 ..	Old Basford	W. Hill.
" 28—28 ..	Ashby and Packington	I. Stubbins.
Dec. 8 ..	Beeston	W. Hill.
" 10, 11 ..	Ilkeston	I. Stubbins.
" " ..	Stalybridge and Poynton	W. Bailey.
" " ..	Nuneaton	W. Hill.
" 13, " ..	Newthorpe	"

Valuable help in preaching and speaking has been rendered at these services by brethren in the locality; and in the majority of instances, according to testimony on the spot, the attendance has been good, the meetings interesting, and the collections satisfactory. In many cases there is quite a revived interest in the missionary cause, particularly so where the *minister* has thrown heart and soul into the work, and where, by his prayers, by his sermons, and by the communication of missionary information, he has kept the object before his school and congregation. In some few instances, owing to the badness of trade, to other causes, or for no reason whatever, the meetings have been given up, or have been allowed to die out. Too often, alas! a lack of interest in foreign mission work is but an index of a low and declining cause at home. For the sake, therefore, of home work, as well as foreign, it is most desirable that the missionary meetings be kept up. The two act and re-act upon each other. "There are diversities of operations, but it is the same God which worketh all in all.

LEEDS, NORTH STREET.—The annual missionary tea meeting was held, Nov. 8. The attendance was not quite so large as had been anticipated, but the interest in the good cause was in no way diminished. The chair was taken by the Rev. R. Horsfield, and a very encouraging report was read by the Secretary. The total amount received from the school was £27 3s.; and it was gratifying to learn that this

sum was raised in the school without any canvassing outside. The entire receipts for the year amounted to £58 7s. 3d., being an increase of £11. This is one of many instances that the denomination is well repaid for Home Mission effort. Mr. W. Bailey attended as the deputation, and preached on the following Sunday. W. B.

OLD BASFORD.—Services in connection with the Mission were held here as follows—Nov. 25, Juvenile Tea Meeting; 26th, sermons; 27th, public meeting. Deputation, Rev. W. Hill, who addressed the Sunday scholars on Sunday afternoon, in addition to full services in the morning and evening. Collections and subscriptions, over £70. This satisfactory result, in time of bad trade, is largely due to an organized band of little workers, under the vigilant oversight of our indefatigable Secretary, Mr. Bexon. WATSON DYSON.

POYNTON.—The annual missionary meeting was held on Monday, Dec. 11. The chair was taken by Alderman Walker, J.P., of Stockport, and addresses were delivered by Messrs. Ashton and Maden of Macclesfield, Newall of Heaton Norris, J. Walker, pastor, and W. Bailey, the deputation. Special interest was given to the meeting from the fact that the chairman had himself visited India. He stated that so rapid now was the communication between the two countries, that on his arrival he sent a telegram to his children at nine p.m., and received an answer at four a.m. the next morning. The chapel was crowded, and the spirit of the meeting was all that could be desired. Three years ago the writer held the first meeting for the Mission in this place; since then the income has been more than quadrupled, amounting this year to more than £14. Another instance that the younger churches have new life, and become patterns of generosity, by their liberal contributions to the denomination. W. B.

AN ACKNOWLEDGMENT.

LIST of articles received by Mr. and Mrs. Wood for the benefit of the Native Christians and orphans, and acknowledged with many thanks:—A large quantity of hair-pins, in fancy boxes, from Mr. E. Linnett, Birmingham; remnants of print, thimbles, and crochet-hooks from Mr. C. H. Smith, Leicester; crochet-hooks, thimbles, needles, and pins, from the children of Mr. Branston, Loughborough; crochet patterns, from Miss Jessie J. Moss, Coalville; thimbles from Mr. Scott, Ashby, and Mr. Iles, Birmingham; books and medicine from Mr. Slack, Derby.

ARRIVAL OF THE S.S. DUKE OF LANCASTER.

A TELEGRAM in the papers of Friday, Dec. 15th, announced that "the Ducal Line Steamer, *Duke of Lancaster*, arrived at Calcutta yesterday." In due course we shall hope to receive the glad tidings that our friends, like the ship, have arrived "all well."

FOREIGN LETTERS RECEIVED.

BERHAMPORE—J. H. Smith, Nov. 13.
CAMP, KARURDEE, W. Miller, Nov. 7.

PIPLEE—T. Bailey, Nov. 6.
PORT SAID—H. Wood, Nov. 15.

CONTRIBUTIONS

Received on account of the General Baptist Missionary Society from November 17th to December 16th inclusive, 1876.

	£	s.	d.		£	s.	d.
Ashby.. .. .	30	17	2	Newthorpe	5	14	0
Ilkeston	9	0	0	Nuneston	7	8	0
Leicester—T. E., for Chapel at Rome,				Old Basford	69	10	0
per Mr. T. H. Harrison	0	10	0	Poynton	14	8	0
Macclesfield	20	17	0	Stalybridge	32	6	0
Mansfield	14	0	0	Wirksworth—additional	0	5	0

All Monies and Communications should be forwarded to the Secretary, REV. W. HILL.

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

Jesus Christ the Eternal Word.

I.—THE WITNESS OF SCIENCE.

NOTHING hurts a man more than to be ignorant of the character, extent, and availableness of his resources, or to place in them a halting and emasculated trust. Pithily and truly, Emerson says, "A low, hopeless spirit, puts out the eyes: scepticism is slow suicide." Treat men as having no resources to draw upon, no keys to unlock the closed doors of life, no magnet to attract its treasures, and you smite the will with paralysis, and drain the nature of its energy and daring. David in Saul's armour is hopeless, sad, unaggressive; with his well and long tried sling and stone he is buoyant, courageous, and victorious.

On this simple and obvious principle, it is of the first importance to the Christian that he should know who his Lord is, what is His usable power: what His available grace; what His character and rank in a universe crowded with spiritual agencies keenly antagonistic to the Christian's spirit and aim; what, in a word, He is able to be and do in and for him in the temptations and service of human life. Without such knowledge a Christian man may fail to make the most of Christ and the best of himself; may tremble with fear where he should chant a hero's song; be defeated where he should be victorious; sad where he should rejoice; dwarfed, poor, and powerless, where he should be receiving out of His fulness, and grace for grace. Because, in the view of the evangelist John, a whole and complete trust in Christ is fundamental to Christian joy and power, he reiterates his descriptions of Christ as the Eternal Logos, the Creator of all things, the Everlasting Life, and the only sufficient Revealer of the Father.* An ever increasing faith in, and appropriation of His "fulness," is the sure accession of power and the welcome harbinger of victory.

No doubt it is the life that makes the faith: but the converse is quite as true—the faith makes the life. A man's positive and heartfelt convictions touching the nature and attributes of the Lord Jesus determine his attitude towards His teachings, the measure of his subjection to His authority, the ardour and intenseness of his devotion to His kingdom. The Teacher laid His finger on the one diseased spot in the religious thought of the Pharisees when He said to them, "What think ye of Christ? Whose Son is He?" and at once locked their querulous lips, and opened their eyes to His grand claims of superhuman descent, and consequent superiority to David, their darling king. "He came to His own, but His own received Him not; but to as many as received Him, to them gave He POWER." It is only when by some process or other, short or long, easy or painful, we have clearly decided what we "think of Christ," where to locate Him in the grades of Being, and what to expect from Him and give to Him, that we know what and how much He is to us; how sublimely He meets the manifold needs of our complex humanity, and is "all and in all," right through the teeming variety of our life, from its lowest and most perplexing moods of sadness, to its highest ones of noble, generous, and unselfish aspiration.

* Cf. John's Gospel i. 1—18; 1 Epistle i. 1—7; Revelations i. 13—18.

That settled, all else is in a fair way for settlement. Other soul-questions run up into this one, and take their answer from our replies to it. Sorrow is a new word to him who sees in the suffering Christ the Lord of all his life. Duty is swallowed up in privilege; eternity is a home of perfect joy with ever open door; the Infinite and Invisible One a gracious and loving Father, uttering His welcome thereunto to him who recognizes in Christ Jesus "The brightness of the Father's glory, and the express image of His person."

Of course the rank of Christ is not settled for all in the same way and by the same process. Some gradually come to it by climbing the ladder of Scripture texts; others by the daily increasing discovery of Christ's superhuman power over their ideas and thoughts and lives. Into one man's nature the Saviour enters with such commanding majesty and persuasive grace, such splendour of power and riches of love, that his soul is bowed with penitence, and rejoicingly he crowns Him Sovereign Lord, and offers himself to Him in unstinted loyalty for ever. So Christ descended on the hate-filled heart of Saul of Tarsus, and so He conquered. In others, Christ comes through a narrow chink of the conscience or intellect, and the soul looks dubiously at Him, hesitates to welcome His reign, and only as the result of slowly developing thought and experience widens his domain, until near the close of years of conflict, the confession is extorted by the Nazarene, "My Lord, and my God."²

But for all of us, however we may have come to our faith in Christ Jesus, and with whatever strength or weakness of conviction we may regard Him, that ought to be a welcome service which gives us a surer judgment of His true position, and affords, for so gracious and helpful a Friend, a wider and more real sway over our consciences and lives. Such help, it has long seemed to me, is offered to *some* of us in the strong and numerous indications now afforded that the set of the currents of the best scientific work, and the ripest philosophical thinking, is towards the teaching of the Christian Scriptures concerning the nature, grade, and office of the Lord Jesus in the universe. The three witnesses

SCIENCE,
PHILOSOPHY, and
SCRIPTURE,

differ in the amount and kind of their testimony, and in the value of their evidence: but the suggestions of science, and the deductions of philosophy, and the statements of the gospels, are in accord as far as they travel together. In the race John outruns Philo—but we cannot forget that they keep together along some portion of the course; and though Science is the last to appear, and its step is a little halting, yet we dare not but rejoice that its eye is fixed on the same goal. With varying degrees of clearness and force, Science, Philosophy, and Scripture, agree in writing the simple and majestic prologue to John's Gospel, "IN THE BEGINNING WAS THE WORD, AND THE WORD WAS WITH GOD, AND THE WORD WAS GOD."

Starting with the suggestions of recent PHYSICAL SCIENCE I cite a book of unique merit and recognized authority—the *Unseen Universe*—written by two of the many distinguished workers in, and teachers of science, Professors Tait and Balfour Stewart. This is a work not by

theologians, not by interested clerics, or prejudiced advocates of religion, but by leaders in the world of science, and is not more to be commended for its close and compact reasoning, and conspicuous ability, than for its healthy caution and unbroken fairness of spirit. It was written avowedly to show that the objections to man's immortality, based on material science, are in no way valid: but of necessity it contains reasonings which go much further, and touch the heart of the profoundest mysteries of life and being. All the results of physical science are dealt with in a most comprehensive way, and the broadest generalizations the genius and research of men have yet elaborated concerning the facts of the universe are discussed in their bearing on man, eternity, and the invisible.

Before stating their conclusion, which is the thing in which we are immediately interested, let us accompany them at least a few paces along the road by which they reach it. They start on the level of our common experience, amongst its facts, its light and heat, matter and ether, air and sun, energy and life. They begin with the seen, the tangible, and track it back and back, and still back, never quitting for a moment the guidance of acknowledged scientific principles, until their pilgrimage reaches the unseen. For the seen universe is a developed universe. It has been evolved; and evolved out of—what? Surely an unseen universe. The visible world is not, we know, the whole world; but only a part of it, and that a small part; and there must be an invisible order of things, which was before this present system, and will be after it has passed away.

This visible universe is made up of atoms, energies, and life. But what and whence and whither these atoms, energies, and life? It is certain, atoms are not eternal. They carry all the signs of manufactured articles—as much so as a Clerkenwell watch or a Birmingham gun,—and must as certainly have had a manufacturer and a manufactory as either gun or watch, although neither worker nor workshop are within the ken of the holder of timepiece or rifle.

Again: force is not self-originated; nor is it ever lost. It may pass from an active to a quiet condition, and it may change, as in a flash of lightning, from light to electricity, from electricity to heat, and from heat to motion. "It is Proteus itself in the variety and rapidity of its transformations;" but it never absolutely perishes, as it never seems here absolutely to begin. The energy of the present universe is to be looked upon as originally derived from an invisible universe. Its real home is with "the things unseen and eternal," though now, for a season, it moves amongst "the things seen and temporal."

Lastly: dead matter has never been known to produce a living organism. The most eminent physiologists maintain that life can only come from life. Professor Huxley regards this law as the great principle underlying all the phenomena of organised existence. Life is more than a species of energy. Energy cannot generate it. There must be a living antecedent; and "that living antecedent must be in the invisible universe."

Here, then, is a visible universe, a universe of matter teeming with energy, crowded with life, full of conditions and limitations—how can we account for it on purely scientific principles, and without importing

so much as a single grain of evidence of a non-scientific character? In no way whatever, say our authors, except by deriving the visible from an invisible universe, in the centre of which is an Invisible Intelligence, far above all conditions and limitations Himself, and who by some Elect Agent has made these atoms and flooded this seen world with its energy and life.

An "Elect Agent." That is the point I wish to emphasize. It is maintained that the universe considered as it is leads the inquirer up to a Being wholly without conditions and restrictions—the Absolute One—above the universe, and not immediately and directly working in it. But this is not all. It is also held that these same facts lead up to a Being who, like ourselves, is subject to conditions; but, unlike us, is infinitely powerful, and acts as "developing Agent" with regard to the various universes or orders of being; who is the pattern and type of each order, the representative of the Deity, and the ruler of the invisible universe. Or to put this conclusion into the familiar language of Scripture, and apply it at once to Him who answers to it as a lock to its key, and who alone answers to it of all the Beings of whom we know anything. *In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by Him. Then said I, Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart.*

The foundations on which this prodigious conclusion rests—prodigious viewed as the suggested and sustained inference of Physical Science—are three great and universally allowed scientific principles, known as (1.) the law of *Continuity*; or, that all things are of a piece, that the visible system of things is one, and comprehensible to the human intelligence: (2.) the law of the *Conservation of Energy*; or, that energy does not perish, although it is wondrously convertible: and (3.) the law of *Biogenesis*; or, that life is never originated without an antecedent life.*

Differing enormously as these data do from those built upon by the Evangelists, yet we rejoice both in the solidity and strength of the foundations, and the character of the superstructure. We could, with our experience of Christ's grace and power, have done without this scientific edifice; but we can do better with it, although it is indescribably inferior to the gospel mansion. For faith never can be confirmed too much: and in an age when Physical Science is so busy unsettling belief, and changing the old order without bringing in the new, we are glad to receive on such high authority so valuable a nineteenth century version of the opening lines of the gospel of John.

Our worship will not be less hearty, or our loyalty less intense, because we see that men of large and reliable capacity, who have sifted the experimental evidence to the bottom, and then "prolonged their vision backward across the boundary" of that evidence without ever letting slip their scientific laws, "have discerned in this matter" force and life, evidence that points so steadily towards One whom we know by the name of Christ Jesus, as the Eternal "Word," the "Elect Agent" of the Absolute, the Lord and Ruler of the Invisible Universe.

JOHN CLIFFORD.

* "By taking the universe as we find it, and regarding each occurrence in it, without exception, as something upon which it was meant that we should exercise our intellects, we are led at once to the principle of Continuity, which asserts that we shall never be carried from the

The Abuse of Metaphor in Relation to Religious Belief.

BY DAWSON BURNS, M.A.

No. IV.—*Concerning Baptism.*

In regard to Baptism and the Lord's Supper two processes have been in operation; a spiritualizing process, by which those ordinances would cease to exist as external rites; and a process of so materializing the metaphors applied to them as to invest the external rites with a spiritual virtue really dependent upon the inward state of the believing recipient. The one error attaches to the Society of Friends (Quakers); the other, and graver, to those who teach the dogmas of Baptismal Regeneration and Eucharistic Consecration.

The doctrine of Baptismal Regeneration may be defined thus—that in the administration of Christian Baptism, to adults or children, a regenerating influence is conveyed, by which the baptized person becomes a new creature, and enters into a saving relation to Christ and His church. This dogma is inculcated by the Eastern Churches, the Roman Church, and the Anglican Church; and something exceedingly like it is expressed in the poetical effusions of Congregational believers in Infant Baptism.*

Broad Churchmen, like Archbishop Whately and Mr. Maurice, have in vain contended for such a construction of the Baptismal Service in the Prayer Book as would make regeneration signify an ecclesiastical relation, or a recognition of the soul's filial relation to its God and Saviour. If words have any meaning, the Baptismal Service affirms a regenerative effect in baptism, conferring a spiritual grace, and introducing the child into the fellowship of the Church.

It is not easy to answer the question, When did the dogma of Baptismal Regeneration originate, and how? Like other corruptions of primitive truth it was, no doubt, gradually diffused, its propagation being assisted in the Western Church by those other dogmas of Original Sin and Total Depravity of which St. Augustine was the most dis-

conditioned to the unconditioned, but only from one order of the fully conditioned to another. Two great laws or principles come before us, the one of which is the Conservation of Energy, that is to say, conservation of the objective element of the universe; while the other is the law of Biogenesis, in virtue of which the appearance of a living Being in the universe denotes the existence of an antecedent possessing life. We are led from these two great principles to regard, as at least the most probable solution, that there is an intelligent Agent whose function is to develop life. Perhaps we ought rather to say that if we are not driven to this very conclusion, it appears at least to be the one which most simply and naturally satisfies the principle of Continuity. But this conclusion hardly differs from the Christian doctrine; or, to speak properly, the conclusion, as far as it goes, appears to agree with the Christian doctrine."—Pages 187, 188, *Unseen Universe*.

* As this statement may be questioned, one example may be cited from the "Congregational Hymn Book." In the hymn commencing "Father, Son, and Holy Spirit," these lines occur (the reference being to the child brought for baptism)—

"Let thy promised inward grace
Accompany the sign;
On his [her] new-born soul impress
The glorious name divine."

This hymn is composed to the text—"The washing of regeneration."

tinguished advocate. If all souls lie under an hereditary curse, and are subjects of a nature wholly sinful, the question becomes painfully urgent, whether or not some provision is made for revoking the curse and changing the soul's condition from one of vileness to holiness, so that infants dying may be considered safe and happy with the Lord? If so, what provision can this be but Baptism—an ordinance immemorally associated with a new life in Christ and with the communion of saints? Whatever the causes in which Infant Baptism originated, it seems highly probable that they were strongly reinforced by, and in their turn helped to reinforce, the notion of some vital and transforming influence imparted in the act of baptism, and inseparable from it. This idea, if accepted, would afford a satisfactory answer to the inquiry, why the rite was administered to those who were obviously incapable of understanding anything about it. Even the old Judaizers who so plagued the apostle Paul with their superstitious insistence upon Mosaic ordinances would have been, in a great measure, comforted and placated had the two distinctive ordinances of the Christian church been assigned a regenerating and miraculous importance. Such a consolation was denied to *them*; but it was, in process of time, secured for their spiritual successors, who converted the appointed methods of Christian confession and commemorative communion into efficacious channels of a Divine grace of which the clerical class became the official dispensers.

The language of Scripture, though it did not suggest the dogma of Baptismal Regeneration, was unquestionably seized upon to yield it support, to remove scruples, and to give to it colourable commendation; and it is to this language that appeal is now made by the defenders of the dogma when arguing with those who are known to be deaf to pleas derived from ecclesiastical tradition and church authority. The passages usually relied upon are John iii. 5; Romans vi. 3, 4; Ephesians v. 26; Titus iii. 5; Hebrews x. 22; 1 Peter iii. 21. It will be seen, on examination, that the applicability of some of these passages to baptism is more than doubtful, and that they are all of a highly figurative character, which is subjected to great abuse when made to teach the dogma of Baptismal Regeneration.

I. The passage in John's Gospel (iii. 5) reads, "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." The Sinaitic MS. reads the last clause thus—"he cannot see the kingdom of heaven."

As a proof of Baptismal Regeneration this passage is utterly unavailing.

1. It contains no evidence that the baptismal ordinance was intended. If by "water" the Lord intended baptism, why did he not use the word?

2. That Christian baptism was not intended is probable (1.) from the absence of the name; (2.) from the necessity—if two agents are referred to (water baptism and the Spirit)—of putting the action of water baptism first in time, whereas throughout Scripture the action of the Spirit is made to precede baptism, and to be a qualification for it; (3.) from the fact that Christian Baptism was not instituted till after the resurrection.

3. To construe the passage literally would be to prove, not Baptis-

mal Regeneration, but a natural birth out of (*ek*) water—a physical absurdity.

4. If a figure is admitted to lie contained in “born,” and if the birth intended is spiritual, then to understand “water” literally is to make the absurdity greater. For, then, a spiritual birth is ascribed, in part, to a physical substance—“born (spiritually) out of (material) water”—which is directly opposed to the law of nature, that like produces like. This interpretation places water and the Spirit on an equal level in the production of the spiritual nature—a doctrine very different from that of Baptismal Regeneration, which teaches that in baptism a spiritual change is wrought by the Holy Spirit, and by Him only.

The passage is plainly metaphorical, as is very much of the address of our Lord to Nicodemus. The new birth is declared to be a necessity (verses 3 and 5), and the agency is said to be “out of (*ek*) water and the Spirit.” If the “water” have any reference to baptism it can only be to the repentance of which baptism was then the visible expression. But it is preferable to regard the “water” as indicating the purifying influence of the Spirit; for it is “the pure in heart who shall see God,” and without this purity none can see the kingdom of God. The grammatical difficulty of “water *and* the Spirit,” as implying that the water and the Spirit are distinct agencies, is of no account, since *kai* (and) is frequently used in the sense of “even,” and to connect two nouns indicating the same subject. We have an exact analogy in the words of John (Matt. iii. 11)—“He (Christ) shall baptize you with (in) the Holy Ghost and with (in) fire.” Who supposes literal fire to be here intended? or who imagines that the Holy Ghost and fire are distinct agencies? The meaning is that the Holy Ghost should be given by Christ so as to act like fire, metaphorically considered, exciting spiritual warmth and zeal in which the whole soul should be baptized (immersed). So when water is spoken of in connection with the Spirit, we may consider that the action of the Spirit is compared to water, and that a spiritual cleansing is intended, figuratively but most fitly described as a new birth. That the real agent is the Spirit is clear from the subsequent words of the Lord (verse 6)—“that which is born of the Spirit is spirit”—no allusion being made to the water of the previous verse.

We see, then, that so far from this passage giving countenance to the dogma of Baptismal Regeneration, it either teaches much more—(that water is a spiritualizing agent)—or much less, viz., that water is a suitable symbol of that Spirit who purifies, and so renews the soul. His action is also compared to that of the wind in its invisible and mysterious movements, and to the fire in its kindling and glowing power.

II. In Romans vi. 3, 4, it is written, “Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.” From this passage, which is intensely figurative, we may certainly gather that the subjects of baptism must be conscious and voluntary agents; and that baptism, as an external rite, resembles a burial, and therefore cannot be the application of water by sprinkling or pouring. If there be any regeneration in

baptism at all, therefore, it can only be experienced by conscious and voluntary beings, and only when they rise up out of the water, and not when they have water sprinkled upon them. The conclusion is, that infants are not the subjects of this regeneration; and that adults cannot be the subjects of it, in baptism, unless they are really baptized—that is, immersed.

But does the passage teach that regeneration is imparted in baptism to any of its subjects? Assuredly not; for two processes are described—dying and reviving—and if the one occurs in baptism, so does the other; and it would, therefore, follow that not until a person is baptized does he die to sin—a position contradicted by the historic records of our faith, and by the experience of innumerable Christians. The metaphor of this passage is no doubt a very bold one; but St. Paul was a very bold writer, and he here graphically describes baptism as the visible representation of that twin spiritual experience (death and revival) in which the believer identifies himself sympathetically with the Saviour's death and resurrection.

If St. Paul had believed in the dogma of Baptismal Regeneration as a spiritual renewal conveyed in baptism, it would have been impossible for him to set the preaching of the Gospel above the performance of baptism (1 Cor. i. 17), as to thank God that he had personally baptized so few of his own converts (i. 14).

III. In Ephesians v. 26, it is affirmed that Christ loved the Church, and gave Himself for it, "That He might sanctify and cleanse it with the washing of water by the word." Dean Alford's rendering is "by the laver of water in the word." The metaphor here is unmistakable, whichever version is adopted:—it is the word of Christ which cleanses and sanctifies His body the Church, as the physical body is cleansed in a laver of water. This passage throws light on that in John iii. 5, especially when taken in connection with the words of the Redeemer's prayer (John xvii. 17), "Sanctify them through thy truth: thy word is truth." There is no Baptismal Regeneration here—but a regeneration by the Spirit's word.

IV. In writing to Titus (iii. 5) the apostle Paul declares, "Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and the renewing of the Holy Spirit." Dean Alford reads, "through the font of regeneration, and the renewing of the Holy Spirit." Here, again, if the "washing," or "font," is made to refer to the water of baptism, regeneration is ascribed to the physical ablution—a notion which would convert baptism into a fetish; the "renewing of the Holy Spirit" being made accessory and supplemental. The only escape from this difficulty is to regard the reference as being to one agent, the Holy Spirit, whose influences are compared, in their copiousness, to a font, entrance into which exerts a regenerating effect upon the soul, which is saved in the exercise of a mercy all divine.

V. The Epistle to the Hebrews is full of the Priesthood of Christ; and the writer having described Him as "a high priest over the house of God," goes on to say (x. 22), "Let us draw near with a true heart in

full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed in pure water." It has been thought by some that the punctuation of our version is here erroneous, and that after "faith" a full stop, and not a comma, should be placed—another sentence commencing, "Having our hearts sprinkled from an evil conscience, and our bodies washed in pure water, let us hold fast the profession of our faith without wavering," &c. [The true reading is "hope" instead of "faith."] Whatever the right punctuation may be, there is nothing in the passage to inculcate Baptismal Regeneration—the sprinkling of the heart from an evil conscience taking precedence of the "washing of the body with pure water"—the sign, but not the vehicle, of an inward and spiritual purification.

VI. St. Peter, in his first epistle, having referred to the saving of Noah and his family by water, proceeds to state (iii. 21), "The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ." This passage is not easily translated into good English. Dean Alford, adhering closely to the original collocation, reads, "Which, the antitype [of that], doth now save you also, even baptism; not the putting away of the filth of the flesh, but the inquiry of a good conscience after God, by the resurrection of Jesus Christ." The connection of thought is this—As Noah and his family were saved by water, the similitude of this, baptism, saves us now by virtue of the resurrection of Christ; but this baptism saves not as a physical purification, but as the act [answer or inquiry] of the conscience in relation to God. Nothing is here said of regeneration, but of salvation—the deliverance of the soul from the perils of sin; and, so far as baptism is related instrumentally to this salvation, it is so, not as a material washing, but as a representative operation, expressing the responsive and dutiful attitude of the conscience towards God, its Creator and Redeemer.

From a review of the above passages we infer—

1. That their metaphorical language lends no sanction to the doctrine of Baptismal Regeneration.

2. That any abuse of metaphor practised to secure such a sanction, involves conclusions from which the advocates of that doctrine would strongly dissent—viz., that water itself regenerates.

3. That the metaphors employed are consistent with the explicit teaching of Scripture, that in Regeneration, as in all other spiritual operations, the Holy Spirit is the one divine agent; that Regeneration precedes Christian baptism, and is necessary to its validity; and that baptism conveys no virtue or benefit apart from the sincerity of the profession it embodies, and the spiritual state of which it is the expressive and designated symbol. In short, baptism does not regenerate, but is only Christian baptism when its subject is a regenerated person. Baptism does not make us Christians; but, becoming Christians, we make in baptism that good confession which Christ has commanded His disciples to make in this very way.

Sir Titus Salt.

BY REV. ROBERT SILBY.

DURING the year just closed the "Reaper, whose name is Death," has gathered a plentiful harvest in England. His sheaves were collected from every field of human endeavour—Art, Science, Literature, Law, Politics, Commerce. From this last-named field the fair, fine form of Sir Titus Salt will be especially missed. Like a shock of corn, fully ripe, he was reserved as a crowning trophy to wave over the well-laden wain as it was driven through the "gates of life," where, far from this variable, wintry clime, transplanted in the "fields of light," he will bloom again amid the flowers of a sanctified humanity.

All that can be attempted here is a rough and ready etching. As an artist by a few strokes of the pencil sketches a charming bit of scenery, and places in the foreground the well-known form of its owner, so would the writer try to picture Saltaire and its Founder.

SALTAIRE.

This thriving model manufacturing village, about three miles from Bradford, is situated in the midst of a beautiful and picturesque district, and is named after its founder and the river which flows at its feet. It was originated by Mr. Titus Salt in 1851, for the purpose of concentrating in one spot a business of colossal proportions, and of securing as much pure air, fresh water, comfortable accommodation, and rational recreation for his work-people as he could procure by the judicious outlay of vast sums of money. The resolve to embark in this benevolent enterprise was formed at a time when he was considering whether he might not retire from business in the prime of life upon an ample fortune. The unfavourable conditions under which his men had earned their daily bread, and the scant room afforded in the cramped cottages of a pent-up town, suggested the idea of improving their position by the wise use of the means at his command; so instead of seeking his own immediate ease and aggrandisement, he determined to erect a magnificent mill fitted with every modern appliance for saving manual labour and utilizing mechanical force, and to cluster around it hundreds of convenient houses in which his work-people might have the chance of bringing up their families in a style conducive to health, cleanliness, purity, and happiness.

The wisdom displayed in the selection of the site is evident from the fact that direct communication with every part of the country is ensured by water and by rail, for the Leeds and Liverpool Canal runs on one side, and the Midland Railway on the other. The Italian style of architecture is adopted throughout, and although there is something of sameness, there is no monotony; and look in what direction one may every prospect pleases. The immense mill, 72 feet high and 550 feet long, divided into six stories, with its lofty tower-like chimney, 250 feet high—the elegant offices—the vast warehouses—the spacious weaving shed—the large dye-works—the plate glass fronted engine-house, with its five powerful engines—the beautiful bridge spanning the Aire—form the most prominent features of the scene. These buildings, when

erected, were greatly in advance of anything of the kind which had ever been attempted; nor have they been yet surpassed. The exterior is handsome and imposing. The interior is lofty and light, so that men may work with the maximum of comfort and the minimum of injury. Close by is a commodious dining hall where good wholesome meals are supplied at a reasonable rate. These buildings cover about ten acres, and afford occupation for some 3,500 persons. They form a huge hive of industry, in which the greatest order is observable, where each worker is, as by a mathematical law, bound to work in his department. No time is allowed to be lost in pushing the material through the various processes from the warehouse to the stock-room. Every horse-power of steam is made to do its utmost; every moment of time is economised; every worker is expected and, as far as possible, compelled to do his duty.

And now look around. Here we have twenty-nine broad, well-kept streets, some arranged in parallel lines, and intersected by others running at right angles. Each house has a small flower plot in front and a yard behind, instead of being stuck back-to-back in the six-months-after-matrimony fashion common in the towns of the north. Each of the 800 houses has at least three bed rooms, and together afford accommodation for 4,500 people. While there are numerous shops, the public-house, that bane of the British workman, is prohibited. Grocers even are not allowed to retail bottled bitter or old hock. A prohibitory liquor law was put in force upon the *ipse dixit* of the Autocrat of Saltaire. The inhabitants do not seem to have felt it any great hardship to go elsewhere for their lush. The great benefit of keeping temptations at a distance from the toiler has been demonstrated by the orderliness, sobriety, intelligence, and general respectability of the inhabitants; and it seems pretty evident to many who study social questions that the liberty of the subject (so precious to Britons) would be best secured if, without waiting for the growth of public opinion or parliamentary action, every landowner would put in force a similar law on his own estate.

But we have something more than dwelling-houses to look at, and having sauntered along streets bearing such euphonious and suggestive names as Fern, Dove, and Myrtle Street, and finding a public-house the moment the Queen's highway is reached, presently we come to the top of the Victoria Road, passing down which we find arranged in quadrangular form, surrounding tastefully laid out grounds, forty-five almshouses, with chapel and infirmary, in which sixty aged and deserving work-people or their widows are housed and supported, and for the continuance of which adequate provision has been made by the baronet's bequest. Here we get a good view of the Wesleyan chapel. Passing onward we come to the chief objects of interest, in the most central part of the village. On one side we have a handsome set of school buildings, replete with every educational requisite, and now relegated to the management of the Shipley School Board. On the other side we have about the finest and completest Club and Institute in the country. The internal decorations are simply superb. Every rational requirement is met. There is a reading room, library, lecture hall, class and recreation rooms in abundance. In front of these buildings are the four emblematic lions which T. Milnes designed for the base of Nelson's column: so we have Determination looking towards Peace, and Vigilance

keeping watch over War. On the same side as the Institute, and a little below it, there is a splendid suite of Sunday school premises, with its assembly room, lecture room, and twenty-two class rooms, but lately erected at a cost of £10,000. Passing over the railway bridge, standing within spacious grounds and facing the main entrance to the mill, is the stately Congregational church, whose peal of bells upon occasion proclaim that no dominant Establishment is recognised in this region. Within we find the furniture and appointments bearing evidence of the munificence of the donor. The arched ceiling is richly ornamented, in a style so truly artistic, as to induce a sense of veneration in the heart of the merest sight-seer. At the south side is the splendid Mausoleum, built seventeen years ago, which on Friday, Jan. 5th, received all that was mortal of Sir Titus, and into which we pass with thousands who day by day throng thither to gaze for a moment upon the flower-strewn coffin, and to look with admiring awe upon the majestic statue of the Angel of the Resurrection. Once more outside, we look towards the beautiful Park, with its broad asphalted walks, cricket ground, croquet lawn, bowling green, pavilion, and alcoves.

These are but the more prominent features of the scene. The steady aim of Sir Titus—an aim in which he spared no thought, labour, time, or cost—was to provide facilities for the self-culture and moral elevation of all who were associated with him in his business. If he acquired wealth through the co-operation of his work-people, he lavishly spent it in such a way that they were made sharers of such comforts as accompany competence. Though his noble, manly form is set forth by painter and sculptor on canvass and in marble, standing here where every glance reveals some feature of the force and purpose of his life, one can but recall the words of Wren *circumspice*—"Look around, and in my works behold my monument!"

ITS FOUNDER.

Biographical notices, more or less full and reliable, have appeared so recently in almost every paper and periodical, that no attempt will be made to trace his course from the cradle to the grave. A few of the more prominent features of his character may be stated, and we shall see how they combined to raise him to a unique and conspicuous place among his contemporaries, and to make for him a name which history will not fail to chronicle, which Englishmen will be sure to cherish.

He was a thorough worker. He was not born to fame or fortune; but he obtained both by persistent, persevering toil. Said he to a young man beginning business. "Well, if I were you I would try to make the best work in the trade." This appears to have been his own plan. He could not tolerate anything slipshod or slovenly. He went in for the best of everything—mills, machinery, materials, men; and so all that was turned out might be relied upon as the best of work. He was an embodiment of what Carlyle calls the latest gospel in this world, viz., "Know thy work and do it. Know that thou canst work, and then work like a Hercules."

He was a painstaking inventor. He was not satisfied with doing just what had been done before—just what scores of others were doing. He struck out new courses for himself. While a young man he experi-

mented upon a particular kind of Russian wool which was universally voted to be of no use in worsted manufacture; and he proved how far the trade were mistaken by working it up in new forms, and reaping substantial benefits. In 1836 he made his first purchase of Peruvian wool, and succeeded in making it up into the fine, flossy, favourite fabric known as Alpaca, and esteemed by ladies next to silk. By this step he made a new trade, and did much to place Bradford in the proud position she holds to-day. The imports of Mohair and Alpaca in the raw state now constitute no mean item of our national trade—having reached the annual figure of more than a million and a half. By the exercise of tact and ingenuity and perseverance and probity, he became one of the most successful of our merchant princes.

He was a far-seeing philanthropist. Saltaire fully illustrates this assertion. Only a man who truly loved his fellows could or would have worked systematically, day by day and year after year, thus wisely for their welfare. Apart from the creation of this model village—his pet project—and which some may speak slightly of as a sagacious speculation by which he acquired both fame and fortune,—it is computed that Sir Titus made donations to various charitable and philanthropic objects amounting in the gross to £250,000. He was generous to a degree, and in his giving he knew no class or sect. Those who could show that they were doing a good work for any necessitous class rarely appealed to him in vain—indeed he often anticipated appeals, and gave before he was asked. While his munificent support of certain institutions has been made known through the press, the kindly and timely aid he has rendered in thousands of instances, quietly and unostentatiously, was never known except to himself and his beneficiaries. Yet he never gave recklessly to institutions or individuals about which he knew little and cared less. He gave with discrimination, and would not part with a single shilling to secure political or social popularity: would have been highly displeased if he knew that he had helped the undeserving. What he bestowed with brains as well as hands increased its value many fold. It was by the *wise distribution* rather than by the rapid accumulation of wealth that he was distinguished. To gather golden grain is common enough in this country: to so scatter it that it will form the seed of future harvests is somewhat rare.

He was a public-spirited citizen. Although no public speaker, no fluent conversationalist, no ready writer, he had thoughts, opinions, purposes, which he could sententiously set forth; and so again and again he suffered himself to be put forward as the representative of the doers rather than the rival of the talkers. He served his fellow-townsmen—who delighted to honour him, who felt secure when their trust was in his keeping—in all offices from Chief Constable to Member of Parliament, being between times Alderman, Mayor, Magistrate, Deputy-Lieutenant, etc., etc. In politics he was an unshakeable Liberal, always acting with those who had a definite, go-ahead policy, rather than a time-serving, monopoly-conciliating, programme. Hence he opposed his old friend Mr. Forster when he missed his way on Education matters, and supported Mr. Miall in his efforts to secure Religious Equality. He trusted the people without flattering them, and was trusted and admired by them.

He was a simple-souled, unassuming Christian gentleman. As a young man he was a Sunday-school teacher, though it was not until after his retirement from Parliament in impaired health that he made a public profession of his faith in Christ and became identified with the Congregational Church at Saltaire. The Rev. R. Balgarnie, of Scarborough, and Rev. Dr. Campbell, of Bradford, have both borne testimony to the calm, quiet, unassuming beauty of his Christian faith and walk. He humbled himself as a little child that he might enter into the kingdom, and ever after, up to the last struggling gasp for life, he clung to Christ as his only hope—built upon this Rock as the only sure foundation. He adorned the doctrine of God our Saviour in all things. After his declining days were spent in the sweet assurance that when the earthly tabernacle should be dissolved he would dwell in a house not made with hands, eternal in the heavens, he passed, full of years and of honours, from his residence, the "Crow's Nest," near Halifax, to the general assembly and church of the firstborn whose names are written in heaven.

Men whose lot it is to live and labour a little longer in this sublunary sphere may well pause for a few moments amid their struggles, to view the career, to contemplate the character, and to cherish the memory of such a man, and after learning out of what simple elements so grand a life was constructed, be brave enough to aspire after true goodness, which is the only real greatness.

Christian Labour.

WORK throngs the way
Of earnest hearts and willing hands
around;

Where'er we go,
'Mid high and low,
Are noble paths of duty to be found
Each passing day.

To fill each post,
With holy fervour and for other's good,
Should prompt the heart
'Mid busy mart,
Or 'mong the ranks of Christian brother-
hood

Around our coast.

'Tis not the place
We hold, or power our fellows give to
wield,

That stamps the mind;
But what we find
True natures breathe on life's great
battle-field,
With lowly grace.

Leicester.

'Tis ours to win
Immortal souls from out earth's moral
night;

From England's bane,
Drink's social stain,
As well the town and city's deadly blight
Of woe and sin.

Then let us give
And do whate'er we can for human weal;
Let mind be fraught
With gems of thought,
That other souls may learn to think and
feel
How best to live.

For purpose wise,
Oh! scatter o'er the wastes of human
life

The seeds of truth
For age and youth,
And win at last, through conflict, pain,
and strife,
Heaven's golden prize.

GEORGE BURDEN.

“Auld Lang Syne ;”

OR, RECOLLECTIONS OF LIFE IN YORKSHIRE.

II.—*The Day-School.*

“Then the whining school-boy, with his satchel
And shining morning face, creeping like snail
Unwillingly to school.”—*Shakespeare.*

THERE might have been some “whining” in my case: and I dare say there was. But if so it was short lived, for my mother was too sensible a woman to permit any amount of “whining” to purchase a half-holiday. To school I must go, and all the lessons there imposed I must learn. She would never intercede for any abatement. For that I am more thankful now than when I was a boy. As to “creeping like snail unwillingly to school,” I plead “not guilty.” The fact was, our school had a bell, which the master rang at the hour; and as I could generally hear the bell whether at home or at play, its first sound was the signal to scamper off and get in before the master had done.

The first exercise was reading the Scriptures, which the master always prefaced with the collect beginning “Blessed Lord, who hast caused all Holy Scriptures to be written for our learning.”

The school was mainly supported by some charity, and conducted under the management of trustees. I cannot give particulars. I only know that the trustees (one of whom was the vicar) came and *sat* every half-year to receive rents from certain farmers, to pay salaries, to examine the scholars and give prizes, and also to see to the inmates of four almshouses which belonged to the same charity. Being under the wing of the Established Church, we had to learn the Church catechism. Thus I was duly instructed “to order myself lowly and reverently to all my betters:” but, sad to relate! the only instance in which I ever played truant was occasioned by the catechism. Failing one day to repeat the portion I should have said, I was kept in to learn it after the others had gone. The master threatened that if I didn’t learn it directly he would put me up the chimney. To me that was a terrible threat, and so, seeing the door of the school wide open, and waiting till master and monitor were both engaged behind the desk, I threw down the catechism, snatched up my cap, and ran home as fast as my legs could carry me. That made another difficulty, harder to get over than the catechism. I durst not return. For four days I set off as usual at the school hour, and returned with “an unerring instinct” at meal times; but I never went to school. On the fourth day my grandmother happening to take a quiet morning’s walk found me in the lane playing at marbles. She took me off to the schoolmaster forthwith, heard the whole story, and procured for me both at school and at home that recompense of my error which was meet.

I got on better with other things than with the catechism. Dictation I liked very much, and also arithmetic. During the writing exercise I one day learned something more than to make light up-strokes and heavy down-strokes. Having a copy-book without headings, and the master not being at hand, I ventured to *set* a copy for myself. I had

some dim remembrance of a motto which ran "Better be poor than ——" I couldn't tell what. But not liking to stick fast for a word, I tried to think of as proper a thing as I could, and wrote, "Better be poor than *rich*." When I had got half-way down the page, the master came to look over. "My dear boy," said he, "what are you writing?" "A copy, sir. Isn't it right?" I replied. "No, indeed," said he; and with considerable enthusiasm he found fault with my maxim, pointing out in the end that I should have written, "Better be poor than wicked." From that hour I learned to weigh the utterances which passed current as popular truths, and now I am at one with Charles Lamb, who treats many of them as "popular fallacies."

At history we had a plan of cheating the master. He would require us to learn by heart a given paragraph; but knowing that we always stood round in a certain order, and that we were asked in turn to repeat to a full stop, we used to count the periods, and arrange the night before which part it would be our turn to say. In that way we had only to learn a few lines each instead of a long paragraph. The plan worked well for a while, and we chuckled with glee at getting through the task so lightly. But alas! on one fated morning when, as we said, the master had got off the wrong side of the bed, he began at the wrong end of the class. The first boy, charitably supposing that the master had made a mistake, gave the answer as usual. "No," said the master, "I wish to begin at the other end this morning." Then came the end of our scheming. Not a boy could say his part. The fraud was discovered and the cane applied.

Once when the master had left the school for a little time we locked him out. As many of us as could, clustered round the key, and putting our hands one on the top of the other we gave a turn all of us together and locked the door. He returned and tried the door. In vain. He cried, "Open the door." No answer. He knocked louder, and waxing angry threatened us severely. At last a tall thin boy whom we called "Tin Ribs" slipped from his seat, turned the key, and hastened back. The master asked each boy in turn, "Did you lock me out, sir?" But each individual boy, strong in the consciousness that he had only done a fractional part of the locking, replied, "No, sir." The consequence was we were all kept in school half an hour longer on that day.

The master had a cork leg, and so well did it fit him, that if he were standing still it was not easy to tell the one from the other. An amusement we occasionally ventured on was to stick pins into the calf of this cork leg (He is in no danger of being hurt by the mention of it), till sometimes the pins would look "like quills upon the fretful porcupine." There was just enough of risk in the game to give it a wonderful relish, especially in fixing the first pin. The legs being so much alike, now and then some unlucky wight would stick the pin into the wrong calf. The effect was magical. Talk about stimulants. A hogshead of Bass's beer would not have stimulated the master half so much. Dear friends, suffer the word of exhortation. If ever you want a stimulant, don't be at the expense of beer, wine, or spirits. A pin carefully inserted in the calf of the leg will be far cheaper and far more effectual.

Notwithstanding all these things, work was done, and as the half-yearly examinations came round, prizes were obtained. I well remember

taking the last I ever had at that school. It was during the Crimean war, and the examiner (the vicar before mentioned) taking a map of Europe, gave me a quill pen and asked me to point out the way our ships would take to reach the Black Sea. I did it, and carried off my final prize, a Bible.

I have no bitter memories of school. I was flogged occasionally; but even that was according to merit. The master was a good one. He knew Latin, French, and Greek very well; and sometimes when we were reading the Scriptures he would playfully ask one of us to look over with him and read out of the Greek Testament, which of course we couldn't do, and wondered much how anybody could. I called on the old gentleman once or twice during the vacations, when I was a student at Chilwell. He seemed pleased to recognise me; but what pleased me most was that I had three games at draughts with him and I won two out of the three. That seemed to puzzle him as much as ever I had been puzzled at school, and I said within myself, "Now we are quits;" for I felt that my turn had come at last.

J. FLETCHER.

The New Chapel at Fleet.

THE New Chapel, which is a neat, commodious, and attractive building, was opened Dec. 6th; J. Clifford, M.A., preaching twice. Rev. J. C. Jones, M.A., preached Sunday, Dec. 10th, and Rev. T. Goadby, B.A., Dec. 17th. C. Roberts, Esq., presided at the last of the opening services on Monday, Dec. 18th, and addresses were given by the Revs. T. Barrass, J. C. Jones, M.A., and G. Towler. The pastor said, amongst other things, "Six months ago the foundation stone of this building was laid, and Phoenix-like, this new building has risen from the ruins of the past venerable place in which our fathers met to worship God, and from which many have passed away to the heavenly rest. The old place was glorious for the glorious deeds done in it by those who were not ashamed of their Nonconformity in the deeds of heroic daring in the days of crucial persecution: and our earnest wish is that this new "Home of Prayer" may be still more glorious, through the clearer light which we have received from the fuller revelation of the Gospel of God's dear Son as the accepted sacrifice for the sin of the human race; and from the religious and civil privileges which we inherit from the struggles, faith, penalties, and sacrifices endured by our fathers, "as seeing Him who is invisible."

The pastor thanked the friends for entertaining the ministers, collectors, and toilers at the bazaar, (which realized £35), Messrs. Freeman and Son, Mr. Mortlock, and all the co-workers in this great work; and after reading over the financial account, he said there was left to work for about £600. At the close of the statement the pastor drew the attention of the friends to a silver service, consisting of two plates and two cups, costing upwards of £40, procured from Mrs. Rippin, of Holbeach, with the following inscription "Presented by Mrs. Ann Wilkinson, for the perpetual use of the General Baptist Church, Fleet, December 6th, 1876."

On December 19th the Sunday school children and teachers met to take tea in their new school-room to celebrate its opening.

The Chapel Graces.

Do you know them? If not make their acquaintance immediately. Every member of the church should be adorned with them. A deacon without them is like a bell without a clapper, a lofty house without stairs, or a wife without love. And an elder or pastor without them is twice as bad. But every one professing the doctrine, *i.e.*, the teaching of Jesus, should possess them, so that the Divine Word may be set in a framework of beauty; and be like apples of gold in pictures of silver.

History tells of a Persian king who was much amused by observing that the golden vessel which people despised whilst it was used as a foot-bath was looked upon with admiring wonder when he had it set up as an ornament in the temple, and yet the gold was the same all the time; and from the scene he concluded that a man of originally humble position may make a very respectable king if he is only set on a throne: but we may add the inference, that the gold of Christ's truth set in the temple of the human affections will display unsurpassable charms, though whilst it is used only in the currency of every day life and work it may pass almost unnoticed. The Christianity that helps and enriches us will impress and influence others quite as much by the graceful or graceless setting we give it as by its own inherent worth and power. One dead fly spoils the costliest ointment. One bad habit mars the beauty of a character, and destroys the good effect of a life. Even an active and zealous church may injure its work and worship by most unlovely ways.

Of CHAPEL GRACES, the first is PUNCTUALITY. Always be there before the clock strikes. As it is ill-breeding to come to dinner habitually late, so it shows a want of thought and care and of fitting interest to hurry into the house of God after the service has commenced. "Better late than never," of course; but much better early than late. Worship never seems so hearty and welcome as when the *whole* congregation joins in the first words of prayer, or the first song of praise to Him who *waits* in Zion for the love and adoration of His people.

The second grace is CHEERFUL REVERENCE. Dulness and insipidity are as unlovely as boisterous heedlessness. Cold propriety is as repulsive as a nauseating frivolity. It is "the house of God, and the gate of heaven;" therefore should we be reverent; but it is our *Father's* house, and therefore ought we to be cheerful and bright, happy and jubilant. The worship that does not nourish reverence can scarcely be called Divine, and that which does not ring with the melody of holy mirth is surely not fit for sorrowful and care-pressed men. I have been into chapels where if the people had been bowing before the Omnipotent Destroyer they could not have been more oppressively gloomy or stolidly funereal. How is it likely men will believe we have any gospel for them, or even any living and loving God at all if our worship of the All-redeeming Father is not resonant with holy joy and instinct with soul-quickenings hopefulness?

Twin-sister to this grace is that of HEARTINESS AND GLOW in our Sabbath devotion. God is love, life, light, and blessedness. He is the sole, all-diffused, all conquering life of nature; and His Son is given to us that we may have life and have it more abundantly. How, then, can

our souls be dull and sluggish and apathetic before Him? He is our Light. Surely His beams will kindle us into warmth, and grace us with beauty as morning beams the afore-darkened earth. He lives in us, who is the very fulness of life, verily He will flush every nerve and vein with beating force and eager consecration. Dulness in the worship of God is at once an unpardonable sin, and the grossest of inconsistencies.

We ought, also, to be clothed with the grace of *LOVING-KINDNESS*; never suffering strangers to come and go without a friendly recognition, always making them to feel that they have not missed their way and strayed into forbidden paths; but have come amongst friends and brothers who will consider their needs and rejoice in their presence and co-operation in the service of the common Father of us all. How ungracious it is to compel that stranger, who, owing to the lateness of your arrival has been put into your pew, to change his place! Why not atone for your want of punctuality by showing that you are delighted that at least this good has come of it, that you have an opportunity of showing yourself friendly! Instead of that, you add to your first fault by standing at the head of *your* pew and waiting till the unfortunate visitor has been led out and into other quarters, and then you sit in the serene consciousness of having maintained your rights purchased by the paltry sum of "five shillings" or less "per quarter," rights, which, being interpreted, are the power to misrepresent Christianity, to wound and injure your neighbour, and instead of adorning, to discredit the doctrine of God your Saviour in those things that belong to His house and worship. If you did what you ought you would clothe yourself in the sackcloth of repentance, and sit in the ashes of self-rebuke for the rest of the week.

The brotherhood of men waits to find its most practical embodiment in the Church of the Lord Jesus Christ, and its most lovely and graceful illustrations in every service we conduct. We meet, like the early Christians, to worship "Christ as God;" but also to worship Him as the Brother and Saviour of men; and therefore the love of true brothers, kindled within us by Him, should display itself in manly courtesies and kindly services, in sympathetic speech and helpful deed. Let the church awake and put on this beautiful garment, and her charms will be irresistible and her victories without limit. Wanting this she lacks the secret of success. The door of the church is bolted and barred to thousands of men kept on the threshold of the church; and some colour is given to the statement I heard the other day from a non-worshipper, "your chapels are only Sunday clubs, supported by well-to-do men for their Sabbath morning amusement." Let us change all this, and force the world to admire the heroism of our love and self-sacrifice; and admiration shall prepare the way of faith, and faith lead to hearty fellowship in the love of God and the service of the world.

Adorned with these and kindred graces the dullest barn will be filled with beauty and rich in power; whilst a chapel that is a model of architectural skill, and a service that is æsthetically perfect and intellectually strong but where the worshippers are gloomy and dull, uncourteous and indifferent to visitors, and smitten with the blinding and divisive castes of the outer world, will be as repulsive as "a work-house" to an independent spirit, or the cells of a prison to an honest soul.

JOHN CLIFFORD.

The Late Rev. Robert Smart.

On Sunday, December 9th, 1876, died the Rev. Robert Smart, pastor of the General Baptist Church, Great Grimsby, aged 60 years. He was a native of Norfolk. In early life he was converted amongst the Primitive Methodists, and while yet a youth, attracted considerable attention as a preacher of the Gospel. After some years of Christian work he was appointed to Home Mission duties in Huntingdonshire, under the direction of the good Potto Brown, Esq., and in this sphere he continued about twelve years. It was during this period he saw the obligation of believers' baptism, and was himself baptized.

In 1857 he accepted a call to the Baptist Church, Grimsby, where his labours were attended with eminent success. A debt was removed, the congregations so largely increased that the chapel had to be enlarged, and 160 persons, during the nine years he was the pastor, were added to the church by baptism. Unhappily, however, troubles arose; and in 1868 he, with some others, left this church and formed a church of General Baptists. A congregation was first gathered in the Friendly Society's Hall; and on October 26th, in the same year, the memorial stone of a chapel in Freeman Street was laid, and the new sanctuary was opened May 20th, 1869.

In this new sphere he laboured diligently and successfully until enfeebled by disease. His vigour had been for some time declining; and about twelve months ago it was evident to all who knew him that he was unequal to his work. During some weeks in the summer he was laid aside; and when his duties were resumed he was in a state of great feebleness. On the last Sunday of his life he preached with unusual power, and there was no indication that the earthly house of his tabernacle was so soon to be dissolved. On the day of his departure he took his breakfast as usual, and commenced his preparation for the services of the coming day. At about half-past ten a friend who called to see him found him breathing with difficulty, and sought medical aid; but it soon became evident that the end was drawing near. The prostration of the body continued to increase; but the mind of the sufferer was in a state of unusual elevation. "Listen," he said, "listen! He is coming. Can you not hear him? He is coming to take me home. Home, home, sweet home. Glory, glory, glory." The inquiry was then made, "Have you any message for your son?" And he replied, "God bless him; and God bless you," he said to each one present; "and God bless the church." He said no more; but after breathing for some time with increasing difficulty he gave one smile, grasped firmly the hand of his friend, and died. He was a good man, an earnest preacher of the gospel; an advocate of total abstinence, and a lover of every good work. His truly Christian character won for him the esteem of all; and in his Christian enterprises he received willing and efficient help from persons of all denominations. His remains were interred in the cemetery, in the grave nearest to that of Mrs. Smart, by the Rev. William Orton, of Bourn, in the presence of ministers from nearly every church in the town, and a large concourse of mourning friends. On the following Sunday the chapel in which he had so long ministered was hung in mourning, and a funeral sermon was preached to a crowded congregation from John xi. 25, 26.

W. ORTON.

Be Faithful.

A MOTTO FOR YOUNG CHRISTIANS.

THESE are the words of Jesus, your dear and tender Friend and Saviour, Jesus Christ. It is His gentle voice that rings out these words of entreaty and of promise. If you are Christians, you have heard that voice before. Was it not His kindly call, "Come unto Me," which first drew you from your thoughtlessness, and brought you to His feet in prayer? Was it not that voice which spoke the word of pardon and peace into your heart, and sent you on your way in thankful gladness? And has He not been speaking to you ever since? Sometimes in tones of sadness, when He saw you growing cold, "Will ye also go away?" sometimes in words of counsel and warning, "Watch and pray, lest ye enter into temptation; and at others, when fearful because of the dangers which surrounded you, did He not cheer you with the bright assurance, "Fear not, for I am with thee?" And when you have gone to Him with a sin-burdened conscience, and asked for mercy, has he not spoken fresh pardon to your soul, "Go in peace, thy sins are forgiven thee."

Having called you to His side, and made you His child, He speaks to you once more. Not as to a stranger who knows Him not, but to a loved one of His heart, He says, "Be thou faithful."

Be faithful to Jesus as your *Friend*. Do not desert Him as the disciples did, nor deny Him as Peter did, nor betray Him as Judas did. Do not be ashamed of Him as so many of His professed followers are. Own Him as your Friend; own Him, not only in the chapel and Sunday school, but in the day school, and the play ground, and in the home. When David was in trouble, his friend Jonathan took his part, defended him before Saul, warned him of his danger, saved his life, and all because he loved him, and was faithful. And should you be less faithful to Jesus than Jonathan was to David? Ought you not to take His part against them that speak against Him, and urge His claims over the hearts and lives of all with whom you come in contact? Remember that while He asks you to be faithful to Him down here, He is faithful to you up yonder; your faithful Friend speaking for you, praying for you, watching over you, and keeping your foes at bay; shielding you from temptation, and covering you with His almighty wing. And has He not the right to expect you to be faithful to Him in return?

And then you ought to be faithful to Him as your *Master*. When Jesus saves us, it is that He may rule us. It is His right to command, and it is our duty and our privilege to obey. He says, "If ye love Me, keep My commandments." Be His faithful servants. Whatsoever He saith unto you, *do it*; do not neglect or shrink from it, or half do it, but do it all, do it well, and thoroughly, and constantly. There are servants who will work fairly well under the eye of their earthly master, but who relax their efforts and grow careless when that gaze is turned away. But remember the eye of your Heavenly Master is always resting upon you; Jesus never turns away His gaze. But His look is not that of a stern, relentless tyrant, but of a kind considerate Lord; one who takes the deepest interest in your welfare, watches over you for good, loves you with an everlasting love. And He asks you to be faithful to your Master, and *faithful unto death*.

Be faithful to Him as your *Captain*. If you are a Christian you are a soldier, and it is a soldier's duty to watch and to fight. You will never be carried on a sofa to heaven. The Christian pilgrimage is not a holiday ramble, nor a butterfly's flutter. You have to watch against enemies, both within and without you, lest they take you by surprise; and when they do advance to the attack, you must fight them with all the energy of your soul, while asking your Captain for grace to "stand in the evil day, and having done all, to stand." You must obey your Captain, and treat His soldiers as your friends, and His enemies as enemies for you to subdue in His strength and for His glory. You must fight, or you will be ingloriously defeated. His command is not "sleep the sleep of faith," nor "indulge the dream of faith," nor "saunter along pleasantly in the rest of faith," but "fight the *fight*—the *good fight*—of faith." And the worst foes you will have are those of your own heart. The dishonest motive, and the proud thought, and the selfish desire, and the onivous feeling; these are your

worst enemies, and you must fight them to the death. Don't wait till they attack you, but do you attack them. Hunt and chase them out of every chamber of your soul; give them no rest till you have destroyed them utterly. And this will be the best preparation for fighting Christ's battles with His foes outside your own nature, the bad, and the thoughtless; those fellow sinners round about you, who forget their Saviour and His grace, who are without God and without hope in the world. You will best conquer *them* for Jesus, after you have first conquered *yourself* for Jesus. Not that you must refrain from testifying for Him until you know you have overcome all the evil that is in your nature. No, you can always, if you are a Christian, find one who knows less about Christ than you do; one younger than yourself to whom you can rightly speak of the things which you have tasted and handled and felt. But you will best succeed when you have subjected heart, and thought, and feeling to the obedience of Christ. Fight then for Jesus. Fight as Paul did. Do you remember the three days' fight Paul had with himself in that house in the street in Damascus which was called Straight—fighting against old prejudices, and old bad habits of thought and purpose, blind and fasting, still he fought against the Pharisee within him, fought until at last, on his knees before God he gained the victory—Paul vanquishing Saul. And then when he had first conquered himself, God accepted him as His mighty champion to go forth and conquer the Gentile world for Christ. Fight, like Paul did, *on your knees*, against the old nature, and if you are not so great a warrior in the army of the Lord as he was, yet you may be as faithful a one, and you will be rewarded by your Captain, as he was, with a crown of glory that fadeth not away. Yes, be faithful, and faithful unto death.

Not long ago, a working man put down his jacket in a side street in London, and told his dog to take care of it. Whilst lying curled up on the property left in his charge, he was attacked by another dog much bigger and stronger than himself. But he would not give way; he obeyed his master's voice, and fought till he could fight no longer, and gave up his life, rather than desert his post.

'Twas only a dog; but he was faithful. Only a dog; but he was faithful unto death. Shall a dog shame a Christian; shall a poor dumb brute be more faithful to his master than you will be to the great King Jesus? He asks you to be faithful unto death. Only until *death*. He knows that it is only this side the grave that your great enemy threatens and temptations assail, and an evil heart deceives. Only till death. On the other side, all the inhabitants we meet will be friends, and all the experience will be helpful, and all the influences will be pure and good. The difficulties that daunt, and the pain that wearies, and the sorrow that saddens, and the sin that defiles, will all be left earth's side of the river. Only till death. In heaven no trial, and no temptation, and, therefore, no falling away from Jesus.

And if we are faithful all our life long, Jesus has promised us a rich reward. A crown of life. A crown of immortal life. Something which will be the sign of a battle fought, and a victory won. Something which tells of kingship over self and sin. A crown of life in heaven, the reward of faithful loving service during the pilgrim journey below. A crown of life, a living crown. In the time the book of the Revelations was written, a runner who had won in the race, a commander returning from a successful conquest, was crowned with a laurel wreath as a sign of victory gained. But the laurel leaf soon withered, the crown soon faded away. But the leaves in the living crown God's winners and God's conquerors shall receive, will always be fresh and green; God's wreath upon our foreheads shall never crinkle or decay; it shall be a crown of life, that fadeth not away.

"Be thou faithful until death, and I will give thee a crown of life."

Yes! to me, the brightest spot in all this brightness is that the hand of Jesus will put this crown upon our brow. That very hand that was pierced upon the cross for us; that hand which gently leads us along life's history, and will hold up our heads above the waters when we cross death's cold stream, *that hand* will set the crown of glory on our heads. Before His Father's face, and before an assembled universe, Jesus will make us partners in His kingdom, for we shall sit down with Him upon His throne. Let us take fresh courage, and put on new earnestness to live our life right out for Christ. Live for Him who lived and died for us. Live thorough lives and faithful lives, till it pleases Jesus to call us up to our home with Him above.

S. D. RICKARDS.

Getting a New Minister.

BY A "LIVE" DEACON.

So long as Church Business is restricted to matters of routine, such as the reception of members, the regulation of finance, and the like, it is easy to discover safe general rules, and to induce persons of ordinary sense to keep them. But as soon as you pass to the supreme functions of a church organisation like ours, such as the election of "the prime minister" and of "the executive cabinet," if we may so describe the pastor, elders, deacons, and business agents of the church, we are on the threshold of a region where general directions are likely to be about as useful as the famous "rule of thumb;" and the heaviest strain is sure to be put upon the good sense, self-restraint, wisdom, and real piety of the members of the church.

Business men know that the daily routine of a well-managed trade does not cause an hour's anxiety after it is once fairly set to work. It goes like a good clock, and only needs to be taken to pieces, dusted, oiled, and regulated at long intervals. But when a partner dies, or a new director has to be chosen, or a manager of one of the departments fails in health, then come care, and fret, and oppressive responsibility. I was conversing with an elderly merchant yesterday who had withdrawn from the active duties of his firm three years ago, but has had to put the yoke on again, as in the days of his youth, because a junior partner has collapsed in health. Nothing less than the return of the aged and weary head of the firm could prevent the ruin of the whole concern.

The crises of nations and municipalities are in their elections. Tax-paying, the drill of soldiers, the "manning" of the navy, the manufacture of 80-ton guns, will proceed smoothly enough; but when an election comes, what a test it is of the temper and sense and public spirit of the people!

So the crises of churches are in getting new ministers, adding to the diaconate, or electing men to the work and office of elders. Such events mark an epoch not unfrequently in the history of churches, and gauge more accurately than money gifts, membership lists, or aught else, the measure of the church's growth in the Christian qualities of self-surrender, generosity, large-heartedness, and pure, beneficent, and world-wide aims. Of course the electing church rarely sees it; but as a matter of fact its way of getting a new minister lays bare to the gaze of the world the wisdom or folly, good sense or conceit, greatness or littleness, of its members. It is the truest "report" many churches ever issue.

I am aware it is mostly thought to determine nothing more than the position of one man, the elected pastor. But to a deacon who cares more for the church than for any pastor, it may be permitted to say that that is the least important point settled by the electing act. The "way" in which the new minister is chosen tests the real value of all the previous training of the church: of what use their corporate life has been, for what it has fitted them, what spiritual insight it has developed, what carefulness, what sagacity, what power of surrendering personal preferences, justifiable preferences, for the sake of the good of the whole church has been attained. Not a few "large and respectable churches" have proved themselves despicably little and mean in these trying moments. Ten years ago, close to my doors, the following scene was enacted in an Independent church:—The pastor of forty years had retired. The church was wealthy, "influential," and of exceedingly good repute. One might have reasonably expected that the work of forty years would have been preparation enough for the difficult task of electing his successor. But no; a hundred school-boys would have been better fitted to elect a prime minister than these four hundred people to select their religious guide and instructor. They could not manage themselves: they could not tell what they wanted, and the church was decimated before it could fill his place, and from that day to this has not recovered from the demoralising effects of their flagrant incapacity.

Recently two gentlemen were discussing in a railway carriage the affairs of a "large and respectable" Baptist church in one of our English cities, when I overheard the following colloquy:—

"What, still without a pastor? How's that?"

"O there are two sections in the church."

"Indeed."

"Yes; one is an aristocratic section determined to have a man of finished education, large gifts, and matured powers, who can keep step with the science and progress of the age: the other is democratic, and equally resolved to have a man of fluent speech, flaming earnestness, and incessant greed for work."

"But can't they 'give and take?'"

"That's a policy for which it seems they are not yet prepared."

And forthwith they proceeded to utter some few things not altogether to the credit of English Nonconformity, although the speakers were manifestly sympathetic with the broad principles of the Free Churches.

I did not wonder at this. No one will who is familiar with the English way of looking at things. Did not our ancestors say men make such egregious mistakes in choosing their religion that it is a religious duty to choose it for them, and so they passed the Act of Uniformity, and punished individuals who wouldn't go to church? Have not the chief objections to the extension of popular government been the bad use made of the right of election by many of the citizens? So it is not surprising when churches show such an unwholesome state of emotion, and prove that they ignore the true guiding principles of Free Church life, and fail to guide safely the church ship through the shoals and quicksands of a ministerial election, that men should devise schemes for restricting the act of electing pastors and teachers to a few ministers, as in Methodism; or control and direct its exercise, as in Presbyterianism; or take it entirely out of the hands of the people and delegate it to a Parliament, as in State-Churchism.

But as we have not kissed the royal rod of Uniformity, nor ceased to agitate for real representative government, so I repudiate any limitation of the right of a Christian church to select its own pastor, as alien alike to the spirit and genius of the Church of the Apostles, and to the principles of wise and sound popular government. There is no doubt that many mothers think they could choose wives for their sons better than their inexperienced and blundering offspring; but on the whole it is found to work better for men to choose their own wives, even though some do it in a haphazard way and with wretched results, than to leave it to the "match-making" propensities of insufficiently occupied matrons. So I am persuaded that notwithstanding the abomination of "preaching" matches, the insecurity of "introductions" and "recommendations," the ferment of feeling, the danger of choosing with hand-to-mouth readiness and without looking into the broader issues of the choice, the revelations of incapacity, selfishness, and littleness often made, the principle is the right one, and only needs to be worked with essential fairness, a large common sense, and a genuine surrender of self for the good of the church, in order to become as universal in practise as it is sound, safe, and wise in theory.

I will discuss "ways and means" next month.

Earth Turns her Face to Summer.

THE days begin to lengthen,
Albeit slowly yet;
But link by link they strengthen,
Earth's face to summer set.

The tresses of the darkness,
Shorn while the planet flies,
Hang bright in early morning,
And light in evening skies.

Not all at first perceiving
What each at length deseries,
Some find the loved transition
A beautiful surprise:

But others marked the moment
When, from her longest night,
Earth turned her hopeful forehead
To seek her brightest light.

Not less the earthly human
Is swerving from its night
To fair eternal summer,
And to the realm of light.

Christ's advent was the setting
Of manhood's weary face
To perfect changeless gladness,
His future for the race.

The careless never dream it;
The thinker hopes and fears,
Asks if the darkness lessons
Of sin, and strife, and tears:

But this old world is labouring
Along its mighty way
To far-off fruitful summer,
And God's eternal day.

Socrates in the Sunday School.

THE special prerogative of Socrates, the famous Grecian philosopher, lay in his unique faculty of cross-examination, his finely-cultured power of stimulating the minds of his hearers, and of suggesting and pursuing truth and unmasking error by his complete mastery of the art of questioning. This work he pursued amongst the Athenians with the enthusiasm of a missionary, the burning zeal of an inspired prophet, and the pure unselfishness of a saint; and to this hour he remains without a parallel either in or out of the Grecian world.

Of all other qualifications outside those that root themselves in the life and spirit, this Socratic art is the one most to be coveted in our Sunday schools. It is more important to acquire skill in the practise of putting questions than in telling stories, painting pictures, or imparting information. I do not think I ever knew a really effective teacher—a teacher whose work was a genuine and abiding help in making sterling Christian men and women—who had not some skill in this art.

We want two things. First, we want our children to think; and next, to think rightly. Tales may excite a passing interest; but they do not *exercise* faculty, stimulate thought, and fit for the safe and fair treatment of the principles of life and conduct. By apt exposition and telling illustration attention may be held; but in all this the scholar is receptive rather than active, a hearer rather than a thinker. We must goad him into reflection, into brisk mental action, or our work, like the morning cloud and the early dew, will soon pass away under the hot breath of a busy and hurrying life. We should seek to form convictions rather than to make impressions. Impressions are characters written on the sand; convictions are cut in the imperishable rock.

But mainly we want our pupils to think rightly about God and Jesus Christ; about the soul and eternity; about life and duty, temptation and victory; week-day and school work; the influence of thoughts and desires, and the many various facts and forces that in unseen ways are moulding the young character. We need to correct and supplement their half-thoughts, to help them to see their errors of thinking; how they mistake words for things, illustrations for principles, and special instances for general laws.

Never should they be left to rest in mere assertions. Words must not be allowed to deceive them. Children will pry into the reasons of things, and will appreciate the work of the teacher who does his best to get them to understand the "why" and "how" of events, facts, and teachings: and even those children who will not take the trouble to think about and answer questions will be more interested in the "questioning" process vigorously kept up than in anything else.

Too many teachers are preachers, and like preachers with scant brains, scant information, and scant labour, they fall into the sin of OVER-APPEAL. They burden their little audience with wearisome exhortations, and say, "Come to Jesus," "Believe in Jesus," till the words lose all power to arrest the ear and win the heart. Even such a popular preacher as Dr. Leifchild is credited with saying that he did not much mind what he said during the first half-hour that he preached; what he was anxious about was the last fifteen minutes of the "application." There is a time for appeal in Sunday school work; but we believe one question well put will do more than a dozen appeals; and half an hour spent in vigorously stimulating and religiously directing the *actual thinking* of the children on any subject will be vastly more beneficial than weeks given to the recital of thrilling stories, or hours spent in vapid appeals.

Frame your teaching in the moulds of easily-apprehended but searching questions. Look into the minds of your scholars. Get at their half-formed and hazy ideas. Know what they really think, or are trying to think. Put your one question into a dozen shapes rather than miss the chance of exciting their thought. Give them questions to answer in writing. Have a question-box into which the modest may drop anonymous inquiries. At any cost of labour and pains, get a soul-searching, error-exposing Socrates into the Sunday schools.

JOHN CLIFFORD.

A Registry for Chapel Trust Deeds.

MR. T. H. HARRISON writes:—"I should like to ascertain the feeling of your readers generally as to the desirability or otherwise of having a *Registry* for our denominational Trust Deeds. I have several times, in conjunction with others, been appointed to inquire into the *state* and the *custodians* of certain Trust Deeds; and in one case in which the Deeds have been handed to me this week, I find that the *whole* of the trustees have been dead some time. Although we have a *denominational safe*, I fear it is not being used to any great extent; and for several reasons. Some *cannot* part with the Deeds; others, through contemplated alterations, *wont*; and others *don't like*. But I think a remedy for much of the mischief which arises in consequence might be obviated if the Committee who have this matter in hand would compile a *Registry*, with a *Registrar* to be appointed by the Association, whose duty it should be to ascertain from the churches and record (1.) the dates of the Deeds, (2.) the names and addresses of the trustees, and (3.) the name of the person having the custody of the Deeds; and to keep the register perfect to ascertain by a short circular letter (say every two years) to each church whether any alteration had taken place during that period."

This is a capital suggestion, and ought to be carried out. The "*Chapel Property Returns*" now in hand contain correct information at the date they were furnished, and it is intended to arrange these "*returns*" in alphabetical order as soon as they are complete, bind them in a volume, and suggest to the Association the desirability of keeping the volume in the safe at the College. But all persons of experience will be aware that the chief need is to keep a registry of changes in the *HOLDERS* of Trust Deeds. Let Mr. Harrison make a "*case*" for the Association, and the Registrar can be duly appointed and the work done. By the bye, let me add that the Chapel Property Returns Committee is very desirous to get the returns quite complete for the next Association. Some churches have not yet been able to reply. Send us all the information you can. You can fill in other details in the bound volume; but we are very anxious *not a single chapel or school should be left out* of these Associational returns.

The Child Teacher.

FOR OUR YOUNG FOLKS

BACKWARD and forward in her little rocking-chair went Alice Lee, now clasping her beautiful waxen doll to her bosom, and singing low lullabies; then smoothing its flaxen curls, patting its rosy cheeks, and whispering softly, "I love you, pretty dollie;" and anon casting wistful glances towards her mother, who sat in a bay window, busily writing. After what seemed to be a very long time to the little daughter, Mrs. Lee pushed aside the papers and looking up, said, pleasantly, "I am through for to-day, Alice; you may now make all the noise you choose." Scarcely were the words uttered, ere the little one had flown to her, and nestled her head on her loving heart, saying, earnestly, "I'm so glad; I wanted to love you so much, mamma."

"Did you, darling?" And she clasped her tenderly. "I am very glad my Alice loves me so; but I fancy you were not very lonely while I wrote; you and dolly seemed to be having a happy time together."

"Yes, we had, mamma; but I got tired, after a while, of loving her."

"And why?"

"Oh, because she never loves me back!"

"And that is why you love me?"

"That is *one why*, mamma; but not the first one, or the best."

"And what is the first and best?"

"Why, mamma, don't you guess?" and the blue eyes grew very bright and earnest. "It's because you loved me when I was too little to love you back; that's why I love you so."

"We love Him because He first loved us," whispered the mother; and fervently she thanked God for the little child teacher.

Scraps from the Editor's Waste-Basket.

I. WANTED ALL ROUND.—Mr. Dale has printed in the *January Congregationalist* a paper on "Some Present Aspects of Theological Thought among Congregationalists." It was read at a meeting of three County Unions, and may be taken as a fair statement of the present attitude of Congregationalists towards living theological questions, and also as a type of what is *wanted all round*. It is absolutely certain that vast changes have taken place in the theological belief of most of the churches, and it is a duty we owe to the generation in which we live to tell it what are the dogmas most surely *not* believed amongst us, but with which we are credited in general opinion. The "dead man's hand" has been on the churches too long. It is a dishonour to God, and an injury to men, to treat the creeds of past generations as the final moulds in which His everliving truth may be cast: and if we are publicly identified with obsolete and inoperative modes of faith, a public and authoritative disownment is an imperative duty. We hope each denomination will follow the example set by Mr. Dale at no very distant date.

II. RITUALISM AND REBELLION.—These two are publicly and flagrantly identified in the action of Mr. Tooth at Hatcham, and of the English Church Union. We are often amazed at the prodigious mystifications possible to honest people; but none appear more astounding to us than the persistent blindness with which these Ritualistic law-breakers pursue their career as self-elected martyrs. Rebellion against the laws of the land does not lose its character because it is associated with religion. Why can't Mr. Tooth leave the law-made Church if he does not like the laws. The Hatcham Scandal is another nail driven into the coffin of the Establishment. May the funeral soon come!

III. HOW TO MAKE THE MOST OF THE WORK OF OUR LOCAL PREACHERS.—A Local Preacher writes, "For a long time I have been convinced that we as Local Preachers are not so successful as we might be through the system our village churches have of choosing their supplies. Sometimes we are invited by one church to take three or four appointments during the half-year, and when we go on the first, perhaps after a good day's toil and labour there are a few anxious inquirers. The preacher on the following Sabbath

knows nothing of the good work going on, and his sermons are not adapted for them; and by the time the first preacher goes again the good impressions are gone or partially erased. Having seen and experienced this, I have taken two or three Sabbaths together at one place, and I have found that the desired success has followed." As our correspondent goes on to suggest, "this will be heavier work," but he believes the Local Preachers will be quite ready to undertake the additional labour for the sake of leading souls to Jesus. This plan needs little commendation. It speaks for itself. It would be better for preacher and people alike, and therefore should receive the thoughtful consideration of the churches.

IV. THE RIGHT THING TO DO FOR OUR VILLAGE NONCONFORMITY. GET A MANSE.—Our friends at PINCHBECK, near SPALDING, say, "We have a good commodious chapel, and feel that being only able to give a minister a small salary, if we could also provide him with a suitable house it would add very materially to his comfort, and so have determined to build one. The cost will be about £400. The members of the congregation are most of them in humble circumstances, we therefore appeal to our friends at a distance with perfect confidence in the support of those who wish to see Nonconformity in our villages become a power. We earnestly solicit the generosity and practical sympathy of our Christian friends. Contributions in money or for the Bazaar are earnestly requested and will be gratefully received by James Staddon (Minister), J. Brown, H. Squier, W. G. Stubbley, J. Nickols (Deacons)." Let us help our Pinchbeck friends right heartily in this most wise and practical method of securing the permanent progress of the village church. It is the right thing to do, and what is done had better be done quickly.

V. THE TURKS CONQUERING.—At present this appears to be the true state of the case. The skill and generalship, courage and chivalry, of the Great Powers are all over-matched by the clover cunning and fearless daring of the Turk. The Plenipotentiaries have failed, and the Christians of Turkey are likely to be left to the tender mercies of their barbarous rulers, so far as present signs indicate. Surely this cannot be. We eagerly ask, "What next?"

Reviews.

A COMMENTARY ON THE ORIGINAL TEXT OF THE ACTS OF THE APOSTLES. By H. B. Hackett, D.D. *Hamilton and Adams.*

THE issue of the first complete British edition of this painstaking commentary will be welcomed by all diligent and conscientious students of these memorials of the Early Church. Dr. Hackett's work bears no less abundant evidence of faithful labour than of large gifts and special aptitudes for critical exposition, and may fairly be regarded as a model of biblical exegesis. Coming to the work at first thoroughly furnished with the results of the labours of others, and continuing to revise, modify, and add to his own work from the literature of contemporary biblical critics, Dr. Hackett has placed this fourth edition of his book on the "Acts" in the front rank of commentaries for accuracy of exposition, compactness and clearness of expression, fulness of information, and universal helpfulness.

MILTON'S PARADISE LOST. With an Introduction by David Masson, M.A., LL.D. *Stock.*

LOVERS of antique literature are greatly indebted to Mr. Stock for *facsimile* editions of classical English works. Following in the wake of Bunyan's *Pilgrim's Progress* and George Herbert's *Temple*, we now have Milton's incomparable epic. As Professor Masson says, taking up this edition the reader is placed in the position of a purchaser in Aldersgate Street in October, 1667. The charming introduction by Professor Masson is packed with most interesting and suggestive details of the history of the first issue of this poem.

THE WORSHIP OF BACCHUS A GREAT DELUSION. *J. Clarke and Co., Fleet Street.*

THE merits of this book are of a high order. Its purpose is to expose the delusions which feed the worst evil of British life; its facts are well-selected and arranged, and cover the whole ground; its logic is cogent and conclusive; its illustrations, both pictorial and literary, are numerous and well-rendered; and as an appeal it is earnest and forcible. It will aid the temperance worker in teaching and arguing, fortify the teetotaler in his convictions, and assist the people generally in their effort to liberate themselves from an idolatry as enslaving as it is delusive.

THE TEACHER'S HAND-BOOK OF QUESTIONING ON THE GOSPELS. *Stock.*

THE art of questioning is one of the most difficult to master, and yet one of the most important in scriptural tuition. No method is so effective. It stimulates thinking, and that is even better than giving information, though that, too, is necessary. We like the questions of this book better than its answers. Some of the latter are too "churchy," others not the most apt; but many of them are good. Used with sense and discrimination it will be a valuable help to the teacher.

HYMNS OF CONSECRATION AND FAITH. By Rev. J. Mountain. *Haughton & Co.*

FORMS a cheap collection of Hymns and Tunes for Consecration Meetings, General Christian Conferences, Missions, and Sabbath Schools; but mainly for services bearing the first designation. The poetry of Charles Wesley, Cennick, Watts, Dessler, Gerhardt, Bonar, Monsel, in so far as it refers to "Consecration," is abundantly represented, and set to music taken mostly from the masters of sacred music. The book is well-calculated to further the object of its compiler.

THE RIGHT OF EPISCOPALIANS TO THE NATIONAL RELIGIOUS ENDOWMENTS. By a Loughborough Liberal. *Marlborough and Co. Winks and Son.*

THIS reply to Mr. Burbidge-Hambly's lecture on "The Origin and Growth of Tithes and other Endowments of the Church of England," is apt, accurate, closely reasoned, and calculated to do good service. It ought to be widely distributed.

THE TABERNACLE AND ITS PRIESTS AND SERVICES. By William Brown. *Edinburgh: Oliphant and Co.*

WE are pleased to see this eightpenny edition of Mr. Brown's admirable book on the Tabernacle, and trust that in this form it will have a much enlarged circulation.

BANDS OF HOPE IN TOWN AND VILLAGE. How to Start and Work Them. By John Burnett. *Stock.*

THIS repeated question is answered by a series of "cases" pithily and charmingly put. Whoever wishes to begin a Band of Hope, or to obtain help in working one, should get this little book.

Church Register.

, Information for the Register should be posted on or before the 15th of the month, to 61, PORCHESTER ROAD, WESTBOURNE PARK, W.

CONFERENCES.

The next meetings of the MIDLAND CONFERENCE will be held at New Lenton on Tuesday, Feb. 20. In the morning, at eleven o'clock, the Rev. F. G. Buckingham, of Nottingham, will preach. In the afternoon, at 2.15, the Conference will meet to receive reports from the churches, and for other business.

WATSON DYSON, *Secretary.*

OUR HOME MISSION.

A Committee Meeting will be held at New Lenton on the day of the Midland Conference, Feb. 20, at the Wesleyan Chapel, near to the G. B. Chapel, at four p.m. It is hoped that all members of Committee will attend.

W. E. WINKS, *Assistant-Secretary.*
Park Grove, Cardiff.

DERBY AND DERBYSHIRE BAPTIST PREACHERS' ASSOCIATION.

Our twenty-fourth Conference was held, Dec. 26th, at Kilburn. It was well attended. The Secretary read the statistics and reports from the churches. All spoke very highly of the services of the brethren. *Heanor* was intending opening their new chapel by a baptism early in the spring, and *Watson Street, Derby* (which originated with the Association), had determined to pay off the whole of the debt before the next conference. *Crich* had secured a new site, and intended building very shortly; and *Chel-laston* had purchased the chapel they now occupy. The reports were very encouraging. A letter was read from Mr. Hill, the Secretary to the Missions, with reference to the local preachers interesting themselves in the Mission work, and holding special services, and a brother was appointed to make the necessary arrangements. Two brethren who had been on probation six months were put on full plan, and three others were to be put on probation for six months, a new president and treasurer were elected, the secretary being re-elected, and after the usual votes of thanks to the retiring officers the friends adjourned to the church school-room (kindly lent for the occasion), when about 140 sat down to a good tea, after which a public meeting

was held in the chapel, Mr. Kirk in the chair, when addresses were delivered by Mr. J. Smith on "Why are we Nonconformists?" and Mr. Bridges on "Sanctification." Mr. Smith's address will be printed by the Association for circulation in the villages. This was one of the most successful conferences yet held. The next Conference will be held at *Heanor.*
H. A. BLOUNT, *Sec.*

CHURCHES.

BIRCHCLIFFE.—The annual tea in connection with the Sunday school was held as usual on Christmas-day, when upwards of 400 took tea together, and an interesting meeting was held in the chapel in the evening, when addresses were delivered by several of the teachers. On new year's day the teachers and senior scholars had their annual gathering. About 100 had tea, and in the evening the business of the school was attended to. On Jan. 13 the singers and their friends met, to the number of seventy, and had tea and supper together, and spent the evening in performing select pieces of music, etc.

CONINGSBY.—We had a tea meeting and Christmas tree, Dec. 26, both well attended. The proceeds, all of which go towards clearing off the remaining debt on our chapel, amounted to about £14. We wish to take this opportunity of thanking the many friends who have, by their contributions of money and articles, rendered us very valuable help towards the attainment of our object.

CROWLE.—On Dec. 27th and 28th we had a very successful bazaar, Christmas Ship (to which we gave the name of *Spurgeon*), and a refreshment stall. We realized upwards of £40. We intend erecting a new chapel, but are trying to secure the money first. We had a social tea, Jan. 3. John Pickering, senior deacon, in the chair. Addresses were given by the pastor, and Messrs. Chamberlain, Proctor, and Sinclair. At the close Mr. John Chapman, our junior deacon, presented a new year's gift to the Rev. J. Stutterd, as a token of esteem.

EAST FINCHLEY.—*Formation of a New Church*—On Lord's-day evening, Jan. 7, eight persons, having previously been in fellowship with Baptist churches, were formally organized into a church state. The service was commenced by the Rev.

John Batey giving out the hymn, "Arise, O King of grace, arise," etc. Mr. G. Mainwaring offered the introductory prayer. Several appropriate passages were read from the epistles of St. Paul illustrative of Christian purity, fellowship, and zeal in the service of Christ. Previous to the celebration of the Lord's supper the following resolutions were passed—1. That upon entering into this church state on this, the first Lord's-day evening in the year 1877, we renew our covenant with God by commemorating the love of Christ at His table, in obedience to His command, "Do this in remembrance of me."—2. That it is our earnest desire and prayer, in dependence upon divine grace, "to walk worthy of the vocation wherewith we are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavouring to keep the unity of the spirit in the bond of peace.

EDGESIDE.—The annual tea meeting was held on Christmas-day. About 700 sat down. The public meeting that followed consisted of recitations, dialogues, music by the choir, and one or two addresses. J. Watmough presided.

GAMBLESIDE.—A Christmas tree and sale of work was held at Clow Bridge, opened by Mr. Ashworth Maden, and £49 nett realized. On Christmas-day the annual festival was held. 400 were present. After tea a most enjoyable meeting was held, presided over by the pastor, Rev. James A. Andrews, when a variety of dialogues and recitations were given by the scholars, and a number of songs, glees, etc., by the choir.

HUCKNALL TORKARD, Notts.—The usual Christmas meetings were held Dec. 26, when addresses were delivered by Messrs. Buck and Calladine, and the Rev. J. T. Almy, pastor, and the choir, assisted by other friends, rendered Christmas music. The proceeds of the evening, together with some money realized by "Christmas singing," amounted to nearly £53, which will be devoted to the building fund. During the year nearly £700 has been raised for the building fund alone, and in other respects the church has been greatly blessed. The Rev. A. M'Laren has promised to open the new chapel on April 3.

ISLEHAM.—The Sunday school had its first Christmas tree on Monday, Jan. 8. 250 articles of wearing apparel were obtained, besides oranges, apples, etc., making a good beginning.

LEEDS, Wintoun Street.—A new organ, rich and sweet in tone, substantial and chaste in appearance, has just been erected, at the cost of £287 10s., by

Messrs. Wordsworth and Maskoll, of this town. Opening services were held on Dec. 21, when the Rev. R. Balgarnio, of Scarborough, preached on "Naaman." On Dec. 24th, when the pastor, R. Silby, preached on "Sanctuary Music" and "Angelic Minstrelsy;" and on Dec. 26th, when an Organ Recital was given by W. Dawson, Esq., of Liverpool. By the collections, a sale of work, and donations since given, the deficiency of about £50 has been cleared off. A considerable sum has also been spent by the trustees in making the necessary alterations.

LINCOLN, near Todmorden.—Our annual tea meeting took place on new year's day. It was attended by 400 persons. The evening was occupied in hearing recitations and dialogues by the S. S. scholars, and excellent music from our choir. The S. S. reports an increase of twenty-seven scholars upon the year, bringing the total number up to 287. Several of the scholars are earnestly seeking Christ. The Rev. W. Sharman presided.

LONDON, WESTBOURNE PARK CHAPEL.—Our friends will be pleased to know that the Christmas tree and bazaar realized over £200. Our heartiest thanks are hereby given to the friends who so kindly assisted us, and to others who have generously promised to lend a hand at our larger bazaar at or about the time of opening the New Chapel. A church report has been sent to each donor to our "memorial-stone laying." One cheque missed its way, and has not yet been found. In case any friend who sent aid should not get a report let him write us at once, for it is possible his cheque too is missing.

LONGTON.—On Dec. 26 our tea meeting and Christmas tree realized £20 in aid of our building fund. We open our new chapel on Good Friday, March 30. Rev. H. Stowell Brown has engaged to preach on the occasion, and the Rev. T. Goadby, B.A., on the following Lord's-day. Your readers will also see from our advertisement that we intend holding a supplementary bazaar in our new school-room on Easter Monday and Tuesday. Contributions in money or goods will be thankfully received.

MANSFIELD.—On the evening of Tuesday, Dec. 26, a Christmas tree was held, which was thoroughly enjoyed and patronized by the members of the church and congregation. By this effort £20 were added to the building fund. On new year's day many met to enjoy a cup of tea, and discuss the best means for promoting the work of the year. As the present chapel has for a long time been

inconveniently crowded, it was felt desirable by all to commence the new tabernacle as early as possible. Addresses were delivered by Mr. T. Woolley, Mr. Robinson, and the pastor, Rev. H. Marsden.

MORCOTT AND BARROWDEN.—The Rev. S. Peacock, late of Caerwent, Monmouthshire, having accepted the unanimous invitation to the pastorate of the above churches, commenced his labours on Lord's-day, Jan. 7, 1877.

NORWICH, St. Clement's.—On new year's day the annual tea and public meeting was held. The Rev. G. Taylor presided. Addresses by H. Trevor, Esq., Messrs. Cushing, Blackburn, Canston, Claxton, Sayer, and Dent. The speeches were interspersed with several favourite "Sacred Songs."

OLD BASFORD.—The annual church meeting was held here on Jan. 8. Attendance good, and tone cheerful. Eight baptized during the year—a smaller number than the average of several previous years. At the annual meeting in 1876 the church resolved to depend upon the *Weekly Offering* for the payment of its ordinary expenses; and this resolution, joined to the depression in trade, had caused some friends considerable foreboding about the financial position. On the presentation of the accounts it was satisfactory, therefore, to find that the income was a few shillings in excess of the expenditure. The contributions for the poor at the Lord's supper were also reported to be larger than in any previous year—these having continued to increase so that they are now more than threefold the contributions of ten years ago. A still greater increase has taken place in the subscriptions, etc., to the Foreign Mission, which, in the same time have increased from about sixteen pounds to over seventy.

SHORE, near Todmorden.—On Sunday evening, Dec. 24 (in place of the usual prayer-meeting), the Rev. J. K. Chappelle delivered his lecture on "Zwingle and the Swiss Reformation." Collection, nearly £5. On Christmas-day the annual gathering took place. Over 400 to tea. The after meeting was addressed by the Revs. W. Chapman, J. K. Chappelle, and several members of the congregation.

STOKE.—Our bazaar held Dec. 28 and 29, for the purpose of reducing the debt on the schools, was opened by the Mayor of Hanley, Mr. R. Cooke. In addition to the usual features of a bazaar, Mr. H. D. Pidcock exhibited a series of dissolving views of the Rhine and Swiss scenery, and Mr. Wright gave some chemical experiments. Proceeds, £101. It was quite a success.

MINISTERIAL.

ANDERSON, REV. W. M., for twelve years the pastor of the G. B. churches at Epworth and West Butterwick, in consequence of failing health, has resigned his pastoral charge.

ATKINSON, REV. J. H., concluded his pastorate at Hitchin on the last day of 1876, preaching in the morning from Phil. iv. 7; and in the evening from John iii. 16. On the following Thursday a farewell meeting was held, and a handsome centre timepiece, and two side vases under glass shades, were presented to Mr. Atkinson. The timepiece bore the following inscription—"Presented to the Rev. J. H. Atkinson, on his leaving Hitchin, by the members of the church and congregation, in loving remembrance of his seven and a half years' faithful ministry amongst them. Walsworth Road, January 4th, 1877." Mr. J. Perry presided, and bore testimony to the church's hearty love for, and sympathy with, their pastor, and stated that the church had grown from eight to over 100 members, and that 180 persons had been added to the church. The chapel had been built mainly owing to Mr. Atkinson's exertions. Addresses were also given by the pastor, Messrs. Hawes, Harrison, Ewen, and Lockhart, officers of the church, Mr. A. Rawson of the Society of Friends, and the Revs. J. Aldis, J. A. Comfort, and J. Clifford.

HILL, REV. GEORGE, of Osmaston Road Chapel, Derby, has accepted the invitation of the church at South Parade, Leeds.

JOHNSON, REV. C. T.—A social tea was held, Dec. 16, at Coalville. During an enjoyable evening Miss Bettison, in the name of the female teachers and friends, presented the pastor's wife, Mrs. C. T. Johnson, with a very useful and valuable gift in the shape of a Singer's Sewing Machine.

MILLINGTON, REV. W., late of Measham, has been invited to the church at Nether-ton, and has accepted the call.

ROBERTS, REV. J. T., of Retford, has accepted the pastorate of the church at Great Grimsby, on a very unanimous invitation.

ROBINSON, REV. H. B., of Chatteris, has accepted the pastorate of Ely Place Church, Wisbech.

WATTS, REV. ISAAC, of North Gate, Louth, having accepted an unanimous call from the church at Abergavenny, terminates his ministry at Louth on the second Sunday in February.

BAPTISMS.

- ARNOLD.—Seven, by J. Ward.
 BIRCHCLIFFE.—Five, by W. Gray.
 DUFFIELD.—(From Windley) six, by H. A. Blount.
 HUCKNALL.—Four, by J. T. Almy.
 KIRKBY.—Two, by J. Smith.
 LEICESTER, *Dover Street*.—Five, by W. Evans.
 LONG EATON.—Seven, by C. T. Johnson.
 LONGFORD.—Four, by E. W. Cantrell.
 PETERBORO'.—Four, by T. Barrass.
 QUEENSBURY.—Five, by R. Hardy.
 SMALLEY.—(From Kilburn), one, by H. A. Blount.
 STALYBRIDGE.—Four, by S. Skingle.
 TODMORDEN.—Three, by W. E. Bottrill.
 WALLSALL.—Six, by W. Lees.

MARRIAGES.

- BLOCKLY—HARRIS.—Dec. 25, at the Baptist chapel, Barton, by the Rev. G. Needham, Mr. Thos. Blockly, of Odstone, to Mrs. Harris, of Newton Burgoland.
 BENSON—GOODWIN.—Jan. 17, at the Baptist chapel, Macclesfield, by the Rev. J. Maden, Mr. Samuel Wood Benson, to Miss Hannah Goodwin, both of Macclesfield.
 CLAMP—WIDDOWSON.—Dec. 25, at the Baptist chapel, Barton, by the Rev. G. Needham, Mr. Walter Clamp, to Miss Mary Ann Widdowson, both of Odstone.
 FIRTH—NAYLOR.—Dec. 28, at Queensbury, by Rev. R. Hardy, Mr. A. Firth, to Miss Amelia Naylor, both of Queensbury.
 HOPKINSON—WAPPLINGTON.—Dec. 25, at the G. B. chapel, Old Basford, by Mr. A. Brittain, Mr. John Hopkinson, of Kirkby-in-Ashfield, to Miss Eliza Waplington, of Nottingham.
 MASTIN—BATEMAN.—An interesting wedding took place at the new chapel, Fleet, between Mr. W. C. Mastin and Miss Bateman, both of Gedney. This being the first marriage ceremony in the new chapel, the Rev. T. Watkinson presented the happy pair with a beautiful bible, as the presentation of a few friends of the church and congregation. The father replied, as did also the bridegroom, after which they left the building amid the blessings of those assembled to witness the ceremony.

OBITUARIES.

GRIFFITHS, MRS. FOULKES, wife of the Rev. R. Foulkes Griffiths, died at Tarporely on the 21st of December, having been confined of her third child the previous Saturday. Her death was very sudden and unforeseen. The progress of

the mother and child being so favourable that her husband left that evening to fulfil an engagement to preach anniversary sermons at Baxter Gate, Loughborough; and on his return the M.D. in attendance brightly reported "all well," a report continued until Thursday afternoon, when, owing to severe local pains—considered painful, but by no means dangerous—the leading county physician was telegraphed for from Choslor, and when husband, mother, and nurse were expecting the worst was over, the physicians described "alarming puerperal symptoms," and in a few hours fever finished its gaunt work and slew a loving Christian, an anxious and faithful Sunday school teacher, and a nobly devoted and trustful minister's wife, as she lay in her husband's arms. Never was dying more like going to sleep; and surely there is no illusion, for when the dear ones sleep their Heavenly Father will not forget to awaken them when vigour and health shall again glow in the freshness of life's bright morning of joy. The shock to the husband, who has thus lost the brightest and most joy-giving pearl God had given him, cannot be realised except by few, very few. The funeral sermon was preached on Sunday, Jan. 14, by the Rev. H. Jones, M.A., D.D., from "Thou shalt guide me with Thy counsel, and afterward receive me to glory." Mrs. Griffiths was the daughter of Mr. Joseph Aston, of Brassey Green. Born Aug. 22, 1860; married Jan. 28, 1874; and died during the longest night, 1876.

HOOD.—Jan. 11, at New Road, Aylesbury, after a few hours illness, Eliza, eldest daughter of Rev. W. Hood, of Ford, aged forty years. "Absent from the body, present with the Lord."

MASON, REBECCA.—We have lost another of our most worthy, consistent, and liberal supporters of the cause of God here. Our sister has suffered very much during the last three years from paralysis. She was not the subject of great raptures. She was more like the calm, deep river than the roaring cataract. Her trust in Jesus was firm. She was baptized on May 10, 1827, by that venerable pastor of this church, Rev. R. Compton, whose body lies near that of our departed sister. She had been nearly fifty years a member. Her last words to her pastor were,

'Jesus can make a dying bed
 Feel soft as downy pillows are.'

She chose, long ago, the text for her funeral sermon, "I shall behold His face in righteousness: I shall be satisfied when I awake in his likeness."

W. E. DAVIES.

THE
MISSIONARY OBSERVER.

FEBRUARY, 1877.

Missionary Committee Meeting.

A NUMEROUSLY attended meeting of the Foreign Mission Committee was held at Dover Street Chapel, Leicester, on Tuesday, January 9th. Mr. George Dean, of Derby, occupied the chair. A large amount of important business was transacted.

DEATH OF THE TREASURER.—The following minute was passed in silence :—

Resolved,—That the Committee are deeply sensible of the serious loss which the Mission has sustained in the decease of its esteemed Treasurer, Mr. Thomas Hill, occurring, as it has done, in so short a time after the death of its Secretary.

While sorrowfully recording this loss, the Committee bear their unanimous testimony to the many Christian excellencies of their departed friend and brother, and to the faithful and efficient service which he has rendered to the Society during his official connection with it of more than eleven years.

They also tender their sincere sympathy to his mourning widow and family, and devoutly hope that they may be divinely comforted under their painful bereavement.

TREASURER *pro tem.*—Resolved,—That we request Mr. H. Hill to undertake the duties of Treasurer until the next Association.

Mr Hill notified his willingness to comply with the request of the Committee.

REV. T. H. HUDSON'S BEQUEST.—Mr. Hudson having offered, by his Will, his house and premises in Ningpo to the Society upon certain conditions, the following minute, in relation to his decease and offer, was adopted :—

That having received intelligence of the death of their old and valued friend, the Rev. T. H. Hudson, of Ningpo, China, this committee desire to express thankfulness to God for his many years of faithful service, and their Christian sympathy, with his surviving relatives, in the loss they have sustained.

That this Committee having also received the offer of property at Ningpo, under Mr. Hudson's Will, on certain conditions—one of them being the establishment of a Mission in China, within one year of his decease—regret their inability to comply with this condition, and are therefore compelled respectfully to decline the generous offer.

MR. RICHARDSON'S OFFER OF ONE THOUSAND POUNDS.—Mr. John Richardson (formerly of Chellaston, now of Exeter) having offered to

give £1000 to the Society, on the condition that five per cent. interest be paid thereon, during the life of himself or of his wife:—

Resolved that the best thanks of the Committee be presented to Mr. Richardson for his generous gift of £1000, and that we guarantee the payment of interest at five per cent. per annum as stipulated.

REPORT ON ROME.—A report on the Rome Mission was presented by the sub-committee, and it was decided to commence the building of the new chapel and minister's residence immediately. It was agreed to advance a thousand pounds towards this object; and Mr. Cook, who was about to leave for Rome, was authorized to accept and sign contracts for the work. He was also instructed to invite Signor Grassi to attend the next Association at Leicester, when it is proposed to commence a denominational effort for the collection of the necessary funds to cover the cost of the buildings.

The total cost is estimated at £2000, exclusive of the land; but it is earnestly hoped that the chapel may be opened free of debt.

Our Rome Mission.—Commencement of the New Chapel.

DEAR MR. HILL,—In pursuance of the promise that I made to yourself and other brethren at the late Committee Meeting at Leicester, I hasten to send a few items of intelligence in the hope that my communication may reach you in time for the February Magazine. After eight or nine months of silence, and in prospect of an early appeal for the necessary funds for the erection of the chapel, the site of which was paid for a year ago, friends naturally ask what is doing in Rome; and some are asking when the next pilgrimage will be organised for the opening services.

I can but give information in brief to-day, as I have not been in Rome more than eight hours, and have only had a short interview with Mr. Wall, Signor Grassi, and other friends. I have, however, tried to make the best of a Sabbath morning service and an after communion conversation.

I have had the pleasure of meeting some fourscore brethren and sisters at their weekly "breaking of bread," and I have listened with delight to an eloquent address from a converted D.D. who is a co-worker with Grassi on the Monti. I have also been introduced to a devoted Christian lady, the widow of an English clergyman, who has established a Mothers' Meeting in connection with the "house of prayer" where Grassi labours. I learn with satisfaction that the congregations continue good; that a night school and Sunday school are in operation; and that seven out of thirty added to Mr. Wall's church by baptism during the past year were from the Monti, the fruit of the labours of Grassi and his coadjutors.

To-morrow morning I am to meet the contractor for the erection of

the buildings, who is ready at once to commence actual operations on the signing of the contract. With great difficulty the tenants of the habitations and workshops on the site have been all ejected, and a man has been placed in charge of the materials in our interest; and as the deed of transfer is completed and copies in the hands of my associates, the way is now clear to "arise and build." I have, moreover, the thousand pounds advanced by the Committee for the commencement of the works, which will be deposited with a friendly banker to be drawn from as required.

But as that £1000 is only a temporary loan, the question of "ways and means" of getting the £2000 required for the completion of the chapel and minister's residence must now engage the attention of the churches; and I am pleased to find that Grassi will be ready to come to the Association and to visit the churches; and Mr. Wall only needs the assent of the Baptist Mission Committee to accompany him as interpreter. With such a power of appeal, under the sanction of the Association, and with a start of nearly £500 already subscribed or promised, we ought to get the amount easily in the three months when but little can be done in Rome by Christian evangelists.

To-morrow I hope not only to give a start to the workmen, but also to engage a practical man to inspect and superintend their movements, and to take charge of all the belongings of the property.

An archæologist asks permission to dig for relics of the house of Pudens which may still lie buried there. The practicability of granting this permission will be duly considered, as the question of "treasure trove" might come under municipal cognizance.

I hope by the time I return from Palestine in March to be able to report good progress.

A word more about Grassi's intended visit to the English churches. He will not come to us as a sensational orator, like Gavazzi, whose orations are highly spiced with politics, and who entered the arena of conflict before the political power of the Vatican was broken; but our brother will come just as he is, an earnest and eloquent evangelist, whose work is spiritual rather than political.

Mr. Wall is in possession of piles of reports of labours, and he hopes soon to be able to summarise and publish abstracts of said reports.

MR. WALL'S WORK goes on gloriously, and the impression produced by it all over Italy is a subject of embarrassment. At the present time the people of many towns and cities are calling out for help, and both ministers and Christians of official and humble life are asking for baptism. I have before me a printed copy of an address delivered by a Waldensian minister at the time of his baptism by Mr. Wall. The Baptist principle is getting well understood in Italy, and if Mr. W. were to devote himself to proselytizing, he would have his hands full of Protestant ministers, Catholic priests, and Christian professors. A dozen such men would revolutionize religious sentiment and practice in this country.

I shall send for translation the copy of *Testimonianza in Occasione di Balleinno*, by GAETANO FASULO, the baptized Waldensian minister. Perhaps an English copy may be counted worthy of insertion in the *General Baptist Magazine*.

Mr. Wall's press and types are producing good work—the motive power of the printing machine being gas. The Romans thus get light and heat from the “Tip. Christiano, Piazza in Lucina, No. 34.”

The chapel of Mr. Wall, at the same address, is already far too small to accommodate the crowds drawn together on Sunday evenings. Last Lord's-day was announced as the subject of discourse, “Simon Magus and his successors,” and this vicar of apostolic succession drew a large crowd of intelligent and cultivated Romans, who appreciated the story of the sorcerer and his progeny.

I forbear to test your patience and space with further details and incidents of the Roman Mission; but hoping to resume the story in March or early in April,

I am yours truly,

Rome, Jan. 21, 1877.

THOS. COOK.

Arrival of the Mission Party in Calcutta.

WITH pleasure and thankfulness we have to announce the safe arrival of the Mission party in Calcutta. By some persons it was thought that our friends left England rather too late in the season; but had they left a few weeks earlier they might have been caught in that terrible cyclone, or storm wave, which swept over the Bay of Bengal and the Sunderbunds, and by which more than two hundred thousand people lost their lives. On the whole they appear to have had a most pleasant and prosperous voyage, for which all friends of the cause will feel devoutly thankful to the Father of mercies. Interesting accounts of the voyage have been received from both Dr. Buckley and Mr. Wood. The latter writes:—

On board the “Duke of Lancaster.”

We have had what is called an exceedingly pleasant voyage. In the Thames we were detained by a fog until Thursday at noon. We tried to get down the river after daybreak, but were near driving into the starboard side of the “Duke of Buccleuch.” The fault was hers. She did not keep to the rule of the road. Our engines were reversed when we came within ten feet, or I fear she would have been sunk for the second time. By six o'clock the same evening we past Dover, and the pilot left us. Next morning we sighted Alderney, and, out of the channel, were soon crossing the Bay of Biscay, which was on its best behaviour. We had nothing like sea sickness. Perhaps the Buckleys would report differently. The coasts sighted I need not describe to you. It was night when we passed Gibraltar, so we could not signal there. Many interesting lands we have seen since. At Malta we were just in time to signal on

Saturday evening. It was a little too dark to see Paul's Bay; but, I think, I made out something of the “two seas that met.” Yesterday there was a grinding swell, that made many sick, and among others my dear wife and myself. We lay in our berths most of the day. I was the more sorry for this because it was my turn to preach. There are two Presbyterian missionaries on board. Dr. Buckley and I have joined them in conducting worship morning and evening; and we agreed, in the same way, about preaching on Sundays. The services daily, and each Sunday, have been fairly attended. I have done some reading most days with the Doctor in Oriya; but to a fresh-man on board ship there is a great deal to divert his attention from study—especially in such a voyage as ours, where, almost every day, we are within sight of some place famous either in sacred or classic story. I begin to long for the land to which I go. A voyage round the Cape

must have been a tedious affair unless there was more accommodation than there is on board a short route steamer. I do not complain; but I shall be glad to own a study again, and, I hope, I shall be happy in mission work altogether. Work is blessed as compared with idleness at any time; but the Lord's work is most blessed of all. After your own service in Orissa, I know you will not forget us in your prayers.

I have kept a Diary, which, perhaps, is too full of domestic references for publication.*

Nov. 15. Here we are, all right, at Port Said. We go on through the canal in the morning.

*Eighty-five miles from Calcutta,
Wednesday Dec. 13, 1876.*

I will finish (D.V.) at Calcutta, but I will improve this afternoon by commencing this letter. My diary, which I send to Rev. W. Evans, who will forward it round to my friends, is not suitable for your *Observer*, or you would have had it first hand. I ask him to forward it to you, and, if you feel interested, you will do me the honour to read it.

You heard of our detention at Madras from brother Buckley. We left there on Sunday afternoon. We arrived there on the previous Wednesday. Part of our cargo for Madras we have brought on with us, which the captain intends leaving on his return. I have only had experience of the Ducal Line. I believe we have the most powerful ship of the line; but several of our passengers who went home by the B. I. Line say that it is superior to the Ducal.

At Colombo, for a day and a half, I had the pleasure of being the guest of your

* Portions of this interesting Diary will, we hope, appear in the *Juvenile Missionary Herald*.

Dr. Buckley writes to the Secretary as follows:—

*S. S. Duke of Lancaster,
Madras Roads, Dec. 8th. 1876.*

Goodness and mercy have attended us thus far on our journey over the deep, and will, I trust, attend us till we reach our destined place; but we are unexpectedly detained here a few days. We must not, however, complain, as the *Chyebassa*, which is near us, has been waiting ten days, and we hope to get away in half the time. The cause of our detention is the want of cargo boats, as all the boats that can be procured are needed to convey rice to the distressed districts.

As Mr. Wood wrote from Suez I need not describe the former part of the voyage. We did not stay either

fellow-student, Rev. T. R. Stevenson. We had a gossip about men we know in common. Barton and Odstono were not left out, and neither were you. You will be pleased to hear that he is prospering in his work. I went to look at the new chapel which is being built for his ministry. It will be a very beautiful structure when it is finished. He expects it to cost £2000. It is beautiful for situation—in the Cinnamon Gardens. Accept loving salutations from him and his family.

Colombo is a delightful place; but I felt drawn from it to the land of my future labours. I have not wished to make my home in any of the beautiful lands that I have seen. Orissa fills my imagination, and Orissa wins my heart. It is the land of my boyhood's wonderment; and it is the land of my manhood's choice. What will be my future lot I know not; but I pray God to enable me to exercise a ministry there useful, happy, and well-pleasing to Him. The day, I hope, is not far distant when, to the Oriyas, I shall preach the unsearchable riches of Christ.

Calcutta, night, Dec. 14, 1876.

We have arrived here all right and well. I write at once, because I think the mail leaves tomorrow. Mr. Sykes met us at sun-down and brought us off in a boat. Buckley's are gone with him home; we are at a boarding-house. I fear we shall not be able to leave for False Point for a week. The B. I. boats leave only on Thursdays. We passed this week's boat on our way up the river. Tomorrow I shall see Mr. Sykes; and if I find there is time I may send you further information. We desire most earnestly to be at our journey's end. We are thankful to be all well, and join in love to you all.

Dec. 15th.—This morning, at Sykes's office, I found your welcome letter.

at Gibraltar or Malta, though we were near the lighthouse at Gozo. We were not more than four or five miles from St. Paul's Bay, and you may be sure that we cast some longing lingering looks in that direction, but it was too dark to see it. The same evening, in crossing the supposed track of the ship in which Paul and his fellow voyagers went, we had rougher weather than we had before experienced; and most of us were very disagreeably affected by it. Soon after posting our letters we passed the spot where thirty-three centuries ago Israel crossed the deep on foot, rejoicing in their God; and the next morning Mount Sinai was in sight, and we thought, with deep in-

terest and reverence, of the scene of awful grandeur when God came down in flaming fire to reveal His holy law. In other respects our recollections of the Red Sea are far from being of an agreeable character. We found it very hot and trying—especially so at night; and one night it was so fearfully close that we felt it would not be safe to sleep again in the cabin till it became cooler; but it is easy in escaping one evil to encounter another; and so some of us found the next night. Suppose I describe it briefly.

A NIGHT IN THE RED SEA.

Most of the ladies slept in the saloon, while the gentlemen, as inclination prompted, had beds and bedding taken on deck, or on the poop. I was on deck seeking rest, but not finding much on an easy chair; for the wind was high: the sea was boisterous: the floods lifted up their voice; and it was no easy matter to sleep, except indeed for a minute or two at a time. I did the best I could by wrapping my rug about me to keep dry; but the proud waves dashed their spray about; and a little after midnight I saw that there was no help for it; and that I should soon be drenched if I did not move. So I went down to the saloon, and those who were on the poop had soon to follow. Getting into the saloon I found Mrs. Wood watching by the side of her sleeping children, and on enquiring what had become of my wife learnt that she was peacefully sleeping. So I lay down in the best place I could find—of course we were all dressed—but the prophet's words occurred to my mind, "The bed is shorter than that a man can stretch himself on it: and the covering narrower than that he can wrap himself in it." Unfavourable, however, as circumstances were the soft dews of kindly sleep soon came to my relief; and the surrounding inconveniences of my lot were forgotten. In a little while Mrs. Buckley woke up, and her first anxiety was to know what had become of her "poor husband" that trying night. The longest night comes to an end. So did this: and the bright light of morning was very welcome. At such times it calms and sustains the mind to remember that the God

"Who rides upon the stormy sky,
And manages the seas,"

is our God, our Father, and our portion for ever and ever. He commands or

rebukes the raging of the sea as seemeth good in His sight. The next evening we passed through the *Straits of Babel-Mandeb*, and were glad to bid adieu to the Red Sea. The lighthouse on *Perim Rock* was visible as we passed as well as the land on the other side. The *Perim Rock*, I may add, has been in our possession since 1857; and as guarding the entrance to the Red Sea its possession by us, as a nation is important. It was, at the time, very annoying to France, and its then ambitious ruler. It was, I believe, the *last* annexation of the Honourable East India Company; but was no doubt annexed by direction of the Government of the day, at the head of which was the sagacious Lord Palmerston.

We have been on the whole remarkably favoured as to *the weather*; nor have we had the violent storms often experienced by those who are passing over the deep. One afternoon I was particularly interested with a phenomenon that I had not observed before—a *rainbow in the sea*. As the proud waves dashed their spray the varied and beautiful colours of the bow were seen for a moment—then vanished. In a few moments were seen again, and again vanished; and so on.

The next night I witnessed a *still more remarkable phenomenon*. I was sleeping on the poop; but had got up. It was past midnight: the moon was approaching the full; and the officer on duty called my attention to a *lunar rainbow*, adding, that a man might go hundreds of times to sea and not happen to see one. It was a fine sight; and I believe I was the only one of the passengers that saw it. They that go down to the sea in ships, see the works of the Lord and His wonders in the sky as well as "on the deep."

Last Saturday, the 2nd Dec., we were at

COLOMBO, THE CAPITAL OF CEYLON,

and were particularly interested with our visit, brief as it was. We were at anchor pretty early in the morning; and before breakfast Mr. Digby was on board to take us to his house. We thought it very kind. (Mr. and Mrs. Digby are from Wisbeach, and were baptized by Mr. Winks.) Mr. and Mrs. Wood went to Mr. Stevenson's. In the afternoon we went to a Bazaar that the Wesleyan's were holding, and in the evening had a delightful

ride of two or three hours. We saw the Queen's House, at which the Governor—Sir William Gregory—resides, the Barracks, the Lake, the Museum, &c., &c.; and as we passed through the Cinnamon Gardens memory suggested thoughts of

"the spicy breezes
Which blow soft o'er Ceylon's isle;"

but which those on the spot pronounce to be poetry rather than reality. The roads are particularly good. On the Sabbath morning I preached for Mr. Stevenson; and it was arranged, if we could stay, that Mr. Wood should preach in the afternoon; but we were obliged to return to the ship at one o'clock. In the chapel are monuments to holy and faithful men, who had laboured in connection with the Baptist Mission, and whose memories are deservedly held in high estimation, Daniel—"the Apostolic Daniel"—Davis and Allen are remembered. We saw the *New Chapel* which is being built for Mr. Stevenson, and were very pleased with it. The present chapel will not be given up when the new one is completed, but both used for the preaching of the gospel; and in this way, no doubt, the kingdom of Christ will be extended.

I am not master of the history, antiquities, and progress of Ceylon; but may say that it has been subject to our country for fourscore years, and that we took possession of it from the Dutch. The present Governor is able and popular; and the island is, in various respects, socially and politically, ahead of India. The present population—speaking in round numbers—two millions and a half—or a little more than the population of the Cuttack and Poree districts. A million and a half are Budhists; the remainder are Hindoos, Mohammedans, Roman Catholics, and Protestants. It is, however, quite an open question, whether the Roman Catholics converted the Budhists, or the Budhists converted them. The missionaries on the island are Baptist, Methodist, and Church of England. So that it is very much better supplied with missionaries, in proportion to the population, than Orissa.

Ecclesiastical questions are just now—thanks to the lofty pretensions of the youthful Bishop of Ceylon—engrossing much attention. I am glad to know that the Committee of the Church Missionary Society will not

yield an iota to the Bishop. I met with a member of the Committee the day before leaving England, and saw the resolutions adopted. The Bishop's appointment furnishes a good illustration of the readiness of our Tory Government to serve the Church. As soon as the Ex-Bishop was compelled by ill-health to resign, the Governor wrote to the Colonial Secretary an able and honest despatch, recommending that a successor should *not* be appointed, adding, that such an appointment would be looked on as an injustice by all educated men in the colony not of the subsidised church, and even by many of that creed." In reply, Lord Carnarvon told the Government that the question had been decided before receiving his despatch, and that he had already submitted to Her Majesty the name of a Clergyman who, he believed, to be "*very highly qualified, alike by his opinions, his age, his physical constitution, and [his special disposition for missionary work amongst the Indian races.]*" The words I have marked in italics read very strangely in view of Bishop Copleton's dividing and mischievous action towards faithful and devoted missionaries of the Church Missionary Society.

The oldest and most widely circulated newspaper, in the island—the *Ceylon Observer*, is, and has long been in Baptist hands. Mr. Ferguson, an elder of the Baptist Church, is the proprietor; and Mr. Digby, and Mr. J. Ferguson, are, I believe, co-editors.

We have found Captain Russell and his officers kind and obliging. There have been three missionaries on board besides our party. Two of them—both Presbyterians—have left the ship here. One of them has been a minister for several years in Canada, (at Halifax.) He told me that he had met with Mr. J. F. Stevenson, and had heard a good report of his labours.

In another letter I mean to give you some particulars of our passage through the *Great Canal*. We heard at Ceylon the sad news from India of severe distress in various parts, and of the fearful loss of life from the Cyclone and the storm wave. You may be sure that we felt very thankful that we left England at the time we did, and mercifully escaped the fury of the stormy blast. We are all, through our Heavenly Father's goodness, pretty well.

Yours affectionately;

J. BUCKLEY.

A River Trip.

BY REV. J. G. PIKE.

Cuttack, December 12th, 1876.

I MUST send you a short account of our recent journey up the Brahmini, though probably Mr. Miller will be giving you fuller details. We started on Tuesday, Nov. 7th, and were away from Cuttack twenty-four days. The boat had left a fortnight before us, brethren Paul and Pooroosutum going with it and visiting the villages on each side the Brahmini up to Bolepore. These villages have now been visited four consecutive years, whereas the villages beyond Bolepore have only been visited once, viz., in December, 1874. Brother Miller and I, with two students, Soda Sebo and Daniel, went across country to Bolepore, where our work began in earnest, and most interesting and encouraging it proved to be. A week or two of such work more than repays us for any inconvenience and discomfort that the depressing rainy season or the excessive heat may bring. But let me mention a few facts, and they will speak for themselves.

SALE OF BOOKS.

We took with us a very good, and as I thought, judging from past experience, an ample supply of books; amongst them were five hundred gospels, about eight hundred tracts, twenty or twenty-five copies each of the four gospels bound, and the "Lamp of Righteousness" also bound, about twenty New Testaments of two sizes, one hundred copies of Scripture selections, one hundred and fifty single books of the Old Testament, thirty to fifty bound tracts, a few copies each of the Pilgrim, Sweet Story, and whole Bible, etc., etc., in all from eighteen hundred to two thousand books and tracts. In less than a fortnight we had not a single gospel left; and on Friday night, Nov. 24th, we had not a Bible or a Testament, or a tract left; our entire stock in the boat consisted of one Pilgrim's Progress, and I think four copies of the "Sweet Story of Old." That night we received a fresh supply from Cuttack, for which we had written; but it was too late to make much use of, as on the Saturday we turned our faces homeward, and travelled too fast (with the current in our favour) to visit many villages. Now all these books were *sold*—of course at a very small price; but sold they all were, even to the tracts; the exceptions were extremely few; I do not think half-a-dozen tracts even were given away, and then it was in return for some little service rendered, such as pointing out the way for us, or bringing us supplies.

Two thousand books and tracts sold in about a fortnight is an encouraging fact. I dare say some of our brethren can remember the time when they would have found it difficult to distribute two hundred copies gratuitously within the time; for the people, from superstitious fears or dread of the brahmin's frown or curse, dare not take them.

Before leaving this subject I will give one illustration of the anxiety of the people to be the possessors of our books. We got to a village named Bijimol just as the sun was about setting, and Mr. Miller, Paul, and I visited it. After addresses which were listened to with most earnest attention, one copy of the New Testament and about forty gospels and tracts were sold. I think the man who bought the Testament had not sufficient pice, so that to make up the sum he gave an anna or two's worth of rice. Early the next morning our boat started up stream, and we thought we had done with Bijimol; but about half-past six o'clock we saw a string of people coming towards us on the sand—eleven of them,—some bringing water melons or pumpkins on their heads, and some a pice or two pice worth of rice tied up in their cloths. They had come to barter these for books. Again and yet again we had to stop our boat to let parties catch us up who came with this purpose; and last of all two very little lads overtook us, bringing two pice worth of rice, and they must have run more than three miles on the sand to get the coveted books.

FAITH IN IDOLATRY GONE.

Another fact is that the people's faith in idolatry in this district is *gone*! I am not aware that I saw a single act of idol worship after we passed Bolepore;

and except in brahmin villages we saw very few who were marked on their foreheads or bodies with the idol's symbols. At a place called Oudapada we saw two men, as I thought, engaged in idolatrous worship; they were prostrating themselves in the dust and praying; but on inquiry we found they were disciples of the old gooroo (who, by the way, is dead), and they were worshipping the Alek Swamie—the Unwritten Lord, or better, the Indescribable God. Of course this gave a very good opportunity to speak of how their God and ours had manifested Himself and made known His purposes of mercy in Jesus Christ, and Mr. Miller spoke to them to this effect.

A ROTTEN BRANCH.

In many places the people make it quite plain that they do not require to hear anything about the vanity of Hindooism—that would be a work of superogation, a slaying of the slain; but they do want to hear about Jesus Christ. One man expressed himself somewhat as follows:—We have tried the incarnations, and we have found them false; they are like the branch of a tree on which we were relying; but *it would not bear our weight*, it was rotten. Now Jesus Christ is another branch; tell us about Him—will He bear?

I think two years ago mention was made of AN OLD LADY in the village of Sarangpatna, a little distance from Talchere, who was very kind to our people in giving them vegetables, etc. This year we saw her again, and she seemed as much interested as ever in our message. When we were starting she begged us to wait a little while she had got the rice boiling to give us a meal. The good old soul seemed quite disappointed that we could not stay to partake of her hospitality; but it was out of the question, for we should not have been able to catch up the boat.

We had an interview with

THE DHENKANAL RAJAH;

but it was in his bed room, for he has been very ill. He knows about Christ; but how far he is prepared to receive the truth in the love of it is known only to God. I thought his mind seemed softened by his affliction, and he evidently found some comfort in the thought that we and the Christians in Cuttack prayed for him.

We also saw the young Rajah of Talchere, and he said in a whisper that he was reading our books; but he evidently did not care to have it known by his pundits and brahmins that such was the case. He asked for an English Bible, which we shall give him when we see him in Cuttack.

When we left Talchere we were on entirely

NEW GROUND.

No missionary or native convert, so far as we know, had ever visited the villages beyond. We found a great deal of country quite open and very fertile. Here and there the jungle came near to the river; but we were agreeably surprised to find so little of it.

LOST.

Just after we left Talchere we got lost; for the boat had started a couple of hours before us, and in trying to make for the point which we supposed she would reach we overshot the mark. Not finding the boat we came a long way back, and still seeing nothing of it we concluded it had gone on ahead; but it was night, and the jungle was unpleasantly thick. We had made up our minds to stay in a village house for travellers—a thatched roof supported on bamboos, but in this instance without any walls. Mr. Miller was just imagining himself rolled up in some straw when we fortunately got hold of a man called the Dakwa. I suppose his occupation is something similar to that which the town-crier filled in the small towns of England a century or two ago. By means of this man we were enabled to get a torch and torch-bearer, and also to hear tidings of the boat. So we started off. When we got within a mile of it we met a procession of our people—preachers, boatmen, and all—coming Indian file through the jungle. They had been concerned about us. So we got to the boat a little cold and tired, but decidedly hungry.

Jesus Christ the Eternal Word.

II.—THE WITNESS OF PHILOSOPHY.

GOETHE declares, in a memorable passage, "man is not born to solve the mystery of existence; but he must, nevertheless, attempt it, in order that he may learn how to keep within the limits of the Knowable." It is undeniable that such a restless craving belongs to our present state. Man must philosophize. He cannot lock his lips and cease from inquiry. He will dig at, if he cannot dig up, the roots of things. Balked a thousand and one times, still he returns to Nature's riddles with an unconquerable daring and an inextinguishable hopefulness; resolved upon answering every one of them, and discovering those laws which govern events, and those forces which produce effects. Ignorance is misery. Man feels he is not made for it, and will not, cannot rest in it, though it be garnished never so fairly by the skill and sophistry of his defeated and disappointed fellows.

To this all-embracing fact the Hebrew of the Old Testament seems an exception. He does not philosophize, he believes; he never speculates, he sees; he does not reason, he trusts, and is blest. So it seems; unless, indeed, the description of the search for wisdom in the book of Job, the fine portraiture and history of Wisdom herself in the Proverbs, and other portions of the later Jewish literature, should be regarded as samples of the Hebrew effort to apprehend things in their causes, in their legitimate coherence and spring.

But the explanation of these exceptional circumstances is further afield, and is found in the fact, too often forgotten, that there are two roads to a philosophy. One is the hard, rocky, and rugged path of human speculation, along which many brave and restless souls have toiled their perilous way—often, alas! without finding much light or joy: the other is the path of spiritual fact—fact gladly recognized as convincingly evident to the human consciousness, and all-sufficient for life and duty. The Greek climbed the ladder of reason, and so gained a faint glimpse of God when Xenophanes "looked up to the whole heaven and said, the One is God." The Hebrew saw God in vision as at the top of Jacob's ladder, and the sight explained to him life and all things. The Old Testament philosophy does not grope after God if haply it may find Him: it starts from Him and with Him. He is an infinite and divine Person; is its all-sufficing "working hypothesis" (to use the scientific language of our age), explaining man whom He has made in His image, in whom He has lodged a responsible will, and for whose true good He has a real care. Western thought works with the diamond-boring machine of human reason, hoping to tunnel the lofty mountains of fact in order to get into the broad plains in which the Sun of Knowledge shines with meridian brilliance. Israel starts in the plain itself, and walks with joyous heart up the mountain slopes "as seeing Him who is invisible."

Christianity is the consummation of the method of Hebrew philosophy, *i.e.*, of the construction of a philosophy by and from fact and not by speculation. It crowns the Biblical edifice. It is itself fact, and is built on the foundation of facts, and its superstructure is fact: but its first principles are in perfect harmony with pure reason, and may confidently be taken as "working hypotheses," and will one day be so used and fully endorsed by the reason, as proof is accumulated on proof, that those fact-embodiment principles meet all the instincts, yearnings, and aspirations of all men of all the ages. Christianity is destined to be the complete and final philosophy.

But that hour is not yet, certain as its arrival is; and, therefore, we may profitably take notes of the present bearing and tendency of philosophy in its relation to God, "whom no man hath seen at any time;" but whom we believe to have been revealed to us in the Incarnate Logos, the Pre-existent and Everlasting Word.

The field is wide. The witnesses are numerous. Hence we can only briefly cite authoritative and representative men. We shall take PLATO as the exponent of the gigantic effort of the Greek mind to explain the mystery of the universe; PHILO as the best spokesman for the philosophic ideas in circulation at the time of the appearing of Christ; KANT, HEGEL, and SCHELLING, as leaders of German thinking; and SPENCER, MILL, and their disciples, as samples of the British philosophy supposed to be least favourable to the conclusions sustained by the teaching of the Word of God.

All students of Greek literature are aware that it is not easy to look through Plato's eyes and see what he saw. The quarrels of the expositors of the epistles of Paul are tame and jejune compared with the vigour of opposition and vehemence of denunciation displayed by the interpreters of the Platonic writings; and even men like Cousin and Lewes, Grote and Jowett, differ so much that one can only hazard statements of the broadest character on their united authority. But it is tolerably clear, notwithstanding signs of insecurity and oscillation, that Plato's thinking tended towards the recognition (1.) of a Supreme Being, who is the ideal good, the One amongst the many, the fountain of all ideas, but beyond and without personality; and, (2.), of a "Demiurge," a "Constructor or Artist," an "Elect Agent," who works on the primitive matter according to certain grand typical ideas, and thus forms the visible world.* As far as the Platonic philosophy is quotable at all, it is coincident with the conclusions of physical science as stated in the "Unseen Universe."†

* Cousin says—"The God of Plato is not an idea, he is a real being, endowed with intelligence, with movement, and with life. He is beauty without mixture; he went out from himself to produce man and the world, only by the effusion of His goodness. . . . The moral law is the relation of man to God; virtue is the effort of humanity to attain to resemblance with its author."—*History of Modern Philosophy*. Vol. i., 417.

Jowett, speaking of Plato's reasonings on the great principles of morals and legislation, says, "They all go back to mind and God, who holds the beginning, middle, and end of all things in his hand." *Laws*, p. 64. *Jowett's Plato*, vol. iv.—"The arguments which Plato uses for the being of a God have an extremely modern character; first, the *consensus gentium*; secondly, the priority of the self-moved"—p. 168.—"To Plato the idea of God is both personal and impersonal. . . . The difference between the personal and impersonal was not marked as to ourselves. Hence without any reconciliation, or even remark, he speaks at one time of God or Gods, and at another time of the good."—Vol. iii., p. 136. *Ibid.*

Cf. Mansel, in Kitto's *Cyclopædia*, Vol. iii., 522. *Et. seq.*

Cf. *General Baptist Magazine*, pp. 43, 44. 1877.

But whatever uncertainty and indistinctness may hang over the teachings of Plato, it is not difficult to recognize his influence on the mind of Philo, one of the contemporaries of the Lord Jesus, who lived at Alexandria, and did all he could to effect the marriage of Hebrew theology with the results of Grecian thinking.

Philo speaks of God as an absolutely undefined and impersonal being; as pure existence, the Absolute One, from whom it is impossible to pass to a created world without some intervening agent or mediator. For this creative work he therefore interposes a *second* being, the Logos, who is the image of God, the eldest and first begotten Son of God, the fulness of God, the counterpart of God, the Paraclete, the High Priest of God, the "Elect Agent" of God bringing the Seen out of the Unseen Universe.

Readers of the first chapter of John's Gospel will be struck with the resemblance between it and Philo's description of the Logos: but the differences are *more* radical and noteworthy than the resemblances. Philo's Logos is never *human*, never incarnate, not even decisively personal, is always an abstraction, and at no point becomes a warm, glowing, and humanized personality.* The Logos of Philo is scarcely more like John's and Paul's than a painted fire is like the glowing life-giving sun. Nevertheless, it acts as a register of human opinion, and shows the tide-mark of human reason. At that date there was a double tendency, strongly marked, one towards the recognition of an Absolute Being, who is always concealed from human apprehension; and the other towards a second being, manifesting the first in his creative acts, and doing his behests.†

Has recent philosophy advanced beyond Philo? Is there any more complete and satisfactory solution of the mysteries of life within the domains of modern research? Kant, the kingliest philosopher of that land of giants in philosophy, Germany, tells us that he finds in the grand sense of human responsibility "the herald of God and immortality." Still, the issue of his speculations is that the nature of God is really unknowable; but if we classify the different impressions His works make upon us we may think of God (1.) as Creator; (2.) as Governor; (3.) as Administrator of moral laws. Hegel and Schelling start with the conception of a Personal God, but make the Trinity the foundation and key to their whole system of thought. The duplex idea of the Platonic and Philonic schools is at the basis of both of these representations of the ultimate cause of all things.

Passing from Germany to England, Herbert Spencer says, "the consciousness of inscrutable power manifested to us through all phenomena has been growing clearer and clearer, and must eventually

* Jowett says, "The object of the gospel is real, present, substantial—an object such as men may see with their eyes and hold in their hands. . . . But in Philo the object is shadowy, distant, indistinct; whether an idea or a fact we scarcely know."—*Epistles of St. Paul*, 509.

† Another and most interesting aspect of this subject is the work of philosophy in preparing for the reception of the gospel of Christ. Besides the doctrine of the Chokmah, or Wisdom, in the Book of Proverbs, there was a philosophic movement of which Philo's work is the most typical example, preparing men's minds for the recognition of the doctrines of the gospel. Neander says, "Providence had so ordered it, that in the intellectual world in which Christianity made its first appearance, many ideas should be in circulation which, at least, seemed to be closely related to it, and in which Christianity could find a point of connection with external thought on which to base the doctrine of a God revealed in Christ."

be freed from its imperfections." But the opinions of this school are best summarised in a work by a disciple of Spencer and Mill, the late Viscount Amberley, entitled, "An Analysis of Religious Belief," and published last year. Speaking of the Religious Sentiment, he says, "Philosophy, or reasoned thought; and science, or reasoned observation, have both led us to admit, as a fundamental principle, the necessary existence of an unknown, inconceivable, and omnipresent power, whose operations are ever in progress before our eyes, but whose nature is, and can never cease to be, an impenetrable mystery. From all sides, then, by every mode of contemplation, we are forced upon the same irresistible conclusion."

But, as is ably shown in an article in the current number of *Mind* (page 62, 63), this unknowable Power of Force is represented by Lord Amberley as "steadily at work through the ages, bringing order out of chaos, good out of evil, the higher and better out of the lower and worse;" that is to say implicitly, if not explicitly, *incarnating* itself, if not in the one, in the many, and "working for righteousness" in and by that very incarnating process. For it is impossible to attribute powers and qualities and purposes and doings to the Unknowable without representing them in human manifestations. Man is, for us, the final measure of the universe; and try how we may we cannot escape the necessity of subjecting the unknowable to an incarnation more or less complete, more or less definite, for in the last resort all things are intelligible to us only as expressed in terms of human thought and feeling.

To us, then, it seems that both PHYSICAL SCIENCE AND PHILOSOPHY have indirectly but really borne testimony to the truths of the gospel of Christ. For they show that the ideas at the basis of the leading Christian facts are eternal ideas, ideas towards which human reason is ever struggling with more or less success; ideas based on the necessary foundations of unchanging fact, and capable, when fairly applied, of interpreting the perplexing phenomena of nature, life, and history. The scientific spirit is becoming more and more theistic.* More and more is it recognizing in the universe something beyond what the eye sees and the ear hears; more and more is it aware of a Force, unseen but all embracing, inscrutable but persistent, a Force of which all seen forces and effects are but the diverse manifestations.

And at this point rest is as impossible as it is illogical. Sure as man is man, he must go further than the bare recognition of a Nature-Force. Carlyle, speaking of Frederick the Great, says, "Atheism, truly, he never could abide: to him, as to all of us, it was flatly inconceivable that intellect, moral emotion, could have been put into *him* by an entity that had none of its own." Exactly: there is a region of moral purpose and spiritual sensibility as well as a kingdom of nature; and since the Unknown "incarnates" itself in the *many*, why not in the *One*? Nay, may not the fact of an incarnation in the many be the result of an incarnation in THE ONE? *For the Word was life; and the life was the light of men.*

JOHN CLIFFORD.

* Witness the theistic affirmations of Hermann Lotze, the most renowned of modern German physiologists and philosophers.—Cf. *Mind*, July, 1876, Jan., 1877.

The Abuse of Metaphor in Relation to Religious Belief.

BY DAWSON BURNS, M.A.

No. V.—*Concerning the Lord's Supper.*

FOUR accounts of the institution of the Lord's Supper have reached us, supplied respectively by Matthew, Mark, Luke, and Paul. Outside these narratives, and St. Paul's reproof of the abuses at Corinth, the only scriptural allusions to that ordinance refer to it as "the breaking of bread." Had the apostles formed a conception of it identical with, or approximating to, the place it holds in the creeds and rituals of many churches—as a transcendent mystery involving in its celebration supernatural operations contradicting both the senses and the reason—it is inconceivable that no injunctions concerning it should have been left on record except by one apostle, and that not a word in relation to it should appear in the Gospel, Epistles, and Revelation of St. John; in the Epistles of St. Peter; in the Epistle of St. James; in the Epistle of St. Jude; in the Epistle to the Hebrews; or in twelve out of the thirteen Epistles avowedly proceeding from the pen of St. Paul.

The Romish doctrine of Transubstantiation teaches that the bread and wine of the Lord's Supper are, after consecration by a priest, transformed, or transubstantiated—(supposing him to intend the marvellous change, not otherwise!)—into the body, blood, and divinity of Christ, which are partaken of by the communicant. The Lutheran doctrine of Consubstantiation is less revolting, but assumes that, along with the elements, the body of Christ is present and is received; and the language of the English Prayer Book favours, if it does not affirm, some sort of personal presence of Christ in the Lord's Supper, and a consequent reception of Him, whether corporeal or spiritual, by the communicant.

We may compare with these dogmas the accounts of the Last Supper preserved to us in the New Testament.

St. Matthew writes (xxvi. 26—28) "Jesus took bread, and blessed it, and gave it to the disciples, and said, Take, eat; this is my body. And He took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins."

St. Mark writes (xiv. 22—24), "Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body. And He took the cup, and when He had given thanks, He gave it to them: and they all drank of it. And He said unto them, this is my blood of the new testament, which is shed for many."

St. Luke writes (xxii. 19—23), "And He took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you."

St. Paul writes (1 Cor. xi. 23—25), "The Lord Jesus the same night in which He was betrayed took bread: and when He had given thanks, He brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also He took the cup, when He had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me."

Now, according to Romish doctrine, in the service of the Lord's Supper, called the Mass, these elements of bread and wine are converted into the Lord's body and blood, the body then and there eaten by the laity, and the blood drunk by the clergy. The assumption is that the priest repeats the miracle performed by the Lord when He instituted the Supper. According, then, to the Romish view, the Lord held His own body in His own hands, and held in the cup His own blood while it was still flowing in His veins; and that His own body, yet living, and His own blood, yet unspilt upon the cross, were eaten and drunk by His own apostles, He Himself looking on at this cannibal feast of which He had provided the materials. It is supposed that what was thus done once, can be done and is done millions of times every year by the word and will of the priesthood, although we are assured that the Lord's body is in heaven, and that by His one sacrifice on the cross He has perfected for ever those who are sanctified. This article of Romanism, odious alike to reason, natural affection, and religion, is made binding on "the faithful," under pain of eternal damnation. We may charitably conclude that the dogma, in its simple monstrosity, is not really believed by any, though held as a part of a creed. Happily, men may think they believe what they merely acquiesce in.

And why is such a hideous article of faith imposed? Professedly because the Lord said of the bread, "This is my body," and of the wine, "This is my blood." In short, we are required to take the words in their literal sense, whatever the violence done to the senses, to reason, and to religion. But does any such necessity exist? Why should we take such expressions more literally than those which ascribe the parts and passions of a man to God? If because the Lord said, "This is my body," we are to believe that the bread literally became His body, then we must believe that when He said "I am the door of the sheepfold," He became a literal door of a literal sheepfold; and that when, upon this very occasion, He said, "I am the vine, ye are the branches," (John xv. 5) He became a literal vine and they literal branches.

So far as the doctrine of Transubstantiation is supposed to rest on a Scriptural basis, the whole case is one of taking a metaphor for a matter-of-fact; and this dogma is, perhaps, the most remarkable example of an abuse of metaphor contained in the annals of human credulity and superstition.

That the words of Christ are to be figuratively and not literally construed is proved by the circumstances of the case, which invest the literal sense with all that is irrational and revolting, while the figurative sense is alike expressive and beautiful; and if any corroboration were required, it is provided by the fact that those who construe literally the words "This is my body," do not construe literally other portions of the Saviour's utterance on the same occasion. They do *not* believe

that the literal cup was "the blood (of Christ) of the new testament," or covenant; for by the "cup" is understood its contents, and "the blood" is not literally "blood of the new testament." One half of the passages must be construed figuratively, Rome being witness, and that the other half should be construed in the same manner every principle of interpretation, and every emotion of spiritual religion, imperatively demand.

It is sometimes attempted to connect with the Lord's Supper the discourse reported in St. John's Gospel, chapter vi., especially the verses 51—57, where Jesus speaks of eating His flesh and drinking His blood. But the Fathers are by no means unanimous in making such an application; and there is this fatal objection to such a reference—that the Lord's discourse speaks of what was to be *then* done in order to salvation;—the tense is present,—whereas the Lord's Supper was afterwards instituted;—and its validity depends, on the Romish hypothesis, upon the formula of consecration.

But the passage in John is exceedingly important as shewing that, prior to the Lord's Supper, such figures as "flesh" and "blood" were used by Christ, and known to His disciples, who would not forget that the Lord said, in concluding this highly figurative discourse, "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life."

The Lord's Supper, as a spiritual service, is a Commemoration and a Communion.

"Do this in remembrance of me" was the injunction of the Lord. And as this act of remembrance is to be done by His people in union, it becomes a Communion of the Saints, an exercise in which His disciples join to remember Him under the forms instituted by Himself. Thus they "shew forth His death" afresh whenever they partake of the elements of bread and the fruit of the vine.

The Lord's Supper, when worthily partaken of, is, in an especial but not an exclusive sense, a Eucharistical or Thanksgiving Service—a spiritual sacrifice of gratitude and praise for God's "unspeakable gift"—His own well beloved Son, whose dying love is to be shewn forth in the Lord's Supper "until He come again."

The Angel-Animal.

THE whole creation's gulf to span,
An Angel-animal is seen;
The earth, the heavens meet in man—
His nature touches each extreme.
His visible appearance must
In earth have had its seed and root;
'Tis atoms of the common dust,
With functions of the common brute.
And yet his glorious reasoning speech,
His ever-widening hopes profound,
His questionings that never reach,
And even scorn to own a bound,
His splendid consciousness of One
Unseen, but Universal Eye,
His princely claim to last the sun,
With high refusal still to die,
Will argue kinship with the whole
Phenomena's Eternal Source;
Ripley.

For to the Unseen holds the soul
Though all the stars should lose their course,
Man both to God and Nature kin!
What is his wondrous destiny?
The Seen, the Unseen meet in him!
What then in him shall Nature be?
We cannot know, but always hear
A voice of promise that proclaims—
That Nature shall with man appear
Delivered from corruption's stains.
The beast shall not the angel drown,
Nor dust the dread divine subdue;
The higher shall the lower crown
With virtue and with glory too.
For God and Nature will be one,
And one in man at one with God,
When Love's stupendous work is done,
And all her tear-dropped way is trod.

E. HALL JACKSON.

The Master of the Temple Church.

BY THE REV. G. W. M'CREE.

THE Temple Church was founded by the Templars in the reign of Henry II., and is one of the four round churches which exist in England. The organ was built by Smith in 1687, and performed on by the famous Purcell. The services are conducted in cathedral style, and the singing men and boys are probably the most accomplished in London. As Benchers only, or those to whom they have given "orders," can be admitted within "the bar," that is into the pews, the congregations are most learned and select. Chancellors, judges, queen's counsel, barristers, men of science, literary men, fashionable ladies, students of theology, law, and medicine, and people of rank and culture, flock to the Temple Church.

Its "Master" is the Rev. C. J. Vaughan, D.D., the author of a large number of popular religious volumes. He is a Member of Trinity College, Cambridge; Evening Lecturer at St. Andrew's, Holborn; and Chaplain in Ordinary to the Queen. He was "presented" to his high position by the Crown, and the value of his living is two hundred pounds a year, in addition to which, we presume, there is his residence in the Temple. His Lectureship is worth one hundred pounds per annum; so that it cannot be said the excellent "Master" rolls in luxury and wealth.

The service at the Temple Church is simple and impressive, stately without show, and with much that must fill the hearts of devout worshippers with emotions of an elevated and spiritual character. The preacher wears a surplice; but there are no flowers, lights, banners, vestments, and incense; and most clear is it that if the service in the Temple Church is in harmony with the laws of the realm, and the rubrics of the Church of England, then most decidedly the ritualistic service of the Rev. Mr. Tooth, at St. James's, Hatcham, is *not*, and cannot be.

Dr. Vaughan has some of the best characteristics of a good preacher. He is grave, unaffected, learned, and earnest. His articulation is distinct. He speaks with dignity and power. Every sentence is well finished—clear as pure crystal. His doctrine is evangelical without cant; and he speaks earnestly without bombast. You never hear him "mouthing" against Dissenters, nor dilating in arrogant terms in favour of the Church of England. A gentleman, a scholar, and a Christian, he is a wise teacher, a capable expounder of the Word, a logical defender of the Faith, and a preacher fully able to meet the intellectual wants of men "learned in the law."

Dr. Vaughan has been a most prolific author. True, the *Church Times* jeers at his books; but we question whether any of *its* favourite lights could produce anything to equal them in accurate scholarship, purity of style, and devoutness of spirit. A brief specimen or two of Dr. Vaughan's sermons may be given in illustration of this statement. Thus does the excellent Doctor speak of

OUR FATHER, WHICH IS IN HEAVEN.

"We have here, first, a revelation. 'Israel after the flesh,' was taught indeed a natural sonship. 'Doubtless Thou art our Father.' 'Am not I thy Father which begat thee?' Brethren, we are taught to mistrust, as a ground of personal access, anything which is not personal. To speak of 'the redemption of the world' is indeed right and true and substantial. It is in the universal that the individual finds its standing place, and its starting point. Any limitation is fatal to the trust. Any condition, introduced at that point, bars the entrance. Yet the force and the fire of the universal lies in the personal. The logic is perfect. If of all—then of me, draw the inference! 'Loved us'—then 'loved me.' And from the individual we go back strongly and irrefragably to the universal. If 'our Father,' then 'my Father'—if mine, then ours.

"In this one word lies revelation—lies the gospel. Jesus Christ stands upon the earth, and declares God a Father.

"Great grace is in the word. First of all, it supersedes all human will and human action as regards the relationship. If our Lord Jesus Christ had said, 'When ye pray, say, "Our Friend,"' ten thousand doubts would have sprung up and checked the utterance. A Friend implies the concurrence of two wills. We may speak of a family friend, an hereditary friend, and we may feel that in that name there is involved something of a claim prior to merit, independent of character, offering security for kind construction and long patience. Still, at some point or other, in the relation of friendship, there has been a concurrence, a joint action of two wills—friendship cannot always have been all on one side—and herein lies the difference between Friend and Father.

"No exercise of will can procure for me, and no amount of demerit can forfeit for me, the fact, the existence of a Sonship and Fatherhood. Even in the far country where the prodigal son is feeding swine, not memory alone, but consciousness, recognises a relation between himself and a far-off person, whom he confidently calls his father. And when he forms the resolution to escape from his misery and his destitution, and to seek again the land and the home which for years have been to him but a dream and an illusion, he frames into words, without a doubt or a peradventure, the confession with which he will present himself at the door of that house and that heart, and it begins with the assertion of an inalienable relationship—"I will say to him, Father."

In another place, the preacher speaks thus of

THE LOVE OF CHRIST.

"For one glimpse of power, or even of holiness, Christ gives us ten revelations of the love. The very life of 'that world' is self-forgetfulness. The ministering spirits minister to the heirs of salvation. The angels who behold the face of God in heaven, are the angels of Christ's little ones.

"The angels who shall share His glory in the Advent, and execute His solemn behests in the Judgment, are they, who not only desire to look into the secrets of His redemption or study the manifold wisdom in the dispensations of His Church, but who rejoice with a joy individual and unspokeable in the repentance of one sinner, and keep the feet of the imperilled saint as he treads his darkling way through the rugged wilderness of this world."

As the Head of Harrow School, Vicar of Doncaster, and now Master of the Temple, Dr. Vaughan has a high reputation. No fewer than fifty volumes attest his industry as a preacher and author, and his great ability as a scholar. We regard him as an ornament of the Christian pulpit, and a beautiful pattern of the true pastor.

No ministry will be really effective, whatever may be its intelligence, which is not a ministry of strong faith, true spirituality, and deep earnestness.

Two Points in Christian Ethics.

PERFECTION certainly implies that the thing perfect shall, in the first place, possess all its parts; and, in the next place, that all those parts shall bear their proper proportion the one to the other. A tree, for example, must possess trunk, branches, foliage, and in fact all the parts which make up a tree before it can be perfect; and even then it will not have reached perfection unless every part bears its proper proportion to the other parts. The same is true of a man, and in fact of all objects which come under the cognizance of our senses.

We rejoice in a system of religion which we call Christianity. It has emanated from God, we say, and therefore must be perfect. But how can such a belief be reconciled with the views which some have evidently entertained concerning Christianity. The whole of Christianity, according to some, is contained in the Evangel, "Believe in the Lord Jesus Christ," etc. Others have taught that Christianity is made up of what is called doctrine; whilst another school deals exclusively with its practical or ethical side. So that at last it comes to this, that in one town I am told that if I want doctrine I must go to the Rev. Seth Sound's chapel; if I want exhortation I can get it at the mission room where the Evangelist, Mr. Lunke Lovesoul, labours; and that precept is duly dealt out, in the church in Broad Square, by the Rev. Abel Amiable, M.A. Now I cannot help thinking that Christianity includes the whole of these things. It is a perfect system, therefore all its parts are present, and all those parts bear their proper proportions one to another. Exhortations must be given, doctrine attended to, and ethics enforced. I surely, then, shall not be called a legalist if I ask you to consider with me two points of Christian ethics couched in the words of the wise man, "The discretion of a man deferreth his anger; and it is his glory to pass over a transgression."

Now anger may, or may not, be sinful. Wrath, vindictiveness, revenge, must be wrong; but there is an anger which is only another form of love. I am angry with my child's wrong doings; my love produces my anger; in fact the anger is a form of my love. God is angry with the wicked—not anxious for revenge, not vindictive—but His anger is the offspring of His love. Which of these two kinds of anger may be meant I do not know; but I think it would be discreet, or prudent, to defer the expression of either. But why? Well, first, because perhaps you may be wrong. Nobody is infallible but the Pope, you know; so that there is just the shadow of a possibility that you are wrong. Many people have found themselves wrong when they have thought themselves right. Let me tell you of one case of this sort. I knew a minister who took for his text once, these words, "In the world ye shall have tribulation." After shewing that this would be true of the disciples as private Christians, since they were in a world that hated their Christianity, the preacher went on to show that it would be true also of them as ministers. They would have tribulations from many of their hearers. Some would be cold, others unduly critical, some passionate, etc. In the audience there was a family for whom the preacher entertained a deep respect; But on the next Sabbath their pew

was vacant, and so the next Sabbath, and the next. The minister called upon them to ascertain the reason of their absence, and was thunderstruck to find that they were under the impression that the sermon in question was preached for them, and that by the cold member John was meant, and by the critical one Mary, and so on. Judge their surprise when they heard that their minister had not so much as thought of them; but that the characters described were all imaginary. Now if these friends had deferred their expression of wrath they would have been spared much humiliation. Well, perhaps, when *you* think *you* have cause for anger you are mistaken; therefore, just for a little while, postpone the expression of it.

Then another reason why this precept should be obeyed is, because if you are right your words will have more weight by and bye than now. Our words of rebuke are not like the manna that became bad unless used at once; but they are like wine which is better for being kept. Second thoughts are often better than first, and so are second words. If I want my rebukes to have weight, let me postpone them, for then my words will be better chosen, and consequently more weighty.

By postponing the expression of your anger you will be the better able to distinguish between the offence and the offender. This is a distinction which, as a Christian, you must be sure to keep up. Even the excommunicated brother must be treated according to Paul's admonition; not as an enemy, but as a brother. By giving expression to feelings of indignation when first they are felt you will probably attack the offender instead of the offence; therefore defer it.

Remember, too, that unrestrained anger is injurious to yourself. The old adage says, "Anger is like ashes, it flies in the face of the man who scatters it." It is injurious to your body. The swollen veins, the quivering lip, the flushed face of the angry man, shew, that by his passion, he has been driving the blood too rapidly through its narrow passages, and has thereby injured himself. Then see how your wrathful expressions may injure your reputation; and more than that, unbridled passion is injurious to the soul, for it is sinful. Surely, then, it will be advisable to defer your anger, for you will be cooler by and bye.

And then it is wise to defer your anger, for it is God-like. Just suppose He had given vent to His wrath upon you when you committed the first actual transgression—what would have become of you? As God has postponed his anger to you, so do you to others. Great minds have felt the truth of this proposition. Julius Cæsar, it is said, used to repeat the alphabet before giving expression to anger. Plato once said to his servant, "I would beat you only that I am angry." And you see this man Solomon, noted for his wisdom, says, "The discretion of a man deferreth his anger."

The other point in these words is—that it is glorious to pass over a transgression. What does this mean? I find by the dictionary that the word glory has several renderings, such as honour, nobility, renown. Let us look at these words for a moment. Honour: A young man, a gentleman by birth and education, enters the army as a subordinate officer. He does not do so for a living, for he has enough and to spare. He tells me he is seeking honour. Years glide by, and I see a veteran

warrior, with scars upon his body, and medals and ribbons upon his breast. What mean these decorations upon your breast? I ask him. These, sir, are my honours. I have faced the deadly breach, and braved death in the battle field full many a time; and, because of this, a grateful country has awarded me these honours; and this is his estimate, then, of honour. In order to save a fellow creature from death by burning a man rushes into the house in flames, up the creaking stair-case, and amid the huzzas of the anxious crowd brings out the one threatened with destruction. He is a noble fellow! is the involuntary expression from every heart. A Columbus, after difficulties almost insurmountable, and perils not a few, brings home the glad tidings of a world of wealth beyond the western wave; and we say of Columbus that he was a renowned man. Now then, says God, the truly honourable, noble, renowned man, is the man who will pass over a transgression. Pass over. What does that mean? Perhaps it means to act as though you did not notice the transgression; but it certainly does mean to forgive it; and notice, too, the word transgression—not an error, not a fault, not a little injury—but a transgression, a mighty wrong; so that this is the meaning. It is truly honourable, noble, renowned, to forgive even great injuries.

How different is the estimate of the world. Men have drawn the sword or the deadly pistol, as they have said, to vindicate their honour; and nations have been deluged in blood, hearths have been made desolate, helpless little ones have been made orphans, and weeping wives widows, because of the world's false estimate of honour. But why is it glorious thus to forgive injuries? Well, because, in the first place, the man who does so achieves a noble conquest over self. Greater is he that ruleth himself than he that rides rough shod over a world. I saw a horse run away the other day. Madly it dashed down the street, threatening destruction to every person and thing which came near it. At the bottom of the street, a man, grimy with coal dust from the pit, leaped before the animal. It tried hard to pass him; but he was determined to stop it, and he effected his purpose. What presence of mind, what tact, what bravery, said the spectators. But I say the man who curbs the mad horse of his angry passions is nobler still. God help us to achieve this noble victory over the tyrant self! But, again, it is glorious to forgive injuries, because this is the surest way of gaining a victory over our foe. Entrenched behind his fortifications he may bid defiance to the red hot shot of your anger; but ply him with the weapon called forgiveness, and he will surrender at discretion. A soldier at Woolwich had been tried by court martial several times, and punished in various ways, but all seemed to have no effect upon him. What shall we do with him? said the officers, upon one occasion of his being tried for a misdemeanor. We have tried every thing. No, said one, there is one thing we have not tried. We have not forgiven him; and I propose that we do so. After discussing the matter for some little time they at length agreed to do so; and, addressing the prisoner in the usual solemn judicial tones, the judge of the court said, "John I——, this court having duly heard and weighed the evidence for and against you, believes that you are guilty of the charges brought against you, and do hereby adjudge you to be fully and freely forgiven, trusting that this sentence may have the effect of causing you to become a better man." The poor fellow

was overcome; and he who had been a never-failing source of trouble now became a reformed character, and eventually rose to some distinction. Forgiveness had won the field when every other means had failed—and a noble conquest it was. Reader, if you try this policy, you, too, will find it act well. Then, too, this policy must be glorious because it is Godlike. How like Him to forgive! He delighteth in mercy. Yes, he that can fully forgive a wrong has caught the spirit of his God; and in such proportion as he has done this his character must be glorious. Only by the assistance of the Spirit can we learn and practise these lessons. May it be ours to do so.

JOHN T. ALMY.

Fetich in Theology.*

A REVIEW.

A NOTICE of this remarkable book has long been due, as much to our readers as to the enterprising publishers who have introduced it to English students. Written by an American, who has devoted "thirty years or more" to the theory of ethics, out of which this work sprang, and who has surrendered his position as a "preacher" in obedience to his convictions, as herein expressed, it deserves the consideration of all who are interested in the honest labours of their fellows to form a true conception of God, and to answer that profoundest of all human inquirers, "who and what is God, and why should men love and worship Him."

But that is not its only or its chief claim to consideration. "Fetich in theology" is one of the most acute, elaborate, logical, and masterly contributions made to modern theology. Its leading positions are stated with luminous distinctness, brevity, and force; its reasoning rarely or never halts; its grip of a fallacy is remorseless; its freshness, keenness, and interest, never flag; and in its effect, viewed as a whole, it is sure to carry forward, in the most satisfactory way, the advance which, for a long time now, has been in progress in the theological conceptions of the Anglo-Saxon race.

The object of the work is to expose and refute the pernicious fallacies of the "Systematic Theology" of Dr. Charles Hodge, and to show that this widely accepted work not only does not present us with a true, reasonable, and biblical idea of God, but actually substitutes for that idea a fetich for men to worship hardly less injurious in its effect on morality than the chance idols caught up at random by the African negroes.

This is a heavy indictment, and ought not to be heedlessly raised. Fetichism is a stupid kind of idolatry, and consists in giving temporary worship to any material object which fancy may happen to select, as a tree or a stone, a post or an animal; but, of course, it is not necessary that the idol should be a material one; it may be a dogma, as well as a stone, a rite or a ceremony as well as a shark's tooth. And Mr. Miller maintains that the effect of Dr. Hodge's theology, if it leads to worship at all, is to lead to the worship of something else than the genuine Deity, and thereby to superstition, weakness, and decay.

* Fetich in Theology; or, Doctrinalism Twin to Ritualism. By John Miller, Princeton, N. J. London: Dickinson & Higham. 3s. 9d. nett.

The charge is sustained by a painstaking investigation of the ten leading propositions of the "Systematic Theology." First he demonstrates that "a God all for Himself," who "does everything to display His own glory," who is simply a "sovereign," and makes His own will the *ground* of moral obligation, is not and cannot be truly worshipped. We admire the opposite. Christ Jesus, the revelation of God the Father, is the most brilliant example of the contrary, *i.e.*, of a Being who does nothing for Himself, and everything for righteousness and for the real welfare of men which is in righteousness.

Dr. Hodge's statements are then dealt with necessarily as follows. First they are tested by other portions of his work, and shown to be absurdly contradictory and grossly bewildering. (2.) Then his proof texts are discussed, and shown to be misapplied, misinterpreted, and altogether misused. (3.) Other texts are next cited and expounded to refute and expose Dr. Hodge's erroneous teachings. (4.) Reason is shown to be in perfect harmony with scripture; and (5.) the doctrine opposed to the Bible and the reason is proved to be nothing less than fetichism. This part of the book is one of the finest examples we know of the true method of tracking an error, and beating it utterly out of all its hiding places. Viewed simply as a specimen of intellectual warfare it is sublime.

The practical drift of *Fetich in Theology* is to show that in a religion addressed exclusively to the intellect, and dealing with God wholly on intellectual and not on moral grounds and relations, there is the same divorce between morality and religion as in a system which appeals exclusively to the senses, such as ritualism. In this respect this work is as heart-searching, as keenly stimulative to reality, and as vigorous in exposing the shams and hollowness and pretences of goodness into which Christians fall, as it is severe, trenchant, and crushing in its logic.

In an article in the January *Congregationalist* MR. DALE complains of the absence of the element of authority in the general conception of God, and asserts that men's minds have been filled with "the idea of an easy, good-natured God." In a sense this is true; but we should prefer to say that the missing element is a real idea of the DIVINE RIGHTEOUSNESS; of that righteousness, as *love* of men at work for men, to chase out of them sin, and make them righteous as He is, in character and deed: and instead of laying the blame of the missing element on "the Argument from Design," we should attribute it to a theology—which, as Mr. Miller conclusively shows, "empties holiness out of God," and thereby threatens with "paralysis everything rational"—which, in effect, puts *might* before *right*, and waters down His *love* till it is mere *easy good nature*, instead of being a vigorous and rational, though always pitiful, activity to promote man's welfare, which is righteousness.

Our space will not allow us to do more than add that, whilst not endorsing every word or opinion of this "Fetich in Theology," yet we are so convinced of its value that we wish it could be made a text-book in our College, find a place on the study table of every one of our ministers, local preachers, deacons, and teachers of Bible classes; and are quite sure that no one should repeat the reasoning of Dr. Hodge without at least hearing what Mr. Miller has to say against it.

JOHN CLIFFORD.

In Memoriam: Annie Lee.

It would not be well for the beautiful example of a dear friend just taken from us to be without some loving notice to meet the eyes of many who mourn their loss and the greater number who need to be encouraged in the Christian life.

There are some natures which need always to be helped and sheltered; there are others which in spite of all difficulties are upright, independent of all human aid, and so support and shelter the weak and helpless, like trees of the Paradise of God, a cover from the sun and the storm, with fragrant blossoms and goodly fruit. Very rarely such natures are both strong and sweet. The dear friend we mourn had this rare union, and thus her story should be told as a history of how such a character grew and what it did.

Annie Lee passed her early days at Boston, in Lincolnshire. On her father's death, the charge of her two brothers and her sister fell mainly on her, owing to her mother's weak health. Their means of support was a general shop, and here Annie at the age of nine had often the sole charge. She has frequently spoken of the anxieties and difficulties of this time, and how much she had to bear from the fraud and mischief of many who came to the shop; but these circumstances were only mentioned, and very tenderly, because she loved to dwell on the memory of her first instructor in religion, the Rev. Thos. W. Mathews, without whose friendship she could not have gone through these trials. That noble man, in whom the historical liberality and learning of the Baptist Church were only surpassed by zeal and apostolical simplicity, gave Annie her first religious impressions; and it was by his influence that she joined his communion, having been originally—as he was—a member of the Church of England. During this time of many anxieties, he would often come and encourage her and pray with her; and thus she succeeded in a way she could not explain, but by the belief that she was providentially aided, in supporting the family and really taking her mother's place with the children and a half-sister, the child of her mother's second marriage.

In course of time her second sister took her place at home, and Annie became nurse in a family related to Mr. Mathews and to the writer. When not more than nineteen she had the management of a large family of children (difficult, as having passed their infancy in India), and though she looked almost a child herself she perfectly controlled them and gained their full affection.

From this family she passed to the writer's household in 1870, and for six happy years she was a beloved member of his family, sharing its many joys and its few sorrows, showing an example to all, and so aiding in the home training of the children as to win an influence only second to their mother's. She found time to devote herself to many works of sympathy and kindness, in which she spent her earnings; and it seemed that many of her best friends owed their love for her to their gratitude for help delicately given. Yet she very rarely asked for any aid for those she helped. It was enough for her that she did her utmost herself. Her Sundays were days of real enjoyment, and she spoke of the Rev. J. Clifford, the Rev. Dr. Brock, the Rev. Llewellyn Bevan,

whose chapels she successively attended, with the deepest gratitude and that personal affection that is fostered by the system of fellowship to which a stranger may be allowed to offer a tribute of admiration.

It might be supposed that one whose whole life was religious, and whose chief happiness was in sacred things, would have spoken much of the source of her thoughts and actions. It was not so: ever ready to speak on religion, she rarely began the subject. The truth was that it so thoroughly penetrated all she thought and did that it was never assumed, and a close observer only could have seen what was so deep and universal in her character. It is well to note that she was extraordinarily tolerant, and entirely free from any fear of the results of modern inquiry. It is not less significant that our dear friend was full of cheerfulness, and fond of harmless pleasures, of good books on all subjects, and of lectures. She worked hard at the College for Men and Women in Queen Square, and made the progress that her natural abilities would have led one to expect. In conversation she had unusual facility, and her letters were among the best the writer can recall. She would give a complete picture of the home to the mother when absent from her children with a graphic force rarely attained. Her manners were very sweet, considerate, modest, and trustful, suited to the face that remains in our memory, with the clear, honest forehead, the frank, affectionate eyes, and the expressive mouth, all full of the tender grace of a noble nature lighted up by the Christian energy within.

A few months since, at her own wish, Annie undertook the charge of a little child in another household. Here she seemed to have a prospect of long usefulness. But a severe chill brought on an attack of inflammation which suddenly ended her life—here—on the morning of the 20th of January. She was not aware of her danger, nor had her family and friends any knowledge of it. Two hours before she departed we were told that the medical attendant had said that day that she was in no danger. There are thus no last words to record. But she was fully prepared. She never feared death, and could not have better said what she said daily, and did daily. Her work was completed. Every one of her family for whom she had worked and prayed was honourably settled. To them, and to the very many friends by whom she was beloved, and beyond their circle, her whole life remains as a comfort and a lesson. She has left us the example of a true gentlewoman and a true Christian. God give us grace to follow it. REGINALD STUART POOLE.

It is one of the purest joys of a pastor's life to know the excellencies, observe the maturing graces, and chronicle the fruitfulness of the members of his flock; and rarely has mine been more full and unmixed than in watching the growing piety and expanding character of the beloved friend whose memory is traced with a skilled and affectionate hand above. Annie Lee's membership was transferred from Boston to Præd Street soon after her arrival in London, and during the whole of her London life she heartily entered into the privileges and shared the responsibilities of Christian communion. All departments of Christian labour and enterprise received practical proof of her active sympathy, and were generously helped by her willing gifts. It was a joy to her to consecrate her money, as well as herself to God and His kingdom; and in her last wishes she has given the foremost place to the promotion of

the welfare of the Church of Christ. But her largest and best gift to the Church was herself, in her beautiful piety, serene self-control, chastened courtesy, and winning gracefulness. Few, in her place, have more richly adorned the teaching of Jesus. Without the faintest trace of obtrusiveness, and with the most unerring tact, she filled the atmosphere of her life with the fragrance of an earnest and real godliness: and for the glow of her piety, the grace and meekness of her spirit, the strength and balance of her judgment, and the manifold charms of her consecrated life, Annie Lee will always have a sacred dwelling in the memories of her fellow-members of Praed Street Church.

JOHN CLIFFORD.

Baptism and Baptistries.

BEFORE leaving England, in hasty transit from America to Egypt, I felt strongly tempted to write you on your own excellent, ringing, opening article for the new year, and the paper on the Administration of Ordinances, by your familiar and exuberant contributor, the "Live Deacon." Being detained here by a little physical indisposition whilst my "personally conducted" friends are gone to measure the height of the pyramids, and pay their respects to the Sphinx, I embrace the opportunity for which I craved in vain both in London and Leicester.

Your own article on the position, prospects, and duties of the General Baptists was the most accordant with my views and feelings of anything I have read in the Magazine for the last quarter of a century, and, as the key-note of the new volume, I could not but wish that its echoes might reverberate from every pulpit in the denomination, and its animating sound be heard and felt like a "mighty rushing wind" in every congregation.

But I was not so well pleased with your "lively" friend of the department of the "Tables," whose financial and economical homilies have often been very amusing, and full of useful practical suggestions. His remarks on Baptism did not accord with my views of half a century, which had been strengthened by six months' association with the "Regular" Baptists of America.

I have not with me here the January number of the Magazine to refer to the exact words of the "Live Deacon," but his fears about sensationalism, and his pleas for privacy and warm water, I could not assent to. I remember the time when "Baptism Sundays" were, what the late Rev. Thomas Stevenson said to me, when grasping my hand at the door of Woodgate Chapel, Loughborough, "these are days of fatness"—a number had just been baptized, and were to be received that day into the fellowship of the church. I recalled the facts of the G. B. history of the first half of the Centennial that was celebrated, too tamely, seven years ago, when in brooks, as at Barton; in canals and rivers, as at Shardlow and Sawley; in ponds, as at Hartshorne, near Ashby-de-la-Zouch—in face of large congregations; as at dear old Melbourne, and at Derby and Nottingham, and amidst all the flourishing churches of the midland district, baptism days were days of fat things; and it was

often remarked that they were days of conversions and revivals, many who came to scoff retiring or remaining to pray. Happy were the sensational emotions of those days, when Barton, "the mother of us all" in the midlands, could rejoice in the numbers and activities of her progeny.

The sensation which drew old companions in sin to witness an act of solemn dedication to God was very frequently the forerunner of conversion—and not with G. B.'s only. I remember reading in the epitome of Mr. Chown's twenty years at Bradford, that he had never known an instance of public baptism that had not been associated with conversion. Few men were more successful in winning souls to Christ than John Gregory Pike, and few ministers attached more importance to baptism than that devoted servant of the Saviour. Frequently did we walk from Melbourne to Derby to witness the solemn scenes of consecration to God in Brook Street chapel. Would God there were more of those days of "sensationalism!" Baptisms and executions are now, sometimes, placed on a par—a few only being admitted as witnesses. I guess there was a good deal of sensationalism when John baptized in the Jordan, and when Jerusalem, and all the regions round about, sent their teeming multitudes to witness the acts and listen to the words of the great Forerunner. I remember your live friend refers to the case of the Eunuch as being one of comparative privacy; but I am inclined to think, from what we now see of the attendants on men of authority, in these Bible lands, that the disciple of Philip, "an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure," would not be riding in solitude "in his chariot," but would be very likely to have a large retinue to witness the deeply interesting incident of his journey. Baptism was a power in the church in the days of the apostles, and it is a great teacher even in these apostate days, and it is worthy of a place near to the minister's desk or pulpit.

Baptisteries should, in my judgment, be so arranged as to be seen with the least confusion by the greatest numbers. There are too many pits sunk into the ground, almost out of sight, like that in the old Coptic Church of this old Egyptian city, which is large enough for the immersion of the tallest man, and is said to go back to the time of the third century, before baby baptism was invented. This accords with the recently discovered baptisteries in the Catacombs of Rome, and at Ravenna and other places in Italy. Our dear brother Wall has made a mistake in having his beautiful white marble baptistery sunk in a recess, out of the line of the main body of the chapel, and we propose to set a better example on the Monti in the construction of the baptistery in our new chapel.

Suppose I give a little description of that baptismal arrangement which is designed to correct the errors of both Papal and some Protestant churches.

In the centre of the end wall, over the preacher's platform, we propose to construct a large Roman arch; under the arch a recess sufficiently deep to admit of a flight of steps on each side about eighteen inches wide, with standing room for attendants and assistants of candidates. The baptistery to extend in length from the back of the recess to nearly the front of the platform. In a line with the wall a screen to

be erected with sliding doors in the centre, to open each way to the width of the baptistery, which will be about three feet behind and four feet in front of the platform. The top of the baptistery to be level with the floor of the platform at an elevation of about three feet six inches. There will of course, be a moveable piece of flooring over the part of the baptistery in front of the screen, but there will be no absolute need to cover the steps and back part of the baptistery behind the screen. Retiring rooms will communicate with the top of the steps. Thus the administrator and candidate will be unseen until they appear in the centre of the baptistery, and the first effects of the water will not be seen by the audience, but the immersion may be seen by all without leaving their seats. In retiring the candidates will not be seen as they go up the steps. It is proposed that the baptistery shall be of white marble, which abounds in Italy; and the architect has caught the idea of a beautiful façade over the arch, with a door on each side at the end of the platform, leading also to the retiring rooms. I hope to get as much money out of an Opening Trip to Rome as will pay for that baptistery.

Lest I should get in "hot water," I leave all about temperature, climate, etc., until I have been again or sent to the Jordan to test its temperature. My recollections of the famed river and its great natural reservoir—the Sea of Galilee—being that the water in both was about as cool as the Trent, which I often tested in my boyish days. Has the "Live" Deacon tried these Palestine waters of which he speaks so confidently?

A short time since I was asked to give some information about Rome and Grassi, and before not a Baptist audience I told the story of the ex-canon's conversion and baptism. As I left the door a gentleman rather sarcastically said to me, "You did quite right in telling us the whole story; but there are cold water and warm water Baptists." Hot-house plants may be effeminate, but "the plants of grace shall ever live," if their cultivation and growth are in harmony with Divine teaching; and "thus saith the Lord," the old weapon of our forefathers will prove our best shield and defence.

Amongst the most recent of novelties that has turned up on my travels was sop for baby communicants, given to a little three-year-old at the Greek Cathedral at Corfu, Sunday before last. Bread soaked in wine for toothless church members! When I was last at Athens, at the time of the Greek Easter, I was told that an entire school of over two hundred and fifty little ones were about to partake of the communion. I wonder if they got sop also. What curious things some people will do in the name of religion, when they leave the New Testament standard of "One Lord, one faith, one baptism."

Cairo, Egypt.

THOMAS COOK.

A WRINKLE FOR OUR FOREIGN MISSION WORKERS.—At Romford (we see from the *Essex Times*) one of our old friends, Mrs. Robson, has originated a Bazaar for the Baptist Missionary Society, and, assisted by other friends, has realized nearly £50. The abounding industry, and quick inventiveness of our lady friends will, we doubt not, justify the old proverb, that "a hint to the wise is enough."

Decide for Christ; and Decide Now.

A TRUE STORY.

SERMONS from Nature, or from the accidents and incidents in every day life, will live when everything else is forgotten. A painfully interesting circumstance with which we were brought in contact a short time ago led us to see the wisdom of such teaching in a light we had never done before. We had been in two of the counties in the south-west of England attending missionary services, and on the last day of our visit we were the guest of a family that has long had intimate and honourable connection with the Baptist denomination. We had not been long with our host before we saw a tinge of sadness on the countenances of the whole household. As sorrow is sacred, we had no wish to intrude upon its sanctity. We had not, however, to wait long, for whether stimulated with joy or broken with sorrow, "out of the abundance of the heart the mouth speaketh." Our attention was attracted by the fluttering of two little birds, which evidently would have preferred their native freedom in the woods to the confinement of a cage. "We set great store by these little birds," said the father, "as they were given to my poor boy only three days before he died." Though the veil had been stirred, we felt it wise to wait before we attempted to counsel or console. Later on in the evening an opportunity was given for us to inquire how long the brother had been dead. "Only five weeks," said the sorrowing sister. "Had he been ill long?" And then came the sad story—"He was drowned in the Severn, near Gloucester!" It seems that he and two of his companions had gone out early one morning on the river bank to shoot wild ducks; and to secure a bird that was winged, he and one of his companions swam to the other side. On their return "Charley" suddenly sank and was seen no more alive. Till late on in the night we listened to stories which parental and sisterly affection recalled of his youth and manhood. Memories are never so quickened, and imagination never more fertile, than when the shadow of death has fallen over our households.

"Excelsior" had ever been Charlie's motto, and he never seemed nearer the goal than on that sad morning when he left his home to find a watery grave. Every room in the house, many a little treasure here and there, every pathway in the garden, every shrub and flower, told some story of his affection for his kindred and his love of home.

His moral character was without a stain, and there was so much real manliness about him that he won the esteem and confidence of all who knew him. He was not insensible to the claims of religion. From his very childhood he had seen the advantages of it in his own household, and in many ways he himself had reaped the reward of it. But he had never confessed Christ. And now that he is dead the one anxious thought over every other is in reference to his final state. Deep as is the mystery connected with his death, there is no spirit of rebellion, no murmuring at the providence of God. They have no wish to tear aside the veil. They can wait till the hidden purposes are made manifest at the last day. But resignation did not, and could not, silence the anxious question, "*Is he safe?*" And from how many broken hearts does this question start every day?

This sad story taught us a lesson of the incomparable value of religion, and of its relative advantage, which we had never learned so fully before. The first and chief argument for the acceptance of religion is personal gain; but next to it is the gain of all our kindred. We may fall back on the broken prayer in the chamber of death, or on the boundless mercy of God; but of how much greater value is the certain evidence of a renewed and sanctified life. It is more than probable that some who read this sad story may not as yet have decided for Christ. If death should come as suddenly as it did to him who, without parting prayer or message, sank last October in the Severn, how sad for them and for those most dear on earth!

Be not unmindful of the claim which God has upon you, of the rich treasure He waits to bestow, and of the joy it will give those most dear to you on earth, while you live, when you are dead, and in the life yet to come.

W. BAILEY.

The Proposed New Hymn Book.

POSSIBLY some readers of the Magazine are inquiring, What is being done towards carrying out the resolution of last Association relative to a New Hymn Book? In reply I may state that the Committee appointed—Messrs. Goadby, J. C. Jones, and myself—have met for conference several times, and each one according to his opportunities has been doing something towards the common object. Between 600 and 700 hymns have been already collected and classified; but the work of gathering is not yet ended. If, therefore, any friends are possessed of copies of choice and rare hymns which they desire to see included, we shall be pleased if they will at once forward them to the address of the present writer. Or if there are hymns contained in any selection used by any branch of the Christian church which they regard as specially good, but which might possibly be overlooked by us, we shall be glad to have them pointed out. I cannot, of course, engage that the eleven brethren who will be the ultimate tribunal of appeal will always ratify the judgment of friends outside with regard to the suitability of particular hymns; but I am sure that the opinions and wishes of such will receive the most respectful consideration. In denominational matters, however, as in church business, whilst we hold fast to great principles, we must be willing cheerfully to yield one to another in small points of taste and feeling.

It may be interesting for me to mention that we have before us, besides our present Connexional Hymn Book and the Appendix—the Baptist “Psalms and Hymns”—Mr. Spurgeon’s “Own Hymn Book”—the new edition of the Wesleyan Hymn Book, with its Supplement—the “Congregational,” with its New Supplement (a choice and beautiful selection)—Dr. Allon’s Supplement—W. Fleming Stevenson’s “Hymns for the Church and Home”—the “Christian Hymnal”—Bickersteth’s “Hymnal Companion”—Ryle’s 400 “Hymns for the Church on Earth”—the Hymn Book compiled by the late Mr. Vince—“Church Hymns,” published by the Christian Knowledge Society—“Hymns Ancient and Modern”—Lord Selborne’s “Book of Praise”—Bonar’s “Hymns of Faith and Hope”—the “Metrical Psalter and Hymnal,” edited by Windle—and last, not least, the “English Hymn Book,” recently published by Mr. Dale, of Birmingham. This last is an exceedingly good book—comprehensive, well-arranged, and containing nearly all the best modern hymns; but so large as to be both costly and cumbersome. It contains no less than 1260 lyrical effusions; and one of its peculiarities is that it has hymns for both the baptism of believers and the sprinkling of infants!

When I mention that, in addition to the preceding, my old friend Mr. Dawson Burns has sent us for examination about a hundred volumes of hymns and poems of various authorship collected by his honoured father, it will be seen

that we have already no lack of material, but rather great need of patience and diligence in the sifting and winnowing. Mr. Spurgeon, in the preface to his hymn book, speaks of the work of preparation as having been one of "immense labour." So, truly, I find it in the present case. During the last six months it has occupied a very considerable portion of my time. Nevertheless, to myself, and I believe to my colleagues also, it is a labour of love. If the book we are at length able to produce shall supply a more adequate expression to the devotional feelings of our brothers and sisters in Christ; if it shall assist and animate them in their private meditation and worship; if it shall render more fervent and elevated the service of praise or prayer in the sanctuary; if, in short, it shall be really helpful to the spiritual life of the denomination, we shall feel it, as long as we live, an honour and privilege to have had the work entrusted to us.

Several questions will, I dare say, now occur to the reader. How large is the new book to be? The volume we have had in use for the last twenty-five years contains 970 hymns; and besides these there are 86 in the Appendix. I speak for myself only when I say that I think from 800 to 900 well-chosen hymns ought to suffice. We have in our present book no less than fifty-six hymns referring to the Shortness of Life, to Death and Eternity; and many of them are very, very doleful—too doleful for any one to *sing* with the heart: are they all needful? And do we require, in addition to nineteen hymns on the Sabbath, more than fifty others having reference to the duty and pleasure of public worship?

Again, it may be asked, When will the book be ready? I hope the manuscript may be arranged, at least provisionally, by the time of the coming Association; but there will have to be a great deal of correspondence with authors and publishers as to copyright, and it is impossible to say how long this will take. Then there will be the printing, binding, etc. Indeed I feel that if by the end of the year 1877 the book be ready for circulation in the churches, we shall do well.

Some one may say, Shall you include children's hymns? Another may wish to add a word about "alterations," hoping that we shall print every author's productions just as he himself gave them to the world. Another may say, "Let us have real hymns of praise and prayer; not addresses to sinners, or short religious poems." On these and kindred points, with the Editor's leave, I shall be glad in a future number of the Magazine to give the conclusions to which my own study of the subject has led me. For the present, however, I content myself with simply laying before the denomination the preceding information as to what is being done in a matter in which I believe many friends are deeply interested. May we ask their good wishes, their kind offices so far as they may be able to render them, and their prayers to our common Father for our success?

W. R. STEVENSON.

3, Addison Villas, Nottingham.

THE GENERAL BAPTIST BUILDING FUND.

DEAR MR. EDITOR,—Will you allow me to ask your readers not to put *Union Baptist Building Fund* in their Wills, as the Word *General* has been substituted for *Union*. A friend informs me of one gentleman who had done this, and he has been advised by his solicitor that the Will must be altered.

There must, of course, be a large number of your readers who are inclined to leave money to such an excellent institution. By inserting this caution, therefore, you will at once serve them and save us some trouble, and possibly money also.

I should like to hint that it would be better even than remembering us in their Wills for our benevolent friends to hand over the money to us now, while they are living, and so be happy witnesses of the good it can do, but "beggars must not be choosers," and I do not want to seem presumptuous.

In conclusion, permit me to say that there are *more than eighty churches* that have *not yet promised* anything to the effort being made to increase the capital of the Fund. I hope they will soon let us hear from them, as the first of the five years will soon be gone.

I am, dear Mr. Editor, yours very respectfully,

N. HERBERT SHAW.

Getting a New Minister.

II.—“ Letters of Commendation.”

BY A “LIVE” DEACON.*

ALTHOUGH perfectly satisfied that our theory of the election of the new minister by the church that is to receive his ministrations is right, and is the *only* right one for a New Testament church; yet I am in no measure content with the common methods of “ministerial introductions,” followed by excited and keenly contested “preaching matches,” so largely practised by our Free Churches. Such “ways and means” may be inevitable in the present state of affairs, and unavoidable for some time to come; but if so, more’s the pity, for assuredly they are bad enough. Worse plans could scarcely be hit upon if we were to fling an indiscriminate collection of suggestions on all sorts of subjects into a bag, shake them up, and then take the first that came out and work on it. They lack common sense, reliable security, facility of operation, and indeed all the marks of an efficient method: and so it comes to pass that just as now and again directors of companies are chosen who never were fit to sit on any board but a tailor’s, and wield no instrument other than a “goose;” so some men are voted into pastorates, who prove their incapacity before they get their first quarter’s stipend, and add fresh evidence to the melancholy pile every week afterwards.

As a matter of course ministers *will* commend one another. It is natural they should; but it is not necessary that churches should treat ministerial “letters of commendation” with an exaggerated and wholly unwarrantable confidence. The eulogist studied in the same College, possibly, with the subject of his panegyric: they grew together in those early years when the sympathies are fresh and ardent, and attachments are made to last for ever. It would be unbrotherly not to pen the praiseful word, not to paint the partial picture, not to open the door of future promotion and prosperity with the golden key of loving admiration. And even if that is not the case, still the ministry is closely akin to, if it is not actually, a profession; and a certain law of “one good turn deserves another” obtains, which finds expression in such phrases as “taking care of the cloth” and “helping a brother along,” whereby it comes to pass that A. and B. join in saying all that is good of C. and D. to the church at Z.; and C. and D. cheerfully return the favour for A. and B. at Y.

I am aware that even a “live” deacon should think twice and even thrice before he protests against an arrangement that seems *ministerially* so natural, beneficent, and expeditious; but I may say that I have thought not twice or thrice only, but scores of times, on this subject, and am so sure that the plan is incurably vicious, and the parent of incalculable mischief, that I warn all churches against its adoption. Besides being essentially unbusinesslike—for I should never dream of accepting the witness of a fellow-clerk as a sufficient recommendation, if I were in quest of a clerk or manager of a department—it has the vice of making too large a demand on ministerial human nature—a human nature, I may add from lengthened observation, very like other human nature in its defects as well as in its excellencies.

Of course there is no conscious dishonesty, though there may be a little cowardice. For example: I have a “copy” of a “letter of commendation” before me in which an old fellow-student says of his friend of fifteen years ago, that “he is very earnest and devoted to his work, is a fluent speaker and a good visitor, and has been very useful”—all which is very likely true enough; but he does not say, what is equally true, that his head is as empty as a big drum, his temper as brittle as glass, and his power of directing others as feeble as a child’s. What is not said is of vastly more moment than all that is said.

Besides, are we not bound to hope the best for everybody; and why should not a minister think that a brother who has proved incapable at Beersheba only

* In reply to the note of “a Constant Subscriber,” sent me, let me say, I hope to treat of the *Election of Deacons* in an early paper.—L. D.

needs to go Dan, in order to achieve the most illustrious success? Square men do not find the square hole all at once. Had not Dobbs himself, who is now at the centre of Jerusalem, to go through the drill of three pastorates before he found his right place in the metropolis? Give the applicant, then, the best word you can. Nobody can tell what good may come out of it. And so the secretary of the vacant church at Queerton receives the written results of this sanguine view of the said applicant's possibilities, and the church arranges to hear him on the first vacant Sunday.

Moreover, men who know much cannot *write* all they do know. They could frequently express in conversation what they cannot put on paper; for they know how extremely risky a thing a letter is, and that the chances are a hundred to one against its fair and just construction. I heard of a case of this kind only a short while ago. A minister had a letter from a church with a vacant pastorate about a neighbour who was "on the move." He declared that he was anxious "to save them from such a man by all means;" and yet he shrinks from putting these things into writing, even though he might mark them "private" and confidential, because "an improper use might be made of them."

But not to cite other cases, samples of which I have in my possession, I may add that "letters of commendation" may be generally treated according to the following scale of probabilities. Of course there are exceptions;* and wise men will know how to find them out; they will see where there is, and where there is not, any likelihood of bias; will heed the words of men who have proved that they have deeper solicitude for the prosperity of the churches than for any, and all the pastors; will appreciate the courage that says all that is necessary, be it pleasant or otherwise, and so on: but omitting such exceptions, the following scale may be taken as a fair one:—

(1.) Letters from fellow-students about one another are worth nothing. Burn them.

(2.) If from a minister in the same town or district, deduct five hundred per cent. for every laudatory word not accompanied with a qualification.

(3.) If from a pastor noted for his readiness to do any body a good turn, and help any lame dog over a stile, then take off a thousand per cent.

4. If from a College tutor, accept all that is stated about capacity, working power, and character; but with a good many "grains of salt" if the College is crowded, and the temptation stronger to get men placed than to get them well-drilled, or if the writer is known to have his preferences and antagonisms.

(5.) If from a deacon or elder of the church whose pastor is commended, take care to have special information from reliable quarters as to the relations between the pastor and his officers.

(6.) In all cases remember this is the age of penny postage, quick penmanship, careful and plenteous whitewash; and yet be sure to pay more heed to what is not said than to what is actually in the record.

What then? Shall the preacher introduce himself? Well, I see no reason why he should not. The best servant I have is one who came to me in a little trouble, having disagreed with his employers over a trivial matter. I heard the whole case, saw his former master, received a satisfactory statement, and acted upon it with mutual advantage. Indeed the *way* in which the new minister introduces himself will be a great help to a committee or diaconate in determining his fitness for the vacant post. He is very likely, if vain and self-sufficient, to show it; and if modest and earnest and ready to do his work for the love of it, to reveal that. Indeed I am inclined to think that his letter might be more self-revealing than half-a-dozen "letters of commendation" sent by his friends. And if a "Live" Deacon may quote Scripture "like a parson," I will add, "yet show I unto you a more excellent way."

* We should say there are very many exceptions too; and we will venture to add that the "Live" Deacon does not seem too keenly "alive" to these exceptions. A fuller appreciation of them would perhaps moderate his censure.—Ed.

A Chat with the Young Folks.

BY THE REV. W. EVANS.

Do you ask what it is about? Wont you read on and see? or would you rather know at once? Well, I will tell you. It is about a boy who was such a tease to his little brother, and made his home so unhappy, that he had to be sent right away from it.

If I were to try to hide his name I am sure you would guess it before you had read many lines, so I may as well tell you at once. In the home about which I am writing there were two mothers, and each of them had a son. The name of the elder boy was Ishmael, and his mother's name was Hagar. The younger boy's name was Isaac, and his mother's name was Sarah. I do not know in what way Ishmael teased Isaac; but the Bible tells us that Sarah saw him "mocking," that is, making fun, not to amuse, but to annoy. And what made the matter worse, it was on Isaac's birthday that Ishmael was caught "mocking," when of all times he ought to have done his very best to make his brother happy. I expect that this was not the first time that he had made fun of his little brother. I am afraid that he sometimes made wry faces, or pointed his finger at him, or called him cry-baby when he was poorly and fretful, or when he had fallen down and hurt himself. When they went out together for a walk and Ishmael was told to take care of Isaac, I am afraid that he ran away from him to play with bigger boys, and said he did not want to be bothered with such a little chap. I should not wonder if sometimes when he was in an ill humour he went so far as to hit the little fellow, or pinch him, or take his toys from him, and then call him "tell-tale-tit" when he went to tell his mother.

Now, children, was it not cowardly and naughty of Ishmael to act in this way, especially as he must have been ever so many years older than his brother? I hope that my little readers never do anything of the kind. Try and make your little brothers and sisters as happy as you can. This will please father and mother ever so much, and will help to make your home bright and happy. And then trying to make other people happy is sure to bring joy into your own hearts.

When Sarah saw Ishmael mocking, she said what some of our mothers have often said, "I'll tell your father;" and she did tell him. She said, "Father, that tiresome plague Ishmael has been mocking our dear little Isaac again; you will have to send him right away from home, and his mother as well, for there will be no peace while they are here." Abraham was very sorry to hear her talk like this, for he loved Ishmael very much indeed. But he thought over the matter and asked God what he ought to do, and God told him that it would be better for Ishmael and his mother to leave home; so Abraham decided to send them away.

When the morning came on which they were to leave, Abraham packed up some food, something like your mothers do when you are going a long journey, or to spend a day in the country. He gave them also a bottle full of water, and then, after asking God to take care of them and telling Ishmael to be a good boy, he sent them away. They had to journey through a wilderness, and as the weather was hot and the way very sandy and dusty, they would soon get thirsty. Boys especially, when they are out at play or on a journey in warm weather, always want to drink a great deal; and as Hagar and Ishmael could not carry a very large bottle with them, the water with which they started would soon be all gone. Then they hoped that they might soon come to a spring; but they were disappointed, and Ishmael began to complain of being very tired and faint. His mother tried to cheer and help him on as well as she could; but his knees began to tremble under him, and at last his strength altogether gave way. His face was very pale—so pale that his mother thought he was going to die. She looked round for some place where she might put him in the shade; but there were no great trees near, nothing indeed but some coarse shrubs, so she placed him under one of the largest of these, and then went and sat down a distance from him, for she felt that she could not bear to see him die.

As he lay there alone in the wilderness, feeling as if he were about to die, his thoughts would be almost sure to go back to the home he had so lately left, and he would most likely wish that he had so behaved himself that he might have remained there.

Ah, children, there are a great many boys and girls who never think as highly as they ought of their homes till they have left them for ever. I hope my little readers will love their homes so much, and behave themselves so nicely, that the remembrance of their early life may be a source of pleasure to them as long as they live. Now what do you think you would have done if you had been in Ishmael's place? I think I can hear one of my readers say, "I should have cried;" and I fancy I hear another say, "I should have prayed." Well, perhaps you are both right: I think you are. It would be no wonder, surely, that he should weep even though he was a big boy; and as he had heard his father pray to God, and had been taught to pray himself, we may be almost certain that he would pray. When he remembered how naughty he had been at home, and that he had sinned against God, and then thought that he was about to die, he would be sure to pray.

Trouble and pain and the thought of death often make people seek help from God who but for these things would forget Him. I hope that all the children who read this pray very often. I do not mean just saying "Our Father," or "Jesus, tender Shepherd," or "Gentle Jesus," as fast as you can, without thinking what you are saying; but I hope that you really think about God, and thank Him for all His goodness, and ask Him for what you want; and if you do this always, then if trouble comes it will be such a joy and comfort to you to feel that you can just turn to our Father and tell Him all about it, feeling certain that He will either help you to bear it or else help you out of it.

Whether Ishmael had really prayed before or not I do not know; but he did in his trouble, and we read that "God heard the voice of the lad." Yes, the great God who made the world, and the sun, and the stars, and the sea, heard the voice of a lad who was lying under a bush in a wilderness. His voice was perhaps so faint and weak that he could not make his mother hear: but God heard him and sent him just what he wanted. The angel of the Lord called to Hagar, who was sitting crying as if her heart would break, and asked her what was the matter with her, and told her to go and lift her boy up, and not to be cast down, for he would get better, and grow up to be a man, and become the head of a great nation. She was very glad to hear this, and got up at once to go to her boy. She had not gone many steps before she saw—what do you think? Why a spring of water. How glad and thankful she would be. How quickly she would fill her bottle, and then hastening to the place where the poor boy was lying, she would put her arm under his head and raise him up and put the bottle to his mouth; and O how he would drink! I can fancy I see him. He would hardly know when to leave off. Perhaps his mother would have to tell him to take care not to drink too much, just as our mothers have told us when we have gone home very hot from our play, and have felt as if we could drink almost a pail full. Nothing is so refreshing when we are thirsty and faint as a nice draught of clear cold water. I hope all my readers are members of the "cold water army," and belong to some Band of Hope. When Ishmael had had some water, he soon felt well enough to start afresh on their journey; and in time God fulfilled the promise made to Hagar by making him a strong man and the leader of a great number of people.

Do you think he would ever forget lying under that bush in the wilderness? I think he would not. He would be almost certain to tell his children about it as they grew up, and would most likely tell them what I want my little friends to remember, namely, that doing wrong is sure to bring trouble, not only to those who do it, but to others as well. One naughty boy or girl can spoil a whole class in the Sunday school, or disturb the peace and destroy the happiness of a household. Pray, my dear young friends, to be preserved from this. Ask the Good Shepherd, who loves you more than words can express, to take away from your heart and life all that is wrong, and to help you to be obedient to father and mother, gentle and kind to brothers, sisters, and playmates, especially the little ones; ask Him to help you with your lessons and to make you diligent at school and at work; and be quite sure of this, that if you are really in earnest you will not ask in vain.

Our Political Crow's Nest.

I. THE OFFING.—Parliament is once more in session; London is full to repletion; the clubs are eloquent with gossip; and the political world is fairly astir. Not yet, however, have the signs of life discernible from our Crow's Nest assumed in all cases a very definite shape and easily recognisable features. The dawning of the political morning is misty, and the barometer undecided. One thing is notable. Benjamin Disraeli has attained the height of human ambition, the grand ultimatum of a life of unflagging toil. The astute Jew is an English Earl, and the sun has shone upon his coronet in the House of Lords. Another fact is apparent. The Tories are raising the cost of administration higher and higher, and the Civil Service List shows an increase of £400,000. This, with the increase in the Army and Navy expenditure, shows that there is no danger of departing from the grand Conservative traditions. A third and most grateful fact is the recovery of its old tone by the Liberalism of the country. School Board Elections, public meetings, and other tests of the national pulse, show that confidence is returning, and that the people are getting ready for the next step forward in equality, justice, and goodness.

II. OUR POLITICO-RELIGIOUS ESTABLISHMENT AND MR. TOOTH.—What that next step OUGHT to be, is made pretty evident by the attitude of the Ritualistic Party of the State Church towards the Civil Courts of the realm. Church papers say that Mr. Tooth was imprisoned for his religion; you might as truly say that "the Claimant" is lodged in Dartmoor for his unskilful treatment of Latin and Euclid during his examination. But it is gravely said the Ritualists never assented to the Public Worship Regulation Act, and therefore they are not rebels. There is not a single tenant of Newgate who has assented to the laws against theft, burglary, arson, etc. Parliament does not ask our assent: it commands our obedience. See, too, how the country's money, the country's time, is being wasted, and justice in other matters delayed, by the consideration of such questions as the "eastward position," the use of wafers, and other points of Popish practise, by the Judicial Committee of the Privy Council in the Risdale case. The time for disestablishment and disendowment has come, and the Liberal party ought to march forward to it, as one man, in the name of outraged justice and insulted Christianity.

III. THE DRINK TRAFFIC.—Of home questions next in gravity to that above mentioned is the National Trade in Intoxicating Liquors. All parties in the State are becoming more and more sensible of the evils of intemperance, and of their dependence upon the trade that is specially legalised and directly controlled by the Parliament of the land. In various forms the subject is attracting the attention of our legislators. The House of Lords is sufficiently awake to appoint a committee to receive evidence on the effects of the legislation of the last thirty years; and we may expect much valuable information from the labours of that committee. The Sunday Closing Question for Ireland is in a fair way for being carried. The Gothenburg system—which consists in carrying on the public-houses on behalf of the municipality by managers who are practically public officials, and who have no interest in the profits of the sale of spirits, and who conduct their houses more after the fashion of an eating house than a drinking shop—will be introduced to the notice of the House by the junior member for Birmingham. We shall be obliged, in some way or other, to secure a diminution of the incitements to drinking in our large towns, or we shall soon be a demoralised and decaying nation. Would that the Christian community would take this question up with the earnestness, *élan*, and enthusiasm it deserves!

IV. THE QUESTION OF THE EAST.—The much decried autumnal agitations have not altogether failed: they have saved us from the worst effects of the hectoring policy and fluent menace of Lord Beaconsfield, and secured a strong and firm word at the Council of Nations in Constantinople on behalf of the much suffering Christians of Turkey. Russia, obviously in no haste to take up arms, is yet determined not to let the matter rest in the utterly ignoble position to which it was relegated by the Powers at the Council. She has issued her circular, and now awaits the answer of the Powers. So that the question is, Shall Russia go alone in this just and chivalrous effort to secure the rights of the Christians from their barbarous tyrants, and by going single-handed have to fight; or shall the Powers make war unnecessary by their joint and decisive action? Russia has said in every way she can that she does not wish to act alone. All eyes are directed to England. Whether we have amongst us the statesmanship for such a grave crisis as this will soon be apparent.

Scraps from the Editor's Waste-Basket.

I. SWADLINCOTE.—A correspondent says, "A short time since we had occasion to spend a Sabbath at Swadlincote, and we knew not whether to admire the people most for their zeal, or pity them for their discomfort. The school alone more than fills the chapel. We found eighty children in a vestry which would be well filled with twenty, and a large young men's class in a room smaller still. We can only hope that the Sanitary Commissioner will not take note of what we have done, or we should be afraid of the consequence. Better days are in store when the new chapel is completed; but, till then, the children, teachers, and congregation, deserve all praise for their patience and forbearance. We were sufficiently interested with this hive of industry to inquire whether the Home Mission and the denomination had lost or gained by the effort in this locality, and the following figures were given for the last four years:—

	£	s.	d.
Contributions for Foreign, Home			
Mission, and College	128	15	11
Receipts from Home Mission	60	0	0
	£68	15	11

A clear gain to the general interests of the denomination of £68 15s. 11d. Surely these facts are sufficiently eloquent to command admiration and generous help.

II. INSURANCE.—The following question has reached us; and since it expresses a notion too common we give it room, "Does insurance of property or life show a want of confidence in our heavenly Father's care?" Certainly NOT; any more than the repairing a roof to keep out the snow and rain, or going to work from day to day to earn bread, or using heart and brains to make sermons, or any other act by which, *employing* the powers our heavenly *Father has given us*, we sustain our life, add to our usefulness, or increase our joy. Persons who argue in the way your question points, ought to cease from all work, and trust to the "ravens" bringing them food; should not take a house and rent it, for that is insuring against cold-catching, illness, and death. God has *power* to feed us without labour, and to protect us without any effort, but that is not His plan. He gives us "talents" to use, and He punishes us if we do not use them; and what we ought to remember even more vividly is that *we* punish other people by not using them. Hence there is this additional reason for insuring life and property—he who does not do it runs great peril of

injuring his neighbour. Supposed he leaves wife and children without provision of any sort—Who suffers? I fear there is some wilful selfishness as well as wicked blindness in those who object to insure life and property on the ground you state. There is, it seems to me, only one valid reason against insuring, and that is, that you have not the need, and can do better with your money.

III. SHARP BUT WELCOME CRITICISM.—A letter is to hand of a very sprightly order concerning a brief obituary on page 32. The writer of the notice says of a deceased friend, "her death was improved by her pastor;" and the critic says he cannot understand how this was done, and asks whether the preacher said "mass," etc. A very high authority says, "it's puzzling work—talking is;" and if my critical friend saw all that comes on to my editorial table, he would join us in saying that "writing is more puzzling than talking." Even his own critical contribution is not immaculate. But that's neither here nor there. No doubt it is a vicious mode of speech, and ought not to be used, even though it is consecrated by hoary custom. "Language is an awkward instrument to use;" and the difficulty of using it is made greater by the employment of ellipses and stock phrases.

IV. BAPTIST COLLEGES AND THE BAPTIST MINISTRY.—The Baptist Handbook for 1877 has its usual list of "Ministerial Settlements" for the year. From it we gather that of the men who have entered the Baptist ministry from the Colleges, *Chilwell* prepared three; *Regent's Park*, *Bristol*, *Rawdon*, and *Haverfordwest*, five each; *Llangollen*, six; and *Mr. Spurgeon's College*, thirty-seven—*i.e.*, eight more than all the other colleges put together. We were simple enough to believe some two years ago that such facts have a meaning, and said so. Our faith is not altered, and we believe the churches will wake up to their meaning before long.

V. NONCONFORMITY IN THE WRANGLER LISTS.—We are glad to find another of our friends brilliantly high in the Wrangler Lists. Mr. S. R. Wilson, the second son of Mr. D. Wilson, deacon of the North Parade church, Halifax, is bracketed fifth wrangler. His brother Joseph, Fellow of Christ's College, was his private tutor. The first and third wranglers are also Nonconformists. Considering the paucity of Noncon.'s at Cambridge, their success has been truly magnificent.

Reviews.

THE LAW AND RIGHT USE OF SUNDAY. Being the substance of Sermons preached in Archdeacon Lane Chapel, Leicester, by William Bishop, Minister. Published by request, and inscribed to the Mayor and Corporation of Leicester. London: Marlborough & Co. Leicester: Winks & Son. Price Three-pence.

We congratulate Mr. Bishop on having treated this important topic in a comprehensive and Christian spirit; and in a manner which is at once interesting and popular. No greater calamity could befall our nation than the prevalence of such views as Mr. P. A. Taylor, the M.P. for Leicester, stands sponsor for, as successor to the late Sir Joshua Walmsley and the Sunday League. If examined, the League will be found to be an organization of selfishness, and entirely subversive of the strong foundations for our national liberties and prosperity. These consist in obedience to those laws of our nature, no less than of revelation, which prescribe a day of rest for all people. In Leicester some local agitation on the subject by Secularists and Unitarians, as in Birmingham, was the occasion for these sermons: but they are equally applicable to the country at large. Especially in our manufacturing centres it is desirable that sound, broad views on the subject, should be taken and expressed by the members of our churches; and we cannot do them greater service than by commending these

thoughtful and elevating words of our able friend, Mr. Bishop. G. S.

PRIESTHOOD IN THE LIGHT OF THE NEW TESTAMENT. By E. Mellor, D.D. Hodder and Stoughton.

It is a wise and timely act to issue a third and cheaper edition of Dr. Mellor's invaluable treatise upon the Priesthood. Whilst its language is most choice and elegant, its spirit courteous and fair without weakness, and strong and urgent without venom, it is, as a piece of logic, one of the most charming treatises we have lately met with. Few books have ever more vividly impressed us with the sense of the writer's all-sufficing power, or of the immense and boundless range of the arguments for his case. Like the wheel in the pottery, that grinds the clay to the finest powder, so Dr. Mellor crushes and pulverises the reasonings of his antagonists, and then forces their unwilling support to his cause. After reading his work one feels convinced that if there is any truth in the saying about truth being great and sure of universal prevalence, then the non-priestly churches are on the winning side, notwithstanding all appearances to the contrary. This magnificent exposure of the radical errors of priestism ought at least to find immediate access to every Nonconformist library in the land; and a greater boon could scarcely be found for the Ritualists of our State Church than this able volume.

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 LANCASHIRE and YORKSHIRE CONFERENCE was held at Todmorden, Jan. 17th, the Rev. W. E. Bottrill in the chair. The Rev. J. Brown opened the morning service with reading and prayer, and the Rev. J. K. Chappelle preached from John x. 17, 18. The afternoon session was devoted to business. Prayer having been offered by the Rev. E. K. Everett, the reports of the churches were received. Fifty-nine received; fourteen candidates.

Resolved,—That the Rev. J. TURNER be cordially welcomed into this Conference, with best wishes for success in his work of the ministry.

NORTHALLERTON.—The Rev. W. Gray having reported on this case, it was re-

solved,—1. That we commend the Northallerton chapel debt to the sympathy and practical help of the churches in this district, with a view to its removal by next October; and that Mr. Stubbings be allowed to make a tour of the district for this purpose. 2. That we thank brother Gray for his attention to this case, and his report thereon.

The Whitsuntide Conference will be held at Shore, the Rev. S. Skingle to preach in the morning, and in case of failure the Rev. J. Turnor.

A Home Missionary meeting was held in the evening, when addresses were delivered by the Revs. W. Gray, J. Lawton, J. Doarden, J. A. Andrews. Collection, £4. W. SHARMAN, Sec.

CHURCHES.

BARTON.—Our annual church meeting was held at Barton, Feb. 13. The reports from our various stations showed that good work is being done. Looked at numerically, financially, and spiritually, the church is in a fairly healthy condition. It was evident from the statements of the brethren labouring in the schools, the preaching of the word, and tract distribution, that there is life in the old church yet. During the year we have baptized twenty-one, received six, and restored one. A public meeting was held in the evening to give a welcome to brother Needham, who has recently joined brother Greenwood in the pastorate. The latter took the chair. The welcome was as hearty as his invitation was unanimous. Interesting and congratulatory addresses were delivered by our occasional preachers, and the Rev. W. J. Staynes, of Hinckley. Brother Needham, in a frank and instructive speech, thanked the brethren for their kindly greetings and welcome, and traced the leadings of Providence in bringing him to Barton. Hope and confidence were expressed as to the church's future. It was one of the best meetings that has been held for years. We most thankfully say, "The Lord of hosts is with us; the God of Jacob is our refuge."

CLAYTON.—The annual tea and festival was held, Feb. 13. 430 at tea. Mr. W. Worth presided at the after meeting, and addresses were delivered by Revs. J. Brown, R. Hardy, B. Wood, F. Hall, and Mr. S. Hurst. Proceeds, £12.

HEPTONSTALL SLACK.—The annual Christmas and New Year's Festival was held, Jan. 1. Four hundred to tea. Addresses were delivered at the after meeting by Rev. J. R. Godfrey, Messrs. J. Uttley, W. Gill, A. Robertshaw, D. Dearden, and the pastor, who presided. A selection of hymns, anthems, and choruses, were well rendered by the choir. During the evening spirited references were made to the effort which is being made to raise a fund for extensive improvements in the chapel.

HOSE.—Anniversary services were held Feb. 11 and 13. Rev. W. Thomas preached. On Shrove Tuesday 200 sat down to a tea provided by the ladies of the church and congregation, who have also been very successful in collecting subscriptions. The evening meeting, under the presidency of the pastor, was addressed by Revs. J. Tansley and Everett, and Messrs. Thompson, Silverwood, and Underwood. Proceeds amounted to £20.

LEICESTER, Dover Street.—The annual church meeting was held Jan. 17, when

the treasurer's accounts were submitted, which showed that for various purposes there had been received during the year upwards of £570; of this sum £100 was appropriated to a fund for increased school accommodation. After all liabilities were met, a balance was left in favour of the church of £10, which was, by a cordial and unanimous vote, handed over to the pastor. J. W.

LONDON, Borough Road.—The following will furnish our readers with information as to the Christian activities at this chapel. On Sunday evening, Jan. 28th, the pastor preached from Lamentations iv. 14, "They have wandered as blind men in the streets;" and the service was followed by an experience meeting, in which some interesting personal histories of conversion were given. On Monday the lecture hall was crowded with the parents of the Sunday school scholars, who spent a pleasant evening. The music, singing, and addresses, were evidently all enjoyed by those present. Tuesday was devoted to the young. A large company of young men and maidens then assembled in the lecture hall, which was beautifully decorated, and spent a happy evening with their pastor. On Wednesday the Revs. C. B. Sawday, R. Finch, and Mr. J. M'Nab, pleaded for Christ, and sought to win souls to Him. A lecture by the pastor, on "Peace and War," illustrated by twenty-five dissolving views, edified an overflowing audience on Thursday evening. Friday found the hall filled with people to listen to addresses on Temperance by A. Dunn, Esq., (chairman), the Revs. D. Burns, M.A., and G. W. M'Cree, and Messrs. N. B. Downing and J. Hughes. On Saturday night the working classes had an entertainment of music, popular readings, singing, and recitations; and on Sunday afternoon the pastor, Rev. G. W. M'Cree, conducted a juvenile service in the chapel, at which many young folks were present.

MORCOTT AND BARROWDEN.—The annual members' tea meeting was held, Jan. 29. The new pastor, after being received into the church, presided. The financial statement was read by Mr. R. Jackson, in the unavoidable absence of the Treasurer, Mr. J. E. Andrews, through indisposition. Balance in hand, over £12. Among various matters that were brought forward by the pastor was the following, "That during the ministry of the Rev. S. Peacock the wine used at the ordinance be Mr. Frank Wright's Unfermented Wine." This was unanimously adopted; not a word being said against it. Let other churches decide likewise. On Tuesday, Feb. 6, the pastor delivered

his lecture in the school-room on "The Bible and Temperance," in connection with the Band of Hope. Several pledges were taken.

NONCONFORMITY IN PORTSMOUTH.—A very "pleasing sign of the times" is manifest in this large and rapidly increasing borough. Nearly sixty years ago the then leading nonconformist ministers established what has ever since been known as "The Missionary Prayer Meeting Union," which has continued its existence, with varying life, from that time to the present. But, owing to unavoidable circumstances, this union had become limited to six or seven pastors and churches. By these pastors it was felt that endeavours should be made towards establishing some "Brotherhood" which should include the evangelical nonconformist ministers and congregations of every shade, as far as possible, for the purpose of promoting more kindly acquaintance among the ministers, and relationship between the churches. Accordingly, on the last day of November, 1875, all these brethren were invited to breakfast—twenty of them in number—with the minister of the General Baptist church meeting in Clarence Street, Landport. A meeting was held immediately after breakfast, when an "United Brotherhood" was formed, which holds private prayer meetings of the ministers monthly, according to an arranged plan of rotation, and which has continued in healthy activity since that time. In addition to these prayer meetings, united services are held as early in the year as practicable, and on the Sunday immediately following these there is an interchange of pulpits on the part of these brethren all through the borough. These meetings have just been held. On Monday, Jan. 15, in the large and beautiful chapel in Lake Road, Landport, erected during the ministry of Rev. E. G. Gange, now of Broadmead, Bristol, and now under the pastoral care of Mr. Spurgeon's "first student," the Rev. T. W. Medhurst. The first of the series witnessed a goodly gathering, when an earnest spiritual address was delivered by the Rev. H. E. Askell, of Southsea Congregational Church. The second was held in the Wesleyan chapel, Daniel Street, Portsea, locally known as "St. Peter's," when the Rev. R. Y. Roberts, of Clarence Street, Landport, gave the address. This meeting was on the Tuesday evening, Jan. 16. The next, and last of the series, was on Wednesday evening, Jan. 17. This concluding service was in the form of an "United Communion." It was held in the Brougham Road Bible Christian Church, when addresses were delivered

to communicants and non-communicants by the Rev. W. Kennedy Moore, D.D., of the English Presbyterian Church. As at the other meetings, the minister of the chapel and brethren of different denominations took part in the services. The meetings were well attended; and especially was the communion service a season long to be remembered. These meetings were followed by the annual interchange of pulpits on Sunday, Jan. 21st, which was arranged upon the plan that no minister should occupy a pulpit of his own denomination; and that day witnessed the pleasing spectacle of Wesleyans preaching in Baptist and Independent chapels, Baptists in Primitive Methodist, or Bible Christian, Independent and Presbyterian, Calvinist and Arminian, Particular and General, holding forth the word of life in each others pulpits, giving practical proof of oneness in Christ. It is the universal testimony in the town that this union is exercising a salutary and holy influence, proving that Christians can agree to differ, and yet be of one heart and of one mind concerning the essential truths of the gospel; that Christians can love one another despite their differing modes of thought and shades of doctrine; and that for healthy, active, hearty Christian co-operation, only two things are necessary—the earnest heart and the willing mind. R. Y. ROBERTS,

Hon. Sec. to the Brotherhood.

NORTHALLERTON CHAPEL DEBT.—One more earnest appeal is here made to the friends of our body for assistance in the entire removal of a debt of £70 which burdens the property. Brother Stubbins established this cause more than thirty years ago. He has laboured all that time without fee or reward, supporting himself by a school. There is now a good chapel, and an encouraging congregation. Mr. Stubbins is now over seventy, and he would like, ere he retires from active service, to see the property clear of encumbrance. Surely it is a most desirable thing to do. The Lancashire and Yorkshire Conference most cordially commends the case to the practical sympathy and help of the churches. Contributions, or promises, to be paid by Sept. 30, may be sent to Rev. W. Stubbins, Northallerton, or Rev. W. Gray, Hebden Bridge.

NOTTINGHAM—Mechanics' Hall Church.—OUR NEW CHAPEL.—On Saturday afternoon, Feb. 3, some of the members of the church and congregation met upon the piece of ground which we have purchased, at the corner of Woodborough Road and Groat Alfred Street, to witness the ceremony of removing the first load

of soil for our new chapel and school-rooms. We sung together, "All hail the power of Jesus' name," after which the Rev. F. G. Buckingham, our minister, addressed those present respecting the nature of the buildings about to be erected, and the purposes for which they were intended, hoping they might be a centre of useful and effective work so soon as the premises were ready to occupy. The school-rooms, chapel, and land, will cost £3,200. The schools will accommodate about 400 scholars, and the chapel is to seat about 530 persons.

SAWLEY.—Dec. 27 and 28 we had a Christmas tree and sale of useful and fancy articles towards extinguishing a debt of £100 on the school. In addition to this several of our young friends collected subscriptions. Altogether nearly £45 was realized. On Shrove Tuesday our annual tea meeting and concert were held, which was most successful.

WALSALL.—On Feb. 12, 1860, our pastor, W. Lees, commenced his ministry amongst us; and on Monday, Feb. 12, 1876, the event was commemorated by a large and successful social meeting. After tea the public meeting was held, the pastor in the chair. He briefly reviewed the past; and stated, among other things, that in addition to building operations, and other improvements, which had cost £3,400, that he had preached 2,600 sermons at home; addressed 750 prayer-meetings; and 194 times he had spoken at the Lord's Supper. He had conducted 512 Bible classes; and made 15,520 visits among his people. He had buried about 600, and married sixty couples. He had baptized over 600, and received into the church 674. During the past year all the church agencies have been well sustained, and 39 have joined the church. The secretary of the church, E. A. Lees, gave a lengthened report of our financial condition, which was most satisfactory. For General Fund we have raised, £325; Trust, £36; Renovation, £156; liquidation of mortgage on chapel, £154; for Sunday school, £29; for Dorcas, £5; for Foreign Mission, £57. Total, £766. Addresses were delivered by the Revs. E. C. Pike, B.A., W. J. Acomb, J. Clarke, B.A., and Messrs. J. Kilbourne, T. Marshall, and Mr. W. Jones. Our seventeenth anniversary was the best we ever had.

WISBECH.—The friends at Ely Place Church having heard that the Rev. G. W. McCree was coming to lecture in the Public Hall, kindly placed the Wednesday evening service at his disposal, and after a sermon by him a collection of £6 6s. 6d. was made towards the good works at Borough Road, Southwark.

MINISTERIAL.

HAYMAN, REV. JABEZ J., of Newthorpe, near Nottingham, intends to resign the pastorate of this church, and is open to supply vacant pulpits. Address as above.

THOMAS, REV. W., of Chester, has accepted the invitation to Hose and Clawson, and entered on his labours Feb. 4.

BAPTISMS.

ALLERTON, Bethel.—Two, by W. H. Smith.

BARTON.—One, by J. Horseman.

BOSTON.—Eight, by J. Jolly.

CARRINGTON.—Two, by H. Belton.

CHESHAM.—Two, by D. MacCallum.

DERBY, Watson Street.—Five, by H. A. Blount.

EAST KIRKBY.—Four, by W. Scothern.

HEPTONSTALL SLACK.—Two, by J. Lawton; one the pastor's youngest daughter. *Jubilate Deo!* All the family now in the fold.

LANGLEY MILL.—Five. Two from Eastwood, and three from Langley Mill, by E. Stenson, of Kirkby.

LEICESTER, Archdeacon Lane.—Two, by W. Bishop.

LEICESTER, Friar Lane.—Ten, by J. H. Atkinson.

LONDON, Commercial Road.—Eight.

„ *Præd Street.*—Two.

LOUTH, Eastgate.—Three, by A. C. Perriam.

NOTTINGHAM, Mechanics' Hall Church.—Two, at Broad Street.

RADFORD, Prospect Place.—Six, by H. Brittain.

SMALLEY.—From Kilburn, two, by C. Smith.

STANTON.—Fourteen, by A. Crossland; five, by F. Shacklock.

TODMORDEN.—Four, by W. E. Bottrill.

MARRIAGES.

BAYLESS—STRETTON.—Jan. 16, at the G. B. chapel, Barton Fabis, by the Rev. G. Needham, Mr. Jas. Bayless, of Nailstone, to Miss Anne Stretton, of Barton.

SPENCER—SHACKLOCK.—Feb. 12, at the G. B. chapel, Kirkby, by Rev. A. Firth, Mr. M. C. Spencer, to Miss M. Shacklock.

STEVENSON—BENNETT.—Dec. 25, at Wymeswold, by the Rev. W. Morris, Mr. Jason Stevenson, of Leicester, to Miss Alice Bennett, of Burton Wolds.

WATSON—WARNER.—Feb. 13, at the G. B. chapel, Barton Fabis, by the Rev. G. Needham, Mr. John Watson, of Barlestone, to Mrs. Ann Warner, of Stanton.

OBITUARY.

COMPTON.—Jan. 30, at Freemantle, Southampton, Lucy, daughter of the late Rev. R. Compton, of Lyndhurst, aged 33.

THE
MISSIONARY OBSERVER.

MARCH, 1877.

Calcutta to Cuttack.

FROM REV. J. BUCKLEY, D.D., TO THE SECRETARY.

Cuttack, Jan. 2nd, 1877.

A HAPPY new year to you and yours, and to all the friends of the good cause. May it be a very prosperous year to all the churches of Christ in every land.

Thank God we have reached the end of our journey in safety and peace. We arrived at Cuttack on Thursday morning last, and have had a very kind and hearty welcome from all. And now another chapter in life's history opens: how long or how short it will be, and by what events it will be marked, our loving Father only knows, but all will be appointed by Him in wisdom and love, and will be for our highest welfare.

We remained in Calcutta a few days longer than we had expected; but our intercourse with the brethren there was very agreeable, and our native Christians who sojourn there soon found us out. We were very kindly entertained by Mr. and Mrs. Sykes. Mr. and Mrs. Wood stayed at a boarding-house. We all embarked on the *Dacca* steamer for False Point on Sabbath evening, Dec. 24th, but did not start till the next morning, and the night was on account of mosquitoes the most wretched that can be imagined. The day after Christmas was marked by a very painful event. In the afternoon the terrible cry was heard, "A man overboard—a man overboard!" He was seen to fall. The ship was stopped, a boat was manned and lowered in quick time, and happily it reached the poor man before he sank to rise no more. If it had been a minute later, or even half a minute, it would have been too late. When brought back to the ship he was unconscious, and appeared fearfully exhausted. It is supposed that he threw himself into the sea in a fit of insanity; but a careful investigation would be made as soon as he was sufficiently restored. Twice before I have been at sea when a man has fallen overboard; but in both cases it was too late to help. In one case it was the captain's own son, a fine young fellow of eighteen, and his mother was on board. I shall never forget the scene; and the

wailings of that poor mother seem still to ring in my ears, though more than twenty-three years have passed since the sad occurrence.

We left the *Dacca* last Wednesday morning (the 27th ult.), and were met by Mr. Miller with our Mission boat, the *Herald*, with which we were all much pleased; and the next morning our journeyings ended. But solemn thoughts stole over us when we reached Marsaghie. We went on shore for a few minutes, saw the room in which dear William Brooks breathed his last, and visited the hallowed spot where his dust awaits the voice of the archangel and the trump of God. When he affectionately bade us farewell it might have been supposed from his youth and health that he was much more likely than most others to live to welcome us back; but God's ways are not as our ways, and to depart and to be with Christ is far better.

I must now mention another instance of our Heavenly Father's loving care over us. The *Dacca*, in which we spent three days and nights, and which, as I have just said, we only left last Wednesday at the anchorage near False point, *is now a wreck*. She struck on a rock near Bimlipatam; but whether the wreck is total or partial, and whether all on board were saved or any perished, we have not yet heard.

As I think of our voyage I feel that we have been much indebted to the prayers of our friends. We were remarkably favoured as to the weather; while the *Chyebassa* that left a week earlier, and the *Dorunda* that was a week later, both encountered severe storms; the latter had so violent a storm in the Bay of Biscay that many things were thrown overboard. And what a mercy that we were not in the Bay of Bengal at the time of the terrible cyclone! We saw several ships in the river that were sadly broken at that fearful time.

I wrote thus far this morning, and have since then been engaged in Conference. It is now nearly post time, and I must at once close.

A Comparative History of Religions.

ONE of the claims and advantages of Foreign Missionary Work to thoughtful and earnest minds is that it brings us face to face with other religions, with the long sustained efforts of men like ourselves to find out God, to worship Him acceptably, and to frame conceptions of His claims upon them in accordance with their idea of His character. Thus, though the religious systems of bygone ages may yield little that is new, and cannot add so much as a solitary gem to the coronet of Christianity, yet they reveal to us, our fellows in their mental and moral likeness, in their behaviour under the various discipline of the Father of our spirits, and qualify us to judge with more fairness and accuracy the exact nature of our present work, and future prospects.

A moderate knowledge of "Comparative Religion" will enable us to take the measure of our opponents; to settle the different degrees of difficulty in prosecuting evangelizing work in different fields; to appreciate rightly an isolated result like the baptism of Gunga Dhor, and not

to exaggerate the value of the sudden conversion of a whole island of simple and unsophisticated pagans, and to adapt our forms of Christian thought and expression to the education, bias, and religious prejudices of our hearers. It will be an armoury for the actual labourer; and a light shining in the firmament of human history to men sympathetic with the desire of Christ for the salvation of *all* souls.

As a guide and text-book in the acquisition of this knowledge we know no better book than Professor Moffat's *Comparative History of Religions*.* His mastery of the vast and fathomless literature of this subject is much to be envied; his skill in manipulating his resources is complete, his reasoning is safe and cautious, not to say timorous, and his spirit is one of fairness to old and opposing religions, blended with a supreme and enthusiastic loyalty to Jesus Christ.

His plan is to give (1.) a general view of the common conditions and principal circumstances modifying the religious life in man; such as geographical position, social state, and the like. (2.) He cites the ancient Scriptures of the SIX GREAT RELIGIONS (the Hebrew and Christian, Egyptian, Persian, Hindu, Chinese, and Buddhist,) in order to show, from actual documents, the original creed of mankind. (3.) Then he traces these religions through their various changes, and (4.) exhibits, in a classified form, all religions, and shows the essential principles inherent more or less in them all.

This method involves a philosophical purpose, and yields results of the profoundest interest. The Scriptures of the great historic nations of antiquity, Genesis, the Rig Veda, the Avesta, the Egyptian mummies, tombs and temples, and the Chinese Shoo-King, are briefly summarised; and it is made clear that "religion, whether true or false, was everywhere the first of all concerns in the ancient world:" that monotheism was the ancient religion, these documents presenting the conception of one Supreme Ruler of heaven and earth who is personal and spiritual, resident in heaven but everywhere present, almighty, wise and holy, severely just but also kind and beneficent; that the development of these religions has tended, in all cases, to sacerdotalism, ritualism, polytheism, and idolatry; and that every reformation has been a return to the simpler doctrine of an earlier time.

Professor Moffat teaches that our ideas of religion had their origin in external revelation addressed to the spiritual nature of man; but, owing to sin, religion has degenerated into superstition wherever the waning light of revelation was not renewed by successive disclosures. And now departure from the New Testament is a departure from simplicity and purity in the conception and worship of God, and issues in more philosophy and less religion, more rites and regulations, and less of trust and love of God. The Christianity of Christ Jesus must triumph, because, beginning where all other religions begin, it alone "continues in the line of consistent unfolding of the paternal love of God efficient to the salvation of men."

JOHN CLIFFORD.

* Published in America in two vols., but may be had for eight shillings nett of Dickinson and Higham, Farringdon Street, London.

The Empress of India.

IN all the principal stations throughout the country Her Majesty has been proclaimed "Empress of India." Pardons have been granted to prisoners; "Empress" rupees have been distributed among the poor; and one hundred Imperial standards have been bestowed upon as many native princes. Gold and silver medals, together with other marks of honour, have also been scattered about with great profusion. Notwithstanding all, however, disappointment and dissatisfaction appear to have been the result. For the word "Empress" there is no equivalent in the Indian languages, and now that the *tomasha*, or show, is over the natives will probably go on calling Her Majesty *Mahazanee* (i.e., Great Queen), or *Engrajee* (i.e., English) *Mahazanee*, or *Belattee* (i.e., Foreign) *Mahazanee*, as they have done heretofore. Touching the whole affair the *Friend of India and Statesman* writes as follows:—

The great English humourist, *Punch*, tells us that Lord Beaconsfield has been but "fireworks all his life long." The great Assemblage at Delhi now passing away, is destined we fear to leave little other impression on the country, than that of a great display of "fireworks." It was not given to our rulers to discern that a single strong, just word in the Assemblage, such as the announcement that the Berars were restored to the Nizam, would have outweighed all the "fireworks" in the world. The whole thing has been purely scenic, and is a faithful reflection of the Minister, whom by courtesy, we call a statesman, who has been but "fireworks all his life long." A strong hope was widely entertained in the country, that the Royal address would contain an assurance to the people, that the promises of the Proclamation of 1858, concerning their promotion to positions of influence and emolument in their own country, would no longer be mocked by the maintenance of competitive tests that practically exclude Native youth altogether from the competition. The profound insincerity with which we have ever dealt with this question, could receive no more striking proof than the fact that a little while since it was found on enquiry, that of the 200 millions of people whom we directly rule in India, there were but *four* of them in the public service, drawing an income therefrom of 1,100 rupees and upwards! There are probably not less than 1,000 Englishmen meanwhile in the country, drawing incomes of 1,000 rupees up to 20,000 rupees. And we think that Government of this order can last. Does it, we ask, deserve to last? The Assemblage has passed away; and not one word did the Royal Message convey to the people, that this great wrong would be redressed. We so

frame the competitive tests, that Native youth *cannot* compete; and then justify our excluding the people from all share in the Government, on the ground that that they are not qualified for it. We do not oppress India in the coarse and brutal way of the Turks, but there is profound insincerity and selfishness in our whole conduct towards the people. It cannot last. We are educating them to cherish aspirations and ambitions upon which we shut the door; and in face of the great question that is before us, the only statesmanship we know is—fireworks!

In the same way, all India, knows the wrong we have done to the first Prince of the Empire, the Nizam, in the matter of the Berars. The province belongs to that Prince in the sight of God and man, and instead of restoring it, we tell him that he is to be the Grand Chamberlain of the Empire. Do we really think the people are children? Do we really think that statesmanship of this order will send Salar Jung limping back to Hyderabad, in a high state of contentment and delight, that his master is now Grand Chamberlain of the Empire! The insincerity and hollowness of the whole proceedings, might have been redeemed by a single strong and just word to the Princes on the one hand concerning these Berars; and to the people on the other, concerning the means of their promotion to higher administrative posts, in the public service. But the wise thought must be conceived in the heart, before it can ever reach the head. And the only statesmanship we know, is that of the "Beaconsfield fireworks." Showers of titles in such profusion that their announcement has intensely angered the men who no longer find in them any distinction above their fellows; trays-full of medals hung round every-body's neck,

and banners of blue or something else, for every one. A very Government of children: without the sense to redeem its unavoidable aspect, by a single strong and just word to the hearts that were longing to hear it.

Local durbars were held in every district of the country on New Year's-day; and a profuse distribution made of parchment certificates of honour to Natives of position. But here again the matter has been managed in so perfunctory a spirit, that far more offence will be given by their distribution than gratification. Men of bad public repute, and men of no repute whatever, in large numbers have received certificates and titles, which are regarded, and justly regarded, with strong resentment by men of scholarship, and high character, who find themselves

either passed by altogether, or their names forced into prominence with those they hold in disesteem. It must, we fear, be recorded that the whole affair has been a mistake. Simplicity and strength have been wanting throughout, and the Beaconsfield fireworks are a *fasco*. The best we can hope from the *tumasha* is that it will have done no harm. It was within our power to have made it memorable for all time, by sincerity towards the interests that were waiting to hear Her Majesty speak to them from Her Royal heart. It is Disraeli who has spoken instead. The Delhi Assemblage is the last expression of a policy towards India that will never consolidate our rule. A reign of righteousness is what we look for: and we can afford to let the "fireworks" go.

The Orissa Conference.

BY REV. J. BUCKLEY, D.D.

ONCE again our Orissa Conference has been held, and has been marked by much harmonious and brotherly feeling. Questions, all of them important, and some of them delicate and difficult, were carefully considered, and we felt that in an earnest desire to extend the kingdom of Christ in Orissa our minds and hearts were one. Thankfully acknowledging the helping hand of God in safely bringing back me and mine to old and familiar scenes, I once more sit down in the famous "old arm chair" in which many former Conference reports have been written, and begin a description of this.

The great loss sustained since last Conference by the death of our esteemed Secretary, the Rev. J. C. Pike, was sorrowfully acknowledged; and a suitable resolution, which appears in the minutes of Conference, was adopted, all the brethren standing.

We were affectionately welcomed back to our old sphere, and the goodness of God in inclining the hearts of Mr. and Mrs. Wood to consecrate themselves to this blessed service was gratefully acknowledged, and they were cordially welcomed to share in our labours and trials. The question of the location of our two brethren, J. G. Pike and H. Wood, was seriously and anxiously considered at several of our sittings. We strongly felt the importance of sending the gospel to the "regions beyond" that are earnestly crying, "Come over and help us," and the desirableness of occupying Sumbulpore was fully discussed; but practically the question was, Shall we leave Berhampore without an English missionary in order that two may be sent to Sumbulpore? and most of the brethren thought that this would not be wise. In connection with this I may add that Mr. J. H. Smith was not present at the Conference, as he was suffering from fever, and it appeared from the doctor's certificate that it would not be safe for him at that time to undertake the journey from Berhampore to Cuttack. After much discussion the Conference cordially recommended Messrs. Pike and Wood to go to Berhampore as soon as the way is clear, in accordance with the resolution of the Home Committee; and all your readers will pray that they may be greatly blessed and prospered in their work at this important station. Meantime our friends will be interested to know that Mr. Miller and Mr. Pike have arranged to visit Sumbulpore before the close of the cold season, and expect to leave in a few days. They will then be able to report more fully on its suitability and capabilities as a Mission station. It is, as our readers

are aware, an extensive and important district under the Chief Commissioner of the Central Provinces. The Oriya language is spoken in places far more distant than Sumbulpore itself, and the town is on our great river the Mahanuddee. A wing of a Sepoy regiment has always been located there since the disturbances in 1857; and it is believed to be much more healthy than was formerly the case: but all the friends of the Mission should understand that it cannot be efficiently occupied till more help be sent, and that prayers to the Lord of the harvest for more labourers to be thrust forth is as important and urgent as ever.

Our Bible and Tract operations came fully under review, and it was gratifying to notice that this essential and important part of our work had been vigorously prosecuted. The generous grant of the Bible Translation Society (£200) was suitably acknowledged, and the work done was reported. The printing of separate portions of the Old Testament especially for school use (Ezra and Nehemiah in one volume), and of Scripture Lessons in the words of Scripture, was mentioned; and special satisfaction was felt in the completion of another edition of the New Testament in Oriya, demy octavo, large type. It is gratifying to add that this is the *fifth edition* we have published during the last fifteen years, and especially so as only four editions had been published from the beginning up to 1862. All will rejoice to know that much more has been recently done in the way of printing and circulating the Word of God than in former years. God's Word will not return to Him void. The Religious Tract Society had liberally granted one hundred reams of white and ten reams of coloured paper for our work, and their generous aid was gratefully acknowledged. This truly catholic Society has now helped Orissa for half a century, and I am able from personal intercourse with their Committee to inform our friends that they are as much interested in our work, and as ready to help us, as they have ever been. I was assured by influential members of the Committee that in no part of the Indian field did they feel a deeper interest than in Orissa. Arrangements were made for printing a good supply of standard tracts, and the desirableness of selling the larger ones as well as the gospels was felt by most of the brethren. It is encouraging to add that interesting and useful additions are being made to our *Oriya Christian Literature*. The printing of "Stories and Pictures from Church History," and of Brooks's "Precious Remedies," had been completed during the year. The former was translated by Mr. Miller assisted by Makunda Das, and the latter by Mr. Bailey assisted by Thoma. Narratives illustrating the power of the gospel in times of suffering, and the fortitude of those who for Christ's sake have not counted their lives dear to themselves, cannot fail of having a quickening effect on our native Christians; and "Precious Remedies" is a work pre-eminently adapted to the Hindoo mind, and will, we trust, be useful in warning many of the wiles of the great foe. These and other operations of the Orissa Tract Society have involved it in considerable debt, and we shall have to look to you to help us; nor shall we look in vain. It was encouraging to me while with you to know that the most intelligent friends of the Society had the deepest conviction of the value and importance of this part of our work. And after all, how little we do compared with the necessities of Orissa! I must not forget to add that other works are prepared, or in course of preparation. The manuscripts of two—"Early History of the Church of Christ in Orissa," by Ghanushyam, and "Fulfillment of Prophecy," substantially a translation by Mr. Miller of a Bengali book—were presented, and referred for careful examination to a mixed committee of missionaries and native brethren. "Companion to the Bible" was also reported on, and "Holy War."

The Examination of the Students was attended to by a Committee, of which I was one. We heard a sermon and portions of an essay read by each; we examined them pretty fully on the different branches of study they had pursued, and the report presented to Conference was a very encouraging one. It will interest all who remember the history of Soda Sebo (the Pooree brahmin) to know that he is going on satisfactorily in his studies as well as in other respects. The present number of students is three, and as two others have been received on the usual probation, we hope to begin the session early in March with five. May they all be taught of God, and able wisely and faithfully to teach others! I had the pleasure of delivering the letter sent by the students

of Chilwell to the students at Cuttack. They were very pleased to receive it, and promised to reply.

Various questions relating to the *Native Preachers* were considered, and such arrangements as seemed best for the different stations were made with their concurrence. They, and a representative appointed by each of the churches, met with us at several sittings and took a more active part in our deliberations than at any former Conference. The desirableness of a *new chapel at Khoordah* was urged on our attention by the native missionary there, and it was stated that they had begun to subscribe among themselves for this object. We encouraged them to go on in the good work, and promised, all of us, to help them to the extent of our ability. Much to the regret of all our circle, our estimable friend, *Mr. Bond, left Cuttack* during our sittings, and we affectionately commended him and those dear to him to the loving care of our Father in heaven. He has been in many ways and for many years a true helper in the work of the Lord, and is deservedly held in high reputation. It would be difficult to over-estimate the value of the services he cheerfully rendered in connection with our chapels at Cuttack and Piplee. His departure is to the Mission "a frowning Providence;" but we may hope in some future day to see the "smiling face" concealed behind the dark cloud.

The brethren were pleased to elect me to preside over their sittings, and to re-appoint me as their Secretary.

The Conference Sermons were preached on Lord's-day, Dec. 31st. In the morning brother Thoma preached in Oriya from Rev. xi. 15, "The kingdoms of this world are become the kingdoms of our Lord and of His Christ; and He shall reign for ever and ever." The second Oriya sermon was preached in the afternoon by the writer from Gal. ii. 20. The evening discourse was in English, and was by Mr. Pike. It was founded on 1 Tim. vi. 15, "The blessed and only Potentate, the King of kings, and Lord of lords." The congregations through the day were very large, especially so in the afternoon.

The Annual Missionary Meeting was held on Thursday evening, Jan. 4th, and was a very encouraging one. Mr. Bailey presided, and addresses were delivered by Babu D. R. Rout and Makunda Das. Prayer was offered by Haran Das and Anunta Das. The attendance was good, and many important remarks were made.

On Friday evening Haran Das was publicly set apart to the work of preaching the gospel by prayer and the imposition of hands, the senior native preachers uniting in the service. Makunda Das opened by reading and prayer. An appropriate introductory discourse was delivered by Shem Sahu. The usual questions were proposed by Mr. Bailey, and suitably answered by our native brother. The designatory prayer was offered by the writer; and the charge by Mr. Miller was founded on the noble words, "I am debtor both to the Greeks and the barbarians," etc. It was a hallowed and quickening service. On Saturday evening a *Temperance Meeting* was held, presided over by Dr. Parker, of the 12th Regiment Madras Infantry, and addressed by Babu A. C. Das, Mr. Wood, and others. The ordinance of the Lord's Supper was administered on the 7th, and all found it good to be there. Addresses in Oriya and English by J. Buckley and H. Wood, and prayer offered by other brethren.

I regret that owing to the non-arrival of one of my boxes, the jackets and scarves for native preachers could not be distributed while the Conference was sitting; but happily the box arrived before the brethren left Cuttack for their respective spheres of labour, and the distribution was made. The presents were most acceptable to the recipients, and will be found very useful. Much gratitude was expressed to our dear friends, Mr. and Mrs. Taylor, of Norwich, for their kind remembrance.

After Conference broke up we heard with deep and unfeigned regret of the death of our esteemed Treasurer, Thomas Hill, Esq. I was brought while in England into the closest relations with our departed friend, and cannot withhold my testimony to his conscientious, painstaking, and earnest efforts to discharge faithfully the duties of his office. Another faithful friend has fallen, and his death solemnly admonishes all who survive, and some of us very loudly, to keep our lamps trimmed and our lights burning.

Miscellaneous.

THE INDIAN FAMINE.—The extent of the famine in Madras and Bombay becomes weekly more apparent. The Government of India now officially says that the distress spreads over twenty-one districts; affects a population of twenty-seven millions; that one and a half millions of these have to be supported on relief works; and that the total cost of the famine to the country will, including loss of revenue, be six and a half millions sterling.

EPWORTH, BUTTERWICK, AND CROWLE.—On Lord's-day, Jan. 28th, services in connection with the Mission were held as follows:—The Rev. I. Stubbings, deputation, preached at Epworth in the afternoon from, "I am the Light of the world." After a drive of six miles he preached at Crowle in the evening from those blessed words, "Christ crucified," to a large and attentive congregation. On Monday evening a public meeting was held, Rev. J. Stutterd in the chair. Addresses were delivered by Revs. J. A. Hamalton (Independent), Thos. Foster (Wesleyan), and I Stubbings, to a very large audience. Collections £7 1s. 10d. On Tuesday evening a meeting was held at Epworth, Rev. W. M. Anderson in the chair. Addresses by Revs. J. Stutterd and I. Stubbings. An attentive congregation. Collections nearly £5. On Wednesday evening at West Butterwick the meeting was well attended; the same speakers as at Epworth pleaded the Mission cause. Collection £1 4s. We trust these services will leave a gracious influence behind. May the churches here exert themselves more for the heathen; and in all that is holy and benevolent may they increase and abound more and more!

J. STUTTERD.

Foreign Letters Received.

CUTTACK—W. Brooks, Dec. 25, Jan. 9.
 " J. Buckley, D.D., Jan. 1, 16.
 " J. G. Pike, Jan. 16.

CUTTACK—W. Miller, Jan. 16.
 " H. Wood, Jan. 12.

Contributions

Received on account of the General Baptist Missionary Society from January 18th to February 19th, 1877.

	£	s.	d.		£	s.	d.
Rev. T. Goadby, B.A.	0	10	6	Bradford, Tetley Street	0	12	0
Bacup	1	6	0	Burnley, Ebenezer	1	0	0
Belton	2	12	2	" Enon	1	15	0
Broughton—Mr. Underwood	5	0	0	Derby, Watson Street	0	10	0
Burton-on-Trent—on account	55	19	0	Desford	1	2	0
Derby, Watson Street	6	5	0	Duffield	0	7	0
Epworth, Butterwick, and Crowle	12	10	0	Hitchin	1	1	0
Fleckney	0	13	1	Ilkeston	0	10	0
Kirton Lindsey	5	8	0	Langley Mill	0	10	0
Leeds, North Street—on account	21	0	0	London, Præd Street	6	6	0
Leicester, Victoria Road	2	9	8	Long Sutton	1	14	0
Long Whatton	2	2	0	Loughborough, Baxter Gate	2	0	0
Loughborough, Woodgate	17	19	1	Maltby	0	9	11
Milford	1	1	0	New Barnet	5	0	0
Nottingham—Mrs. Jane Ancliff	2	15	0	Nottingham, Broad Street	2	0	0
" Mrs. Hague	1	0	0	" Mansfield Road	3	0	0
Papplewick—Mr. Nall	5	0	0	" Mrs. S. Ancliff	0	5	0
Walsall	67	9	4	Per Rev. H. Wilkinson	0	10	0
Wheelock Heath	22	7	10	Pinchbeck	0	5	0
Sale of Midland Preference Shares	5	5	0	Ramsgate	0	2	6
				Sutton-in-Ashfield	0	10	0
				Tarporley	1	8	0
				Walsall	1	5	0
				Wendover	1	0	0
				Wirksworth	0	10	0
				Wheelock Heath	1	8	2
				Wisbech	1	10	0

CONTRIBUTIONS TO WIDOWS AND ORPHANS FUND.

Arnold	0	5	0
Barrow	0	10	0

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

Jesus Christ the Eternal Word.

III.—THE WITNESS OF SCRIPTURE.—THE LOGOS OF JOHN.

THE testimonies of Scripture concerning God and Christ are summed up with incomparable conciseness and fulness in the simple language with which the apostle John concludes the significant introduction to his gospel. "No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, He hath declared Him."

This passage asserts four momentous facts.

(1.) That God has never been seen. With all his prolonged and painful searching, man has not found out the Almighty. He has convinced himself that He *must* exist; that nature and life and all phenomena are utterly inexplicable, save on the assumption of His Eternal Being; but the human eye has never had, so much as, a glimpse of His Essence, or come near to a sight of His face. Even the men most favoured of heaven never saw God: not Moses, though he spake His law: not Abram, though he was His elect friend: not Adam, though he was His firstborn. Holy seers and zealous prophets have had visions of His wondrous power, awful purity, and tender grace, and that without number; but not one of all the host ever saw HIM, the Absolute God. The direct vision of His essential glory has never been granted to mortals. "No man hath seen God at any time."

(2.) But although the Almighty is the Unseen, He has ceased to be the Unknown. The only begotten Son has revealed Him as the Father—as His Father and our Father. That name, condensing ideas of subtlest charm and winning power, is His *own* name, His fittest name, the king amongst His names, the name above every other name, the one which most aptly and adequately expresses His being, most completely pictures His relationship to Christ, and to men through Christ; and that corresponds, as far as words can, with the Great Unique Fact it describes. The Unseen God has for men, His offspring, the incalculably intense and operative love of the perfectest of fathers: He *so* loves men, notwithstanding their self-inflicted "death," and self-generated "darkness," that He is eager to suffer to save them from sin, and to come by so sure and divine a road to wield a Father's righteous authority, as welcome as it is complete, and as beloved as it is final. Though no man has seen God, He is, and He is man's real Father.

(3.) And this revelation, says John, is wholly due to Jesus. Physical Science never whispers that supreme name. Philosophy, daughter of heaven and earth, dare not breathe so sacred and love-inspiring a designation. Jesus is "the way, the truth, and the life; no man cometh to the Father but by Him." The visible Christ, "whom we have seen with our eyes, whom we looked upon, and our hands have handled," has made known the invisible God. From Him, and Him

only we learn that the Infinite Power, enthroned in the heart of the Universe, is not an inexorable Fate, not a wisely constructed though hard and heartless machine; but a savingly influential love, that recognises the divinely made relationships of father and child, and shows a wise and patient and long-suffering care for our righteousness, which is our highest welfare, and works and suffers for that welfare in all its variety and fulness, in time and for eternity. The Christ of history has announced and revealed God our Father.

(4.) Moreover, this revelation is of capital, yea, of incalculable importance. It embraces, completes, and surpasses every other that has been given, and implies and anticipates all waiting to be given. For the historical Christ is the Logos of Eternity. He *was* in the beginning. He is the Father's only and unique Son. He is of the substance and essence of the Father, substantially and absolutely of His nature, dwells in His bosom, rests on His loving heart, and has held from the beginning a position of supremest dignity. The Messiah of Capernaum and Jerusalem is the Eternal Word of the measureless heavens and of the dateless past—"The only begotten Son, who is in the bosom of the Father, He hath declared Him."

At this point we may rest a moment to gather up results, and see how far Physical Science, Philosophy, and Scripture agree in their exposition of the profoundest subject of human inquiry. Two facts are patent. First, although Plato and Philo speak with muffled tone and quivering hesitancy, as compared with the ringing emphasis and full assurance of John and Paul, and though the high priests of experimental Science work on wholly different data from the disciples of Jesus, yet all conspire to tell us that there is one God, and that He is unseen, and dwells in light no man can approach unto. In the laboratory of the scientist, the study of the philosopher, and the school of Christ, we see written in flaming letters, "No man hath seen God at any time."

But there are signs of a further and second coincidence—a coincidence less distinct and complete, but cheerfully suggestive to all who believe, with Lord Bacon, that Truth is one, and that Nature and Mind are God's will revealed in facts, as the Scripture is God's will revealed in His Word. Urged by the necessities of fact and of logic, Science and Philosophy add to the above formula. They do not end with the assertion of unseen Deity; but point to the existence of an "Elect Agent," a Mediator between pure existence and the material forms around us; in short, a Logos, an Eternal Word—who "hath declared Him." So that from the ceaseless, seething, tumultuous activity of this nineteenth century, from the schools of Alexandria and Athens, as well as from the streets of Jerusalem, are heard voices uttering, though in different keys and with various tones, the same message—"In the beginning was the Word, and by the Word all things were made."

But whilst rejoicing in this concurrence of opinion, it ought not to be difficult to see how immense are our advantages in the possession of the clearer and fuller light of the Christian Scriptures concerning the Eternal Word; and how specially favoured, therefore, the writer of the fourth gospel *must* have been in the sources from whence he derived his information.

The merest glance at the contents of John's prologue tells us that the writer dwelt at the very spring-head of reliable knowledge concerning the Logos. A sense of thoroughness and all-sufficiency of information diffuses itself through our minds as we read his words. There is no gap, no painful break, no doubt-breeding pause; but he proceeds right on, like a writer whose stores are exhaustless, and whose data are unimpeachable. We feel as if we were in the presence of a Revelation. The surprising clearness of each successive statement; the perfect and unbroken consistency of the entire representation; the light, as of heaven, which bathes the whole picture; the mingled grandeur and grace blended in the description of the pre-human condition and functions of Christ; the bold and yet reverent way in which a real humaneness is made to clothe that Word—all these features lift the Logos of John as far above the Logos of Philo, and the "Elect Agent" of Science, as heaven is above the earth, and at once inspire the hope that here is one who can satisfy earnest souls

"sworn to seek
If any golden harbour be for men
In seas of Death and sunless gulfs of Doubt."

No doubt the unapproachable superiority of John's description of the Logos is due to the unequalled superiority of the Source of his knowledge. What others saw through a glass darkly he saw face to face. He had his knowledge at first hand. He painted from the Original; nay more, he used materials which the Great Artist Himself had worked, and no other; so that there is not a line or a feature in this Picture of the Prehistoric rank and glory of Jesus, which Christ Himself had not drawn with His own hand. The evangelist is no dry theorist speculating on the universe; he is a witness, a careful historian summarising the sayings and doings of Jesus, so that he may lead men to believe in Christ as the perfect mediator between God and man, the life and light of souls, the incomparable Revealer of the Father.

The briefest comparison of this introduction with the gospel itself is sufficient to show that this was his *method*. I will not say that the Old Testament allusions to Wisdom, and to the Word, did not affect his thoughts; I do not care to deny that he found the term "Logos" in use and adopted and adapted it; but I am certain that he derived his conception of the pre-human glory of the Lord Jesus from his contemplation of His glory in His historical appearing, and learnt what the Eternal Word was *there* from what He said and did *here*, in the same way as we get our knowledge of Nature, not from speculation and fancy, but from the actual interrogation of, and obedience to, Nature itself.

For example, John starts with the statement, "In the beginning was the Word." The Word was before the creation, before things, and therefore is not a thing, but a Person. The Word "was," and did not "become." John became, was born: the Logos "was"* from eternity. But how did John know that? By listening to Christ. Speaking to the Jews, Jesus said distinctly, "Before Abram was born, I AM." He does

* Cf. on the force of this Verb a luminous article in the *Theological Quarterly*, Vol. ii. p. 623.

not say I was born before Abram. And He might as easily have said, surely, if He could span two thousand years with His being, "Before Enoch was born, I AM." "Before Adam was made, I AM." John's "In the beginning was the Word" is only the echo of the Saviour's own distinctly enforced claim.

But as we have not space to trace this method in all its details, we exhibit, in parallel columns, the principal assertions made by John in his introduction, and the authority he had for those assertions in the teaching and acts of Christ Jesus.

JOHN'S PROLOGUE

and THE SAYINGS AND DEEDS OF JESUS.

- | | |
|---|--|
| (1.) "In the beginning was the Word"—1. | (1.) "Before Abram was I am"—viii. 56. |
| (2.) "The Word was with God"—1, 2. | (2.) "What and if ye shall see the Son of Man ascend up where he was before." "The glory which I had <i>with Thee</i> before the world was"—viii. 58; xvii. 4, 5. |
| (3.) "The Word was God"—1. | (3.) "I and My Father are one"—x. 30. |
| (4.) "All things were made by Him"—9. | (4.) "My Father worketh hitherto, and I work"—v. 17. |
| (5.) "In Him was life"—4. | (5.) "The Son quickeneth whom He will."
"For as the Father hath life in Himself, so hath He given to the Son to have life in Himself."
"I am the bread of life"—v. 21, 26; vi. 35, 53, 57, 58; xi. 25; vi. 5—14. |
| (6.) "The life was the light of men"—4, 5, 9. | (6.) "I am the light of the world"—viii. 12; ix. 5. |
| (7.) "The Word was made flesh"—14. | (7.) "Jesus being wearied"—iv. 6, 7, 8; xi. 35; iv. 33; xii. 27. |
| (8.) "Only begotten Son"—18. | (8.) "His only begotten Son"—iii. 16, 18; cf. vi. 38; v. 20, 23, 30; xi. 41, 42; xx. 28. |
| (9.) "No man hath seen God at any time"—18 | (9.) "Not that any man hath seen the Father, save He which is of God, He hath seen the Father"—vi. 46. |

Thus each particular idea in John's doctrine of the Logos, or of the prehistoric Christ, is derived from Christ Himself. The apostle does not spin his theory out of his own consciousness, does not deduce it from the books of Philo, does not adapt it from the "thought of his age, but owes it, yes, owes the whole of it, to Christ Jesus. He builds his own edifice; but Christ has supplied ground-plan, materials, cement, and topstone. His statements are not revelations, but echoes of the self-revealings of the Saviour; echoes which have passed through his own soul, and become consoling and gladdening inspirations in his spiritual experience. You may blot out every word of the eighteen verses forming this prologue, and we will easily reconstruct it from the materials in the fourth gospel itself. Yea more, you may destroy the whole of John's Gospel, and we will deduce, by fair and legitimate reasoning, the complete doctrine of John's introduction from the records supplied by the other three Evangelists of the work of the Son of Man.

JOHN CLIFFORD.

The Late Rev. Thomas Taylor Wilson,

FOR seven years pastor of the G. B. church at March, was born at Carnwath, Lanarkshire, on the 13th July, 1831. His parents were farmers; and in this quiet but romantic neighbourhood his early years were spent. His education began at the village school, and like that of most Scotch lads, if it was not extensive in range, it was thorough as far as it went. At fifteen he left home to enter a house of business at Edinburgh, attending the ministry of the Free Church. But he had not been long there when he was induced by a friend to hear the Rev. Francis Johnstone, then minister of a Baptist church assembling in the Waterloo Rooms, Edinburgh. This led to his decision for Christ and union with the church, as well as to a life-long friendship with the venerable minister, who still survives. Mr. Wilson was baptized in the spring of 1850, when he was nineteen years of age. He soon began to work in the Sunday school; and his first essays in public speaking were made in addressing the children after the lessons were over. From this he was led to think of a more public ministry, and being encouraged in this direction by his friends, he passed through the usual ordeal of a "trial sermon" so well that he was subsequently admitted a student in the Theological Academy at Edinburgh, under the care of the genial and gifted president, the Rev. F. Johnstone. Here he remained six years, going through the usual classical and divinity courses with great credit. For languages our friend had a special gift, and not satisfied with the orthodox Latin, Greek, and Hebrew, he was tempted to try others more difficult and rare, such as Syriac, Chaldee, Arabic, and Ethiopic. To these Shemitic tongues were added, French, Italian, and German; these last our friend taught during his residence at March, and taught well. After remaining in the Academy six years, Mr. Johnstone was led to remove to Cambridge, and Mr. Wilson was ordained his successor at Edinburgh. Here he laboured four and a half years, and then he was induced to turn his face towards the south.

In 1860 he was received by the Association as a minister, and accepted an invitation to become co-pastor with the venerable Rev. J. Jones. For only a few months did our friend enjoy the company and counsel of the senior pastor, for in August of that year Mr. Jones was called to his rest and reward, leaving Mr. Wilson in sole charge of the church. The state of things improved, and the report to the Association of 1861 was one of the brightest and most cheering that had been sent for years. During the subsequent years, successes and discouragements strangely commingled—the common lot of pastors and churches confessedly and consciously imperfect. But there are those living who will ever have to bless God for our brother's ministry; and he has now followed many of his friends who were removed to the church above awhile before him, among others the true-hearted Edward Booth, and the venerable Joseph Ewen.

In 1867 his pastoral connection with the church ceased, and our friend went into business in the town—a step which his future success seemed to justify. Occasionally he supplied the pulpit in the pastor's absence, and assisted in the other work of the church as he was able.

But too close attention to business made sad havoc with a constitution never robust. Reporting for most of the local and county journals, and occasionally for the London papers, added to other heavy engagements, drew sadly upon his strength, and early last year we all saw he was giving way.

In September, 1876, he was seriously ill, and after a long and most painful affliction he passed away on the 18th of January, 1877. His funeral was attended by his sorrowing family and a large number of the church and congregation. The Rev. W. M. Anderson, an old friend and former tutor of the deceased, assisted the pastor in conducting the service, and within a few feet of his predecessor and fellow-pastor he buried him. His funeral sermon was preached from Psalm xxiii. 4—words eminently descriptive of the peace with which the last struggle was anticipated. Visited almost daily by his pastor, his calm and undisturbed spirit resting on the finished work of the Saviour, he furnished another proof of the power and sufficiency of the gospel to sustain in the prospect of death.

“O may we triumph so,
When all our conflict's past,
And dying, find our latest foe
Under our feet at last.”

A.

We would see Jesus.

We would see Jesus, when the early morning
Is bathing earth and sky in lines of light;
When with glad hearts we hail the joyous dawning,
And bower and leaf are gemmed with dewdrops bright.

We would see Jesus, when the lavish spring-time
Her wealth of flowers and beauty flings around,
While yet the pure fresh air and radiant sunshine
With hum of bee and song of bird are crowned.

We would see Jesus, in the sultry noontide,
When no soft zephyr stirs the slumbering leaves,
When with tired limbs beneath the shady hillside
The weary labourer rests upon his sheaves.

We would see Jesus, when the gathering storm-cloud
Lowers dark and threatening round the path we take;
When the swift lightnings flash, and rolling thunders
The deep-toned echoes of the mountains wake.

We would see Jesus, in the still calm evening
When scorching heat and blighting storm have passed;
And with soft twilight shadows gently stealing,
The rest so sweet and longed for comes at last.

We would see Jesus, sight of purest gladness,
One ray of light amid these shadows dim;
Jesus, who scatters all our gloom and sadness,
We count all else but loss so fair a prize to win.

We would see Jesus, one sure rock to rest on;
One rapturous vision which can never pale;
One glorious hope of glad and sweet fruition;
One firm foundation when all else shall fail.

No Resurrection! What then?

THOUGHTS FOR EASTER-TIDE.

THE Fifteenth chapter of the First of Corinthians is a many-sided argument for the Christian faith based chiefly upon the resurrection of Christ. The Apostle Paul was ready to stake everything upon his ability to prove the *fact* of Christ's resurrection, and the *doctrine* which he deduced therefrom, and so he put forth his utmost strength and skill in the construction of a connected and unanswerable argument. As in a watch the action of all the parts is dependent upon the mainspring, so in the matter of Christian evidences everything is dependent upon the resurrection of Christ. Christianity cannot *go* without a risen Christ.

The earlier verses (4 to 9) contain a brief summary of the historical evidence of the resurrection of Christ considered as a fact.*

From the twelfth verse it is evident that there were, connected with the Corinthian church, some who did not believe in the resurrection of the dead. They may have been tainted with Sadducean notions, or have belonged to a certain school of philosophy which denied the possibility of a resurrection, or treated it as spiritual rather than real, saying, that when the soul asserts its superiority over the body, that then there is a resurrection, and then only. In what follows the apostle's object is to show, not so much that he is right as that those who contradict him are *wrong*—to demonstrate that if they allege that there is no resurrection, they only escape *one* difficulty to fall into *others* FAR GREATER.

The first consequence involves the denial of an abundantly attested fact. "If there be no resurrection of the dead, then is Christ not risen"—13 and 16. The laws of logic demand that this conclusion shall be drawn. It follows inevitably from the premises laid down. There is no resurrection, *ergo*, Christ is not risen. Christ, in this respect, stands just were we all do. He had a human body. It was crucified and buried. The difficulties in the way of quickening it into life were the same in His case as in any other, and on this allegation, were never surmounted. But He asserted and re-asserted that He would rise again. If He did not, then what becomes of His truthfulness? He declared that God would vindicate His honour by making Him victorious over the grave. If God did not, then the priests and the pharisees and the people were right, and Christ was wrong. There is no evidence that God accepted that pure life and that sacrificial death as a propitiation for sins; no stamp of Divine approval can be seen. He was forsaken and deserted by the Father, and went despairing down to death to be forever shrouded in eternal darkness. The Malefactor and the Benefactor shared the same fate. Into such dismal depths are we plunged by the denial of the resurrection. Christ's predictions are false, Christ's prayers are unanswered, Christ's sacrifice lacks all Divine vindication.

A second consequence is that Gospel preaching and Christian faith are vain—14 and 17. The most prominent features in apostolic preaching were the Crucifixion and the Resurrection of Christ, and the first was not permitted to predominate over the second as it does in the present

* See *G. B. Mag.* for 1873, page 101.

day. This may be accounted for by the fact that while no one acquainted with history could deny that Jesus had been crucified, many questioned whether He had been raised from the dead; hence the early preachers employed their utmost strength in setting forth the resurrection. It was an all important article of faith. "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved." Now if Christ rose not this essential element of evangelical preaching is altogether useless; and then it follows that the faith which is based upon fallacious teaching is also useless. What use can there be in believing on a corrupt Christ; and if Christ be not risen then He has seen corruption. Nothing less than faith in a risen Christ, who will bestow immortality upon His followers, will be sufficient to save men from selfishness. Without this promise of a larger life Christianity will fail to free men from the slavery of sin, just as every other system has failed. We may fancy ourselves at liberty, but we are as much deluded as the maniac who, with stately steps, paces the padded room.

A third consequence is that the apostles would be found false witnesses—15. The apostle says that if Christ has not been raised, then he himself, together with Peter and James, and John and Thomas and Philip, and the rest of the apostles, together with those holy women who were the first to discover the empty grave, and the whole five hundred whom he had mentioned, that all these were not merely mistaken, but actually and intentionally false men, who had gone about the world declaring that God had done what they knew very well He had not done. There is something awful in the audacity which could suppose such a thing. And yet the apostle would put any man who would deny the resurrection of Christ into a position in which he would have to make the incredible charge that all these men who counted not their lives dear to them, who endured mockings and scourgings, who suffered bonds and imprisonments, were guilty of the great crime of misrepresenting God for the purpose of misleading men. It is too monstrous to be entertained for a moment by any one who has considered the character of the man who writes these *strong* words. Grant that he speaks the truth, and the resurrection is a fact. Say that the resurrection is a fiction, and Paul flings off his pen in this chapter as many falsehoods as there are statements, knowing them to be such, and for the purpose of deception. Who can read this glorious chapter and believe that every statement, argument, metaphor, illustration, and deduction, was made by St. Paul while he was conscious that they were altogether false?

A fourth consequence of disbelief is that we must conclude that all who have died in the Christian faith have perished—18. See what this involves, and surely every sane man will shrink from it. It means that the best and the basest, the noblest and the vilest, the most upright and the most dishonest, are all swallowed up in a common ruin—that virtue and vice are treated alike by a just God. That all who have become pious and prayerful, unselfish and humble, who have lived not unto themselves but for others, in consequence of their belief in the resurrection of Christ and their hope of immortality, that these have perished everlastingly with all the tyrants, murderers, and villains that

have scourged society, and that a gracious God has answered all their aspirations with annihilation! We should do violence to every right sentiment should we admit that such can be the case! We can never bring ourselves to feel, at the funeral of a Christian, that the wife, the child, the sister, or the mother, is in that sombre coffin lowered into the grave. No. We delight to picture the spirit as in one of the apartments of the many-mansioned home which Jesus promised His disciples as their eternal dwelling-place. But these, our fondest hopes, which come to us as by intuition, and which are confirmed by revelation, must all be scattered to the winds if there be no resurrection! That sainted father, that pious mother, who heard sweet strains of music and who beheld delightful visions as they passed through the valley of the shadow of death were cruelly deceived—they fell out of existence when they imagined they were mounting to glory; and although in that solemn hour their children entered into a holy compact to meet them in the land beyond the river, they will never gaze upon each other again, will never grasp hands again. And thus “the glorious company of the apostles—the goodly fellowship of the prophets—the noble army of martyrs—the holy church throughout all the world”—all the noblest and purest have been deluded by false hopes; and although they “obtained a good degree and great boldness in the faith,” and “fell asleep in Jesus” “in sure and certain hope of a glorious resurrection unto eternal life,” yet if there be no resurrection they were all wrong, and the infidel alone is right, for they have utterly perished. Once drive home to our hearts this conviction, and then the Christian man, instead of being the most hopeful and joyous of mortals, is the most wretched among mankind. “If in this life only we have hope in Christ, we are of all men most miserable.”

But the apostle can carry these terrible assumptions—these monstrous alternatives—no further; and *in the language of a triumphant trust he proclaims Christ's Resurrection as the prophecy and pledge of man's immortality.* “But now is Christ risen from the dead, and become the firstfruits of them that slept.” The apostle grew impatient of gaining victories and vanquishing opponents at every turn in the argument; so, without further parley, he gives utterance to what he knew to be the fact, viz., that “Christ was alive for evermore.” And he sees involved in this fact the *possible*, yea, the *CERTAIN* and everlasting life of all Christ's followers. Christ's church is associated with Christ in the matter of His resurrection. There is so close a relationship subsisting between the different members of the body that whatever happens to the one happens to all. If the Head rise, the body shall rise after it. All believers form *one* body in Christ. His history and theirs are identical in a very real, albeit an incomprehensible sense. “For as in Adam all die, even so in Christ shall all be made alive.” His resurrection is the prophecy and pledge of ours. He is the firstfruits, we shall be the completed harvest. The man Christ Jesus has survived the death of the body, and thereby become the witness of an immortality beyond the grave. If we shrink, as did the apostle, from the fearful consequences involved in the denial of this doctrine, we are driven to take refuge in the conclusion which satisfied his soul, “Now is Christ risen from the dead.”

ROBERT SILBY.

The Abuse of Metaphor in Relation to Religious Belief.

BY DAWSON BURNS, M.A.

No. VI.—*Concerning Election.*

A GREAT word in theological controversy is this of Election; but, as Archbishop Whately points out, it is used in Scripture to express two different actions—that of choosing to certain tasks or privileges, and that of choosing to certain rewards those who have performed the tasks and put the privileges to a proper use. But by a school of divines and teachers the word is employed in the sense of an arbitrary choice by God ensuring the obedience and salvation of the chosen; yet for this application of the word there is not the slightest justification or sanction in the sacred volume. In no case is the Divine election to work or office represented as suspending or superseding the moral freedom of the persons chosen; and in no case is the election to reward described as independent of the voluntary fidelity of the individual or class rewarded. The term itself literally signifies a gathering or laying out, and the action is never attributed to God inconsistently with human responsibility and free-will. Indeed the opposite of this is true; for if God elects men or nations, they become accountable because they are chosen, and they are only chosen to a temporal or eternal recompense when they have done that which they were elected to perform. The elect are called, but the calling is not always effectual; for “many are called, but few are chosen;”—*i.e.*, few are elected to the reward which they might have enjoyed if obedient to the heavenly calling.

To what, then, are we to ascribe the arbitrary and fatalistic idea which has become associated with Election in a certain system of dogmatic theology, having, as the practical issue, a supposed limitation of the divine grace to a favoured few, while the countless many are reserved as the objects of a divine reprobation, or surrendered to “the uncovenanted mercies” of a God who has made no provision for their salvation either in His eternal counsels or His temporal providence?

Whatever answer this question may invite, it is evident that in regard to salvation God is not represented as dealing with souls in an arbitrary and unconditional manner, and that no election is absolute otherwise than as connected with perseverance—as to which it is distinctly indicated there may be a dreadful failure.

It would seem as though the modes of conducting human elections, with all their partialities and defects, had been transferred to that process of election which is conducted by God, not in a way influenced by respect of persons, but with a wisdom admitting of no error, and a graciousness permitting no rightful grievance.

Something, too, may be due to the custom of using Old Testament events in an allegorical manner to an extent beyond what is written or lawful. God chose ancient Israel for His people; they were His elect; and as the Christian church is spoken of as spiritual Israel, the exodus

of the Hebrews, their life in the desert, their passage over the Jordan, and their conquest of the goodly land, have originated a series of analogies, often very fanciful, in which the experience of the church or of the individual Christian is drawn out in a consequential and, as it were, predestinated succession.

Even this allegorizing process would not tend to encourage a belief in mere arbitrary election if the sacred record were intelligently perused; for quite as conspicuous as the Divine choice of the seed of Jacob is the fact of their probationary condition, and their treatment, not as sons or servants, but as rebels, whenever they did actually turn aside and disobey their divine King. In God's government there is no place for shams; and a thoroughly realistic air pervades the narratives of the Bible in regard to the elect race, destructive of any notion of an election to salvation irrespective of character and obedience. Rightly read, the ninth chapter of the Epistle to the Romans is dead against the doctrine it is so frequently quoted to support. St. Paul is arguing against the idea—held by the Jews at large—of an unconditional election of the Jewish nation, and he asserts the perfect right of God to deal with them according to their behaviour, and to reject them for their rejection of the Messiah. Hosea and Isaiah are cited to shew that He had predicted this; and in verse thirty-two he asserts that they had not attained to the law of righteousness because they had sought or pursued it, not by faith, but by the works of the ceremonial law.

The beautiful metaphor of "sheep," as used by the Lord in the discourse preserved in St. John's Gospel (x. 1—18) is tortured into the service of a species of election which sets up God as the all but universal despot, and men as the all but universal victims of His loveless pleasure. In that discourse the Lord describes Himself as the door of the sheep, and as the good Shepherd, and His disciples are said to be His sheep, who are given Him by His Father, and whom none can take out of His Father's hand. The intention of the parable is to distinguish between the false religionists and the truly pious—a distinction made evident by the docility and obedience of the latter. All who manifest these marks are His sheep, and as such shall "never perish," for He, as their Shepherd, is pledged to their defence against all external foes. Here, as elsewhere, the election is to certain privileges in connection with certain characteristics, the continuance of which is supposed. In other passages the possibility of deflection is as plainly stated as the election. St. Peter (2 Epistle i. 10) exhorts believers—these sheep of Christ—to "make their calling and election sure,"—an exhortation the most impertinent that could be conceived, if not only the calling and election had been made sure in eternity, but if the salvation of the elect were made sure by the bare fact of the calling and the election.

"Wherefore the rather, brethren, give diligence to make your calling and election sure"—the Alexandrian and Sinaitic MSS. read, "Give diligence that, through your good works, ye make your calling and election sure"—and why this diligence?—"for if ye do these things, ye shall never fail;"—so alien from the apostolic mind was the thought of an election which fixed the fate of any believer countless ages before he believed, or even existed.

Take, again, the case of the Apostle Paul, who is the great authority of those that advocate the doctrine of Unconditional Election. Of his election there can be no doubt; but how did he himself understand it? Did he suppose that his salvation was the subject of a divine decree, or that the means of it were ensured by a divine volition? Had he believed this, he could not, as a truthful man, have used the language in 1 Cor. ix. 27, where he distinctly affirms the possibility of his becoming "a castaway"—*adokimos*—one disapproved and disallowed, as having failed to comply with the rules, and to obtain the recompense, of the arena. That he was elected he knew; but he also knew that the election, instead of being unconditional, would not be ratified unless he held on and held fast to the end.

It is quite true—who would have it otherwise?—that in many forms of speech, often highly figurative, the certain salvation of Christ's people is declared; but these passages ought, in all fairness, to be read as applicable only to those who are conceived of as persevering Christians, and as making their "calling and election sure." If any one were discoursing on the privileges and securities of a British citizen, none would suppose him to mean that any particular person who was once a citizen must always remain so, or would be entitled, by virtue of a citizenship once possessed, to claim those benefits after he had renounced his allegiance. It ought not to be too much to assume, that in reading the Scriptures persons exercise as much of common sense as they bring to the comprehension of other things.

That election is conditional and not subversive of human freedom, is set in the strongest light in the farewell address of the Lord, when he compares Himself to a vine, and His disciples to branches. There can be no doubt that He is here speaking of those who are elected in Him; but does He assert that this union is settled for them and is irreversible? On the contrary He explicitly guards against an abuse of the metaphor, by the warning words—(John xv. 6)—"If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned." How could language more directly warn men against that very dogma which the metaphor of this chapter, and similar figures, have been so perverted as to support?

According to Scripture teaching, where men are not elected to privileges they are not responsible for them; if elected they become answerable for them; if elected to salvation, it is by faith voluntarily exercised; and if they are spoken of as finally saved, it is because of final fidelity and perseverance. "He that endureth to the end shall be saved." "Be thou faithful unto death, and I will give thee a crown of life."

In all this there is no room for human boasting or self-trusting. How can there be when man is neither his own Creator nor Redeemer?—when all the power and worthiness is of God, and all the unworthiness and need of divine blessing is of man? "Unto Him," therefore, is all the "glory, in the church, by Christ Jesus, through all ages, world without end." And let none refuse to say, Amen!

Notes on the Life of Canon Kingsley.

BY THE REV. G. W. M'CREE.

CHARLES KINGSLEY was born on the 12th of June, 1819, at Holm Vicarage, Dartmoor, Devonshire. We are told "Charles's father was a man of cultivation and refinement, a good linguist, an artist, a keen sportsman and natural historian." We are not told that he was a man of piety. Then comes the following quiet statement of the reasons which induced him to adopt the clerical profession. "He was educated at Harrow and Oxford, and brought up with good expectations as a country gentleman; but having been in early life left an orphan, and his fortune squandered for him during his minority, he soon spent what was left, and at the age of thirty found himself almost penniless, and obliged, for the first time, to think of a profession." What, then, did he do? We are told he was "too old for the army," and left to infer that had he been younger he would have become a soldier. As, however, he had many friends who were owners of Church property, he decided on the Church, and went to Cambridge "to read for holy orders." Nothing his said of his religious life. He assumed "holy orders" for "a living," and became a "successor of the apostles" that he might keep up his social position in life.

Following this information is a curious and suggestive statement. "While curate of Clifton, the Bishop of Peterborough offered his friend the living of Barnack, one of the best of the diocese, to hold for his own son Herbert, then only seventeen. Such transactions were common in the church in those days, and Mr. Kingsley thankfully accepted the offer, and held the living for six years." This shameful transaction does not seem to have excited a blush on the face of the writer, and I suppose Dean Stanley would simply regard it as a proof of the "comprehensiveness of the Established Church."

For a long time Charles Kingsley was a doubter. In 1841 his faith became clearer, firmer, and more blessed. "Before the sleeping earth and the sleepless sea and stars," he wrote, "I have devoted myself to God." Just before he was ordained he wrote thus—"Oh! my soul, my body, my intellect, my very love, I dedicate you all to God."

Whatever freedom or license of thought Charles Kingsley allowed himself on many matters, he regarded himself as bound by the Articles of the Established Church. To a friend he wrote, "Do you read the Articles often? Remember I have sworn to them, and I can never leave them without leaving the Church." This was well said; but I think you will find that Charles Kingsley and Canon Kingsley did not see together, and that there was ultimately a divergence between them. Yet Canon Kingsley did not leave the Church.

Charles Kingsley was always a busy man. He was an intense, heroic worker. In vol. i. of his life we find pages occupied by parts of a wise and beautiful letter written to his intended wife, and in it he says, "I have, since nine this morning, cut wood for an hour; spent an

hour and more in prayer and humiliation, and thereby established a chastened but happy tone, which lasts till now; written six or seven pages of a difficult part of my essay; taught in the school; thought over many things while walking; gone round two-thirds of the parish visiting and doctoring; and written all this. Such days are lives—and happy ones.”

People who complain of servants, but who do nothing to make them wiser, more honest, more virtuous, and more happy, should read Canon Kingsley's life. Thus did he write to his intended wife—“We will hunt out all the texts in the Bible about masters and servants, to form rules upon them; and our rules we will alter and improve upon in time, as we find out more and more of the true relation in which we ought to stand to those whom God has placed under us.” Connected with these words is this suggestive note—“At his death all the servants in his house had lived with him from seventeen to twenty-six years, and those who had left the rectory previously, had left to marry and go to homes of their own.”

We have been told a good many times that England owes a great debt to the Established Church. No. The Established Church owes a great debt to England. Ponder what is said of the condition of Eversley when Canon Kingsley became its rector. “There was not a grown-up man or woman among the labouring class who could read or write. . . . As to religious instruction, they had had none.” “The church was nearly empty.” Sheep fed in the churchyard. Holy communion was celebrated three times a year. Few came to it. “A cracked kitchen basin inside the font held the water for holy baptism.” The altar was covered with a moth-eaten cloth; beside it stood a broken chair. The alms were collected in an old wooden saucer. When the new rector wished for more seasons for the holy communion, the churchwardens refused to provide any more wine! And so on. And yet we are calmly assured that but for the Church of England our rural population would have relapsed into paganism. Have they even yet entirely and universally emerged from it?

In this wild, desolate, benighted parish Canon Kingsley did mighty works. He had to drain ponds which overflowed into his rooms. He visited every cottage in his parish. He shook hands with every man, had a kind word for every woman, rocked every cradle—knew everybody. He abolished the drunkenness which had abounded on confirmation days, and did many other good things.

In 1844 Canon Kingsley made acquaintance with the Rev. F. D. Maurice. “To your works,” he said, “I am indebted for the foundation of any coherent view of the Word of God, the meaning of the Church of England, and the spiritual phenomena of the present and past ages.” “Two things,” he went on to say, “are very troublesome to me at present. The want of any philosophical method of teaching the Scriptures, . . . and the great prevalence of the Baptist form of dissent in my parish. The latter I find myself unable to cope with, founded as it is on Calvinistic dogmas, which have been received into the heart as the deepest counsels of God.” The reply of Mr. Maurice on the second difficulty of Canon Kingsley was very curious. “It is difficult to speak

on the Baptists in your parish without knowing how far they are, or are not, practically Antinomians. In many places they are a very vulgar, brutal sort of Antinomians." In the same letter Mr. Maurice wrote—"We do not set aside election: our baptism is the witness of it." So that, you see, all who are sprinkled by a clergyman are "God's elect"—a novel doctrine certainly, and one worse than any ever held by those who unfortunately adhere to "the Baptist form of dissent."

Some very singular views crop up in Canon Kingsley's letters. Thus, in one written to Mr. Ludlow in 1849 (page 222, vol. i.)—"I have an old 'crow to pick with you' about my hero Rajah Brooke; and my spirit is stirred within me by seeing that the press are keeping up the attack on him for the Borneo business, (the cruel slaughter of natives). I say at once he was utterly right and righteous. If I had been in his place I would have done the same. If it is to do again, I trust he will have the courage to do it again. . . . The truest benevolence is occasional severity. It is expedient that one man die for the people. One tribe exterminated, if need be, to save a whole continent. 'Sacrifice of human life?' Prove that it is *human* life. It is beast life. These Dyaks have put on the image of the beast, and they must take the consequence. 'Value of life?' Oh, Ludlow, read history; look at the world, and see whether God values mere physical existence. (Did not God say, Thou shalt not kill?) . . . 'Christ died for them?' Yes, and he died for the whole creation as well—the whole world, Ludlow—for the sheep you eat, the million animalcules which the whale swallows at every gape."

There was a great, passionate love of freedom in Canon Kingsley; but somehow it often seemed partial, one-sided, warped. Thus, he wrote Alton Locke, a Chartist novel, he pleaded for the enfranchisement of the people, he hated priestcraft, and yet he wrote these words, "I cannot abide the notion of Branch Churches, or Free (Sect) Churches. Unless my whole train of thought alters, I will resist the whole temptation as coming from the devil." No, he would not have a Free Church. That was Satanic. But a State Church with an "Apostles' Creed," which the Apostles never saw, and Thirty-nine Articles, like grave-clothes to bind up the living soul—with rank, wealth, superstition, intolerance, pomp, pride, and simony intertwined, and with Christian burial services for drunkards, and "silent services" for Baptists and their doomed "little ones"—this—this was "the kingdom of God" on earth.

It is very astonishing and amusing to read what Canon Kingsley wrote about "Teetotalism." Writing to the *Christian Socialist*, he said, "I dread the spread of teetotalism—first, because it will beget that subtlest of sins, spiritual pride and Pharisaism." "The substitute with the teetotalers of A.D. 1900 will be, I apprehend, laudanum." The Canon's cures for drunkenness were two—sanitary reform and home-brewed ale. With these teetotalism would be superfluous and the Church catechism triumphant!

It is pleasant, in reading Canon Kingsley, to find how happy he was with his friends. His wife, children, relatives, neighbours, and callers found him true, genial, chivalrous, and helpful—full of noble feeling

and aspiration. His poem written to his niece is a proof of the fine feeling which inspired him in his intercourse with them.

“My fairest child, I have no song to give you;
No lark could pipe in skies so dull and grey;
Yet, if you will, one quiet hint I'll leave you,
For every day.

“I'll tell you how to sing a clearer carol
Than lark who hails the dawn on breezy down;
To earn yourself a purer poet's laurel
Than Shakespeare's crown.

“Be good, sweet maid, and let who can be clever;
Do lovely things, not dream them, all day long;
And so make Life, Death, and that vast For Ever,
One grand sweet song.”

To those of us who have read Canon Kingsley's poems, novels, sermons, lectures, and life, it seems almost incredible that he should have been a churchman at all—let alone a clergyman. His admiration of the Athanasian Creed was intense and demonstrative, and yet his personal, mental relations to it were, to say the least of it, very peculiar.

For Canon Kingsley to say that the language of the Athanasian Creed is “guardedly vague” is preposterous. It is guardedly definite, absolute, dogmatic; and no more vague than the ten commandments are vague. The Creed says, “Whosoever will be saved: before all things it is necessary that he hold the catholic faith. Which faith, except every one do keep whole and undefiled: without doubt he shall perish everlastingly.” And again, “They that have done good shall go into life everlasting: and they that have done evil into everlasting fire.” And this is “guardedly vague” language!

Still Canon Kingsley was a noble man—a bright, earnest, unselfish, Christian man—and his death on January 25th, 1875, was a great loss to England.

Some of his last words were very touching. “It is all right.” “All under rule.” “The light is good, and the darkness is good—it is all good.” “No more fighting—no more fighting.” “How beautiful God is.” In the night he was heard solemnly repeating the words of the burial service, “Thou knowest, O Lord, the secrets of our hearts; shut not Thy merciful ears unto our prayer, but spare us, O Lord most holy, O God most mighty, O holy and merciful Saviour, thou most worthy Judge eternal, suffer us not at our last hour, for any pains of death, to fall from Thee.”

He spoke no more.

BE REAL

Is a precept so widely needed, and so well put in the following words of Dr. John Hall, that we hope it will secure a strong and an abiding sway over our thoughts:—“Perhaps you are poor, but trying to seem rich; or with little culture, seeking to be thought learned; or being a ‘plain person,’ you are trying to be ‘striking,’ or impressive, or polished. Give over the effort. It is most wearisome. It gets you into many of your difficulties. It takes all ease out of your life. Be real. Have one aim, not two or three. Let your eye be single. Do not look one way and pull another, as rowers must do. Let your eyes look right on. Live a simple, natural, true life, with one main purpose running along it, and that purpose, ‘that men may glorify your Father which is in heaven.’”

The Confession of Signor G. Fasulo at his Baptism.*

WHEN JESUS was upon the earth, and those who were sick came to Him, our Lord healed them instantly. He said the word and they were healed, as when the command was given, "Let there be light," and there was light, "for He is the same yesterday, to-day, and for ever," the creating and omnipotent Word. Once, however, He departed from this rule, when the blind man came to Him, who commenced by seeing men as trees walking, and afterwards saw clearly. This may be a figure to us of the curing of spiritual blindness, which, though sometimes, as by a miracle, is instantaneous, it generally pleases our Lord to bring about gradually. One of the greatest reformers of the sixteenth century—he of whom we may say, without exaggeration, that if Germany finds herself to-day at the head of civilised nations, she is much indebted to him—Luther, only arrived at a knowledge of the truth step by step.

It was my misfortune to be born a Papist, and as such wasted my most vigorous years. Papistry did not fail to produce in me, as it does in anyone who has a little sense, its legitimate offspring, incredulity; and I was for a long time without God and without hope. I bought a Bible, not to teach me, but to find it false and to accuse it. The reading of the Holy Bible conquered my unbelief. It pleased God in His mercy to reveal His Son to me. I embraced the gospel, and united myself to the first Christian church I could find, the Waldensian. I did not doubt but that the baptism of children was traditional, and I was not a little surprised when I heard that there were Christians in England and America who believed in adult baptism. What could I do? I passed thus several years, saying to myself, Baptism does not save, but faith; therefore take encouragement. This argument comforted me; but it was not entirely satisfactory, especially when I read Matt. xxviii. 19, and Mark xvi. 16. These verses show to me the order established by Jesus in His church—first, to have faith, and then to receive baptism. By what right do men alter this law established by the wisdom of Christ?

* These words were spoken by him whose name is attached, on the 22nd of October, 1876, here in Rome, in the Sala Evangelica, Piazza in Lucina, to a very crowded audience. Some wise reflections were also made by our dear brother, Mr. James Wall; prayer was offered, and hymns sung with singular edification. Then six were baptized—five men and one woman—one after the other, by the hand of our brother, Mr. Wall, dressed in a long white tunic descending to his feet, which reminded one of the ancient Israelitish garments; this was merely worn for convenience. I must say that very seldom in my life have I been so much moved. I felt the nearness of my Lord, and His Spirit filled me with joy. In fact I must say that this meeting was a true feast; the brethren were full of happiness, the spectators evinced much feeling, and from all hearts ascended a hymn of thanks to the Giver of all good. If I were a poet, I should say that it was enough to make the spirit of the apostle Paul rise from the tomb to rejoice that in his Rome the gospel was re-established in its purity; but as I am not a poet, I am safe in saying that there was joy in the heavens over six penitent sinners. When the service was over the people went slowly away, many remaining some time to take each other by the hand, and to wish each other happiness and Christian perseverance.

Without doubt very deep impressions are often made at a baptismal service. May it please the Lord to give us these occasions more often; and not only by six at a time, but may penitent sinners come in by thousands and thousands!

This testimony is for those of my friends who are not in this city, and who could not be present at my baptism; and may God make the words of the apostle Paul resound in your hearts, "Repent and be baptized, every one of you, in the name of Jesus Christ."

Those who receive baptism should also attend the communion of the Lord's supper, as both these ordinances have the same importance, and were ordained by the same Jesus our Saviour; the one therefore ought to regulate the other, and if infants cannot receive the Lord's supper, neither should they be baptized. On the day of Pentecost the Holy Spirit in visible form descended upon the apostles, who went into the streets of Jerusalem and preached Christ crucified with such power that about three thousand sinners were pricked in their consciences, and asked, trembling, "Brethren, what can we do to be saved?" And Peter, always ready to speak, replied, "Repent, and be baptized in the name of the Lord Jesus Christ." Will anyone try to make me believe that infants are capable of this sentiment of the soul—repentance? And if there is not repentance, then baptism is a burlesque. Further, baptism ought to be at the spontaneous request of the sinner, and this cannot be if infants are the subjects. Our Lord does not wish for a service of born slaves, gathered by force into his army, but a service of volunteers; because it is well known that slaves are cowardly, and often at the attack of the enemy make their escape, whilst those who are free and fight from love of the cause, are ready to relinquish goods, fortune, reputation, and even life itself.

Jesus had just arisen, and a true worshipper had been to celebrate the feast of the Passover in the holy city, and was returning to his own country in his chariot. He was from the court of Candace, queen of Ethiopia. As he rode along, he read from the prophecies of Isaiah. Led by the Holy Spirit, Philip found himself upon the road to Gaza; he saw the chariot, and a voice bade him go and speak to the eunuch. An interesting conversation followed, and Philip did not fail to preach Christ crucified. When they came near to a certain water, the eunuch eagerly demanded baptism, saying, "Here is water, what doth hinder me to be baptized?" And Philip replied, "If thou believest, thou mayest." The stranger having confessed Christ, they both went down together into the water, and the ordinance was administered. Here we have an irrefutable example that baptism should be preceded by faith, and at the spontaneous wish of the receiver, both of which requisites infants are incapable of giving.

The sacrament of baptism ought to be considered as a symbol of purification; as water cleanses the body, so the soul needs to be washed by faith in Jesus Christ. It is with the sinner as with the world when iniquities prevailed upon the earth and it was submerged in the waters of a universal deluge; thus, evil was carried off, and those eight believers who came forth from the waters were sanctified; not that the water has power to cleanse spiritual impurity, but sin is conquered, and the world goes away with its old vices. But that the soul may be purified for ever, that baptism of fire is necessary spoken of by the apostle Peter in his second Epistle, third chapter, and seventh verse. The sinner being immersed in the water is a symbol of the general purification of the soul; but as the soul is not material, it has need of another baptism—the baptism of the Holy Spirit and of fire—which is an immersing by faith in the blood of Jesus Christ, because "the blood of Jesus Christ, His Son, cleanses from all sin," and for ever."

Faith is necessary, even indispensable, to salvation; for we find that he who has not believed, whether baptized or not, is still under condemnation. We have an example in Simon Magus, who, having been baptized by the apostle, had to hear from Peter these words, "I perceive that thou art in the gall of bitterness, and in the bond of iniquity." By contrast we see a malefactor, laden with sins, condemned to the cross; but by the grace of God ("who will have pity on whom He will have pity") he believes in Jesus Christ with his heart, and with his mouth confesses and worships Him, and has the great joy of hearing Jesus say to him, "Verily I say unto you, that to-day thou shalt be with Me in paradise." Oh! what an error of the church of Rome to attribute to the baptismal water a magical virtue that can drive away sin and purify man; if this were the case, it would be necessary to administer it at the close of life as well as at the beginning, in order to enter with safety into the glory of God. No! we cannot admit such gross error, and we cannot believe that it is really *ex opere operato*, to express myself as do the Roman theologians; but we maintain that it is a figure of pardon and of purifying, as Ananias said to Paul, "Arise and be baptized, and wash away thy sins."

At this point I hear some one say to me, "Why be baptized?" I reply, *That I may not commit a sin*. I do not exaggerate, but I say that he who has received the faith and is not baptized *sins*; for what is sin? St. John says, "Sin is the transgression of the law." Now the laws of God are the commands of God, and Jesus, who is God, commanded, "Go, therefore, and teach all nations, *baptizing them*." In disobeying this command I should commit sin: this reflection has made me decide to be immersed without delay, although my family are not with me, before whom I could have wished to render this testimony; but we must not put off until to-morrow what we can do to-day, for to-morrow is too uncertain. I wish to be baptized to render in your midst a good testimony, and to imitate Jesus Christ, as it is written, "He that saith he abideth in Him, ought himself so to walk even as He walked" (1 John ii. 6); and we ought to walk not only in the ways of peace, of sanctification, of self-sacrifice, of charity, but also in the way of obedience; therefore I wish to be baptized to obey the command of the Lord. I am baptized not to be saved—for I cannot be saved twice, and I am saved the moment I believe in Jesus Christ—but to *put a seal to my faith*. Now a seal is not put to a contract before there is anything stipulated, but after the writing; thus we should not give baptism before faith, and I desire it now, having believed.

Hiding ourselves under the water, we would bury all that pertains to the first Adam, and rising out of the water we recognise the new birth with the grace of the second Adam. Old things have passed away, all things have become new; we abandon the life of sin to live that of holiness—"buried with Christ in baptism, risen with Him to newness of life" (Rom. vi. 4). May the Lord shower down His Spirit abundantly, and then many will be baptized in the name of the Father, and of the Son, and of the Holy Ghost! Amen.

GAETANO FASULO.

Our Home Mission Work for the Year.

OUR friends will see from the Church Register that the Midland Conference, whose right it is to elect the spot for United Home Mission Work for the year, has wisely and loyally exchanged turns with the Yorkshire Conference. This decision will be a great gain to the common cause. Our work of consolidation will be largely facilitated by this step, and the difficulties inevitably associated with a transitional state much lessened. This first stroke of work augurs well for our feeling and faith, loyalty and success.

The wisdom of this procedure will be apparent when it is recollected that by the vote of the Association the new Committee takes on to its young and slender, but willing shoulders the entire liabilities and responsibilities of all the Conferences as to Home Mission Work. Now the Yorkshire Conference had recently espoused a new movement in PRESTON, and after strenuous efforts spent in making a good beginning, is liable for £800. Wherefore, Yorkshire, in the hope that the Midland Conference would forego its turn, elects Preston as the first sphere of work, and the Committee at its recent meeting endorsed the choice, and is eager to labour at its full swing of power to place Preston in a position to run alone, and to run well, as speedily as possible—a task that will only be accomplished by about £600 being added in excess to the probable assets of the Home Mission as calculated on the returns of the last three years.

The venture and self-sacrifice of our Preston friends, the eligibility of the position of the new chapel, the solidity and convenience of the building, the enormous population of the town, the hopefulness of the enterprise, are well known to most of our readers, and will commend the subject to their sympathy and help.

Some churches and some friends are entering heartily and zealously into the work. We need ALL. We must have ALL. Each church should give something. If you have said "No," think again. If you cannot give two collections, give one. Have at least one brick in the first courses of the new denominational building to be laid this year. If you cannot give a Sunday collection, have a week-night meeting. Get up a tea, and make it go. I can get you a chairman and speakers. Brethren in all parts of the denomination have generously promised to preach on Sunday afternoons in the village churches, or to attend week-night meetings for the purpose.

Let everybody "lend a hand." The men of mature and large experience, their wisdom and judgment; the young, their zeal and ardour; the "sisters," their winning skill and conquering grace; the leaders, their best and wisest words; so that we may really do our share in the gigantic task of the "conversion of England."

Metals are annealed by white heat. If we can only, as Carlyle says, "be thrown into a divine white heat," we shall have such an annealing of our churches in this missionary movement as will cast out "immensities of dross and crypto-poisonous matter," and make our Home Missions "considerable through all their remaining history." God send us this divine white heat of the love of souls, and send it now!

Cheques and Post Office Orders to be sent to the Treasurer, T. H. Harrison, Esq., Wardwick, Derby.

JOHN CLIFFORD.

“Auld Lang Syne ;”

OR, RECOLLECTIONS OF LIFE IN YORKSHIRE.

III.—*The Sunday School.*

“Sweet day, so cool, so calm, so bright,
The bridal of the earth and sky.”—*Geo. Herbert.*

“Sabbathless Satan.”—*Charles Lamb.*

IN our village, the State Church on the one hand, and the Wesleyan Methodists on the other, had things all their own way. The Church governed the day school, and the only Sunday school was Wesleyan. This latter was half-way up a very steep lane. It was school and chapel in one. The aisle on which the door opened was the dividing line between the two. The gallery rising from the floor on the right formed the chapel proper. The area on the left was the school, with girls on one side and boys on the other. For many years the music was entirely vocal, and the task of starting the tunes in school or service devolved upon the writer's father. But the faculty of song not being hereditary, I am glad that to be unmusical is to be in good company. The papers say that Dr. Temple, Bishop of Exeter, has no musical talents of a very high order. Worshipping (not officiating) in a mission room at Brixham, the worthy bishop was doing his best to aid the singing, when suddenly an elbow came into unpleasant contact with his ribs. On looking round to ascertain the cause, a sailor standing close by exclaimed, “I say, gov'nor, you're singing out of tune.” And then, as for orchestral music, such as oratorios and the like, another great pulpit dignitary, the late Dr. Thomas Guthrie, said, “I would sooner hear a blackbird pipe out his evening song from the top of a cherry tree, than hear the grandest orchestra of fiddles, fifes, flutes, horns, clarionets, and drums execute the grandest pieces of Mendelssohn or Beethoven.”

Excepting the special hardship of having the ears elongated for misbehaviour, school was a happy place. Our teacher, old Mr. Grindrod, we loved very much. I used to regard him with wondering awe, for he told us he had never uttered an oath in all his life. He was very affectionate, and would indulge us most Sundays by finishing the lesson early, and then allowing us to spell for places, *i.e.*, the best speller to go up first—an exercise we were very fond of. Every Sunday we had to repeat a text committed to memory during the week; a wholesome practice, for it stores the mind in a very easy way with passages which frequently bless future years. One afternoon as people were coming into the gallery ready for service time, I said, “Teacher, what do people say when they bend their heads on taking their seats in the chapel? Do they say something particular?” For I noticed that everybody did it. In fact, I did it myself: but as I bent and said nothing, I felt it a kind of mockery to bend as if in prayer, and yet not to pray. He told me he supposed that some prayed, and some did not; but that a very suitable prayer was the last verse of the nineteenth Psalm. “Let the words of my mouth, and the meditation

of my heart, be acceptable in Thy sight, O Lord, my Strength and my Redeemer." For years I offered that prayer on entering chapel, and sometimes I can offer none more appropriate even now.

The school treat and the anniversary Sunday were then, as now, the two great days of the year. At the school treat the refreshment for each scholar was a large currant cake, and an unlimited supply of coffee. The younger children had to bring their own "mugs," and as each vied with the other which could produce the prettiest, mothers may guess what an extensive ransacking of cupboards there was in scores of homes.

At the anniversary a great stage was erected, capable of seating over one hundred scholars. At the foot of it was a long line of instrumental performers. They praised God on double bass, bass, fiddles, clarionets, trombones, ophicleides, etc. The seat above these was occupied by young women dressed in black, and the great body of the stage was filled with girls clad in white, and a row of boys garnished the sides. The pulpit appeared in the centre. On one of these occasions I remember taking part in a dialogue on the stage, and I also remember the preliminary training, in which Linneus (the other boy) and I, standing on opposite benches in the "upper vestry," were taught how to make a graceful bow to the congregation. We were each rewarded with a tenpenny Bible. It was as much as funds would allow, for more unblushing niggardliness in the way of giving I never knew. Young women arrayed in silk and other finery would come by the half-dozen together, occupy a long pew, and not average a penny apiece in their contributions. So intolerable did this become, that notices had to be printed on the bills, saying, "Silver will be thankfully received for the galleries." And to secure the silver, stewards were placed at the gallery entrances, and none were allowed to pass unless they first dropped a silver coin into the box. A better day has dawned since then, for now in many parts of Lancashire and Yorkshire the Sunday school collections are supported with a liberality which is the marvel of the whole country.

Whilst a scholar in that school, what is known as the "Reform movement" broke out in the Wesleyan connexion. How it came to pass in our particular school I was too young to understand; but one Sunday when I had been sent into the town on some Sunday school errand, things came to a crisis. Those who were for reform tried to turn out the others by main force, and failing that, to get possession of the things. There was a sad and serious scuffle. Books were hurled about the room, benches were broken, coats were torn, and the whole assembly for the time being were converted into "raving bedlamites."

My parents stuck to the old ship, and the seceders, under the name of Reformers (now the United Methodist Free Church), opened a school at the bottom of the lane in which ours was. The quarrel soon subsided, as far as the up-grown people were concerned, and before long the Reformers built a nice little chapel in another direction. They seemed to succeed best for a time; but now the Wesleyans are again taking the lead with a finer and larger chapel. There is ample room for both, aye, and for another chapel as well; and so it has come to pass that God has brought good out of evil, and made even the wrath of men to praise Him."

J. FLETCHER.

The late Mrs. Case, of Leicester.

OUR denominational Magazine would be very incomplete without its "cloud of witnesses;" for much of our zeal for work and conflict is inspired by the death roll of those "who have served their generation and fallen asleep." The lines of the countenance may be correctly drawn by the pencil of the artist; but there is something more real and tangible in the life, when correctly delineated by the pen of the scribe. Men may become "living epistles" when they are dead as well as when they lived. Of how many, as well as "righteous Abel," may it be said, "He being dead yet speaketh."

Our departed friend whose name heads this paper deserves more than the casual reference that appeared in these pages at the time of her death; for a very large portion of her life was given up to the varied departments of Christian work, both at home and abroad.

Ann Case, daughter of Benjamin and Ann Thirlby,* Packington, was born November 3rd, 1804, at Canwell, while her father was in the employ of Sir R. Lawley, of Canwell Hall. At an early age she was sent to a school at Sutton Coldfield, the proprietors of which were Wesleyans, and it is said of the Puritanical order. When she had completed her education she became an assistant teacher in the same school, and afterwards remained for several years as managing house-keeper. Her connection with this pious family must have had something to do with the formation of her character; but home influence seems to have been the most powerful of all. Her parents were patterns of industry, faithfulness, and integrity, and it was this that lifted them to a position they at one time never expected to fill. They honoured God, and God in a signal manner honoured them.

The farms they occupied were some distance from the chapels where they attended; but neither distance nor weather, nor casualties amongst their stock, nor visitors of any kind, ever prevented their regular attendance at the house of God. They were General Baptists by profession and conviction, and many of the old ministers received a warm welcome beneath their roof. Numerous as may have been the applicants for money for the building of chapels and kindred objects, it is believed not one was ever sent empty away. They were richly rewarded in the conversion of all their children. In few families do we see a more literal fulfilment of the promise, "Instead of thy fathers shall be the children."

It was, however, the judicious and wise counsel of the mother that made our departed sister very much what she was in after life. She was baptized with her younger brother in 1827, in Sheepshed brook, by the late Richard Ball, who always regarded these baptismal occasions as "the days of heaven upon earth." In the following spring she removed to Widmerpool, where she enjoyed the ministry of the late Rev. T. Hoe. In 1838 she was married to Robert Case, when she removed to Leicester, and at once became a member of the church in Friar Lane.

In 1854 she was left a widow, and being entirely free from family cares, she gave herself wholly to Christian work. So absorbed did she become in everything connected with her own place and people, that in spirit, at least, "she departed not from the temple day nor night." She was literally "planted in the house of the Lord, and flourished in the

* See *G. B. Repository*, 1850, p. 45.

courts of our God." No attraction elsewhere ever took her away from her own sanctuary; she rarely if ever found an excuse in the severity of the weather, and nothing but positive indisposition ever kept her at home.

Her pastor had no firmer friend; and it seemed like sacrilege to her for anyone to find fault with the service or sermon. She took a prominent part at the ladies' meetings and at tea-meetings. She seemed to have an idea, which we wish was a little more contagious, that matters would hardly go on right unless she took her own part. She was ever ready to collect contributions, and many a mile has she travelled for this purpose; and weariness in this work seemed to give her joy and rest. Her love for the varied institutions of the denomination was very ardent. The Foreign Mission was very dear to her; she supported an orphan child in one of the asylums, and she regarded the missionaries as her personal friends.

Amongst her many virtues her generous consideration for the poor must not be forgotten. Many a chamber of sickness has she gladdened by her presence, almsgiving, and prayers. Her numerous gifts were not the outflow of abundance, but the consequence of great prudence and economy. The last year of her life she must have given *one-fourth* of her entire income, and we have good authority for saying she *never gave less than a fifth*. She reaped in her daily life the fulness of the promise, as but few could have done, "It is more blessed to give than to receive." We violate no sanctity when we say that all she leaves for her kindred and the church is the priceless legacy of a noble example and a stainless life. Those who saw her most in her last days can bear testimony to the firmness of her hope, her patient waiting and joyous expectation of her coming Lord.

A few days before she died her elder brother visited her. She was then feeble, and the power of articulation almost gone; but she could respond to the name of Christ. "I sat down by her side," said he, "and recited the twenty-third Psalm, to every sentence of which she responded; and when I came to the last verse but one—'My cup runneth over'—she *shouted for joy*." This was the last burst on earth, but was soon followed by a louder song in heaven. She died at her residence in Leicester, July 15, 1876, aged seventy-one. She was buried by the Rev. C. Clarke, B.A., of Ashby, in the family burying ground at Packington, and her death was improved by the Rev. I. Stubbins at Friar Lane, Leicester. "Precious in the sight of the Lord is the death of His saints." "Their works follow them." W. BAILEY.

"WRITTEN BY A WOMAN."—A welcome and interesting letter is to hand from one of our lady readers; and with it there comes "the inevitable postscript," which in this case expresses a request that we shall not refuse to print the communication because it is "*written by a woman*." Suffice it to say, the dominance of the male sex in the use of the pen notwithstanding, that the words "written by a woman" would be to us an additional charm. Still we have not the courage to print this letter. The eulogy of the Magazine is so thorough and glowing that our editorial modesty blushes, though our gratitude is increased. We are glad, however, to note one part of it as a sample of the wide-spread sympathy, and, we may add, enthusiasm, evoked by the opening article on the "General Baptist Denomination" in the opening number for this year. We knew the faiths and hopes expressed were "general," but did not think they were so strongly held as we find they are. Nor may we withhold the lines by George Herbert applied to baptism—

"Who goeth in the way which Christ hath gone,
Is much more sure to meet with Him, than one
That travelleth bye-ways."

The Story of Friar Lane Church.*

It has been asserted, and I know not that the statement has ever been questioned, that Friar Lane is the oldest Baptist church in Leicester; that it existed, in some form, during the Protectorate of the glorious Oliver Cromwell; and that in 1651 Coniers Congrave and Thomas Rogers were its pastors.

At a meeting of "Elders and Messengers" held at Stamford, 1656, William Inge and Thomas Christian were appointed as "Messengers" to Leicester to "stir up and assist in the good work." Tradition states that the immortal dreamer, John Bunyan, once preached to these good people "in a meeting-house situated down a long, narrow, dark entry leading from the street." That this meeting-house must have been excessively obscure, both in position and pretensions, is evident from the fact that "Mr. Samuel Deacon lived in the town three years and made frequent inquiries, and often followed the people as they passed along to the different places of worship in order to find out the General Baptist meeting-house, but was yet unable to discover it." "In August, 1719, Elias Wallin the elder conveyed to twelve trustees the two cottages or tenements, with their appurtenances, situated in *Freer Lane*; also all that yard, piece or parcel of ground adjoining and belonging to the said cottages; and also all that newly-erected edifice or building containing three bays of buildings, with the appurtenances standing on the said yard or parcel of ground, and used as a place for Divine worship." One of these trustees, Thomas Davye, is probably the person mentioned in the return of 1709 to the Bishop of the Diocese, as one of the preachers at the Baptist meeting-house in St. Martin's parish. It would appear that this Thomas Davye was an attorney by profession, and a man of great ability and devotedness to God. He sent from the press an able work entitled, "The Baptism of Adult Believers only Asserted and Vindicated; and that of Infants Disproved." He was succeeded in the pastoral office by Mr. W. Arnold, the grandfather of the late Dr. William Arnold, of this town. During his ministry Mr. J. Stanger was baptized from the village of Oadby. Mr. Stanger afterwards became the zealous and devoted pastor of the Baptist church at Bessell's Green, Kent. Mr. Arnold having served the church for upwards of thirty years, fell asleep in Jesus, and was succeeded by a Mr. Johnson, who however continued with the church only a few years. After his removal Mr. S. Durance was appointed, but during his ministry the cause greatly declined. After his death Mr. Green, of Earl Shilton, with several other ministers, occasionally supplied the pulpit; but the congregation became so greatly diminished that the ministers only preached five or six times a year.

In 1781 an incident occurred which gave new impetus to the drooping and almost extinct cause. A family of the name of Brothers, the heads of which were members of the Baptist church at Loughborough, removed to Leicester. Soon after their arrival one of their children died, and as it had not been baptized the clergyman refused it burial in the consecrated ground. They therefore sent a request to their own ministers to come and assist at the interment in the burial ground of the Old General Baptists. Accordingly Mr. Pollard came and preached to the friends of the deceased, and a few of the ancient members who had been invited to attend. During the evening one of the members of the original church said to Mr. Pollard with great earnestness, "Young man, we are six of us now with you, and we are all apostates." Pierced to the heart, they humbled themselves before the Lord, and in right good earnest set about repairing the waste places of Zion; they arranged supplies for the pulpit, a congregation was again gathered, and heaven smiled upon their work.

In September, 1782, Mr. John Deacon became their minister, and so marked was the success that attended his ministry, that the place soon became too small to accommodate the crowds that flocked to hear him. Accordingly the church resolved unanimously to rebuild the chapel upon "a larger and more

* The writer is indebted to Thompson's "History of Leicester," and a small manual written by the Rev. S. Wigg, for several particulars mentioned in the earlier part of this paper.

commodious plan." Mr. Deacon was ordained to the pastoral office in 1786, when the charge delivered by the venerable Dan Taylor was said by no mean authority to have been "one of the best to be found in the English language."

In 1794 the separation of a number of members took place, which led to the formation of the church in Archdeacon Lane. About this time a Sabbath school was formed, chiefly through the exertions of the pastor's eldest son, Mr. F. Deacon. This was the first Nonconformist Lord's-day school in the town, and has proved a blessing to many hundreds of the rising race. I should be afraid to say in how many instances I have heard the Friar Lane Sunday school referred to by the aged, the suffering, and the dying, as having been the means of first leading them to the Saviour; and in not a few instances have they given me the Bible to read which they received on their dismissal from the school. Few men have been more beloved, or laboured harder in the cause of Christ, than John Deacon. On the 10th of March, 1821, the following entry was made in the church book:—"On this day, after a long and severely painful affliction, our beloved pastor, John Deacon, departed this life, sincerely and deeply regretted by the whole church and congregation." His remains were interred in Friar Lane chapel by the Rev. Robert Hall, assisted by the Rev. T. Bromwich, in the midst of a crowd of weeping spectators; and when his funeral sermon was preached by the Rev. W. Pickering, so densely was the chapel crowded that thousands had to go away unable to secure even a standing place.

The Rev. Samuel Wigg succeeded to the pastorate at the following Michaelmas, and to his honour it shall be said that his first public act was to set on foot a subscription for a monument to his predecessor, and in a few hours collected the munificent sum of £50. Accordingly, the memorial which you there see was erected, the inscription for which was written by the Rev. Robert Hall, "as a mark of esteem and friendship."

In the early part of Mr. Wigg's ministry a number of the members separated themselves and formed the nucleus of the present flourishing church in Dover Street. He continued to labour with great zeal and efficiency for forty years, during which time many hundreds were converted and baptized. His failing health during the last two years of his life rendered it necessary to avail himself of the services of the Rev. J. C. Pike, to assist in the various duties of the church, and on the 18th of July, 1861, he was called to meet that Saviour whom he had so long and faithfully proclaimed as the only hope for sinful man.

On his decease Mr. Pike was elected sole pastor, and continued with all his characteristic ardour to minister in word and doctrine to the commencement of last year, when shattered health bade him rest awhile before entering on his great reward, on the 11th of August. Never was man more earnest and laborious, and few men have been more useful than he. His memory will be long and fondly cherished, not only by his own church, but throughout the town, the denomination to which he belonged, and to thousands in other sections of the wide-spread Christian church.

During his ministry the present spacious and beautiful chapel was erected in 1866; and in 1873 those commodious school-rooms were built by the side of the chapel, with upper and lower entrances into it. The work of these two costly and noble edifices seemed perfectly Utopian, and no one with less energy and self-denial than the late beloved pastor of Friar Lane could have accomplished it. The chapel has since been beautifully decorated at the sole expense of one member of the church, and the magnificent organ erected by the same party joined by two others of the church and congregation.

We have thus briefly—too briefly to do justice to our subject—reviewed the history of this ancient church, venerable for antiquity, and yet young in vigour and energy. It has about 350 members, seven local preachers, 560 Sunday scholars, and 52 devoted teachers. Such is the sphere upon which the present pastor, the Rev. James Hudson Atkinson, entered on the 20th of January last, and whose public recognition we all heartily welcome this day, praying that the great Shepherd of the sheep may abundantly bless and long continue the happy union of pastor and people.

I. STUBBINS.

Getting a New Minister.

III.—Books and Boards of Reference.

BY A "LIVE" DEACON.

I HAVE noticed two methods by which this difficult and perilous process of "getting a new minister" is attempted, viz., miscellaneous "letters of commendation," and personal introductions. The first method *may* hit the gold of the target sometimes—once in a dozen rounds, or so; the second might be more direct, speedy, and effective, if men could be brought to use it.

But I am reminded, of what I could scarcely forget, that there are, as one writer says, "extremely able" men who, owing to their supersaturation with the charming grace of modesty, cannot take advantage of either arrangement, and so by their very "ability" restrict the area and diminish the extent of their usefulness, and suffer churches needing their services to pass them by for men of inferior calibre but of thicker hide. They are as "retiring" as they are good; and as acutely conscientious as they are able, accurate, and painstaking; and shrink from "scheming and intriguing" to get an introduction to a vacant pastorate as from a lie; and will rather "die in a ditch" than ascend to a pulpit by any other way than the manifest "call of God." Everybody will commend their fidelity to conscience, blushing modesty, and real heroism, and wish for some well-framed scheme for relieving them of their difficulties.

For most men, at present, the method of personal introductions is wholly inapplicable. They cannot bring themselves to intimate that they are "open to a call" to a larger "sphere," and would rather be hung, drawn, and quartered, than send here and there an attractive photograph, a batch of soiled testimonials, and a clipping from the *Littleton Gazette*, containing a highly spiced description of the fine genius and commanding ability of the shifty minister of Dingle Street chapel.

What, then, is to be done? The churches ought to have the opportunity of knowing their men. The men ought to be brought within sight and hearing and acquaintance of the churches.

Will not the "big wigs" of the denomination see to it? May they not be safely left in their hands? I hardly know. I speak here with fear and trembling. I have a solemn dread of "big wigs," and do not like to hazard my pen on such a dangerous theme. But I may say it is possible, that as the clamorous poor get nine-tenths of the charity—and not because of their poverty, but because of their clamour—whilst the quiet poor perish, so the noisy, pushing, clamorous ministers, *if there are any*, might so fill the visual orb of the denominational "leaders" as to shut out of sight those quieter and stronger souls who will not speak for themselves.

A writer, in an interesting correspondence on this subject, which appeared in the *Christian World* last August, suggests that a register should be kept at the Memorial Hall, Farringdon Street, stating the "particulars of vacant churches, and of unattached and moveable ministers." This plan works well in buying and selling the "livings" of the State Church, and seems to be a profitable arrangement for "getting new domestic servants;" but I cannot fancy that it will assist us in the conquest of the difficulties in the path of a Free Church seeking a pastor. The Book of Reference would be in vain. Churches and pastors would not use it.

Advertise, said another. "What steam is to machinery, that advertising is to business."

I am not overdone with squeamishness, and am willing to barter pounds of mere sentiment for a few grains of common sense; but I do think it is a sore pity if there is not some other way out of the wood than the pages of "some recognised medium." Advertising will not do. No, no!

Appoint a Committee, said a third.

This has been done in some quarters, though with what measure of success I cannot speak with the authority I desire. I see from the General Baptist Year Books that in 1865 a "Board of Reference for Pastors and Churches" was established, "to facilitate, where necessary, the removal of pastors from one

church to another, and to secure the supply of vacant pastorates with suitable men." The Board consists of ministers (why of ministers *only*, I know not) elected by the vote of the churches assembled in Annual Association, and therefore of men who may be presumed to have the confidence of the churches in discharging so delicate and responsible a task. Judging by the four last reports, and this is all the information I have, the work of the Board, though not extensive, seems to be useful.

Such Boards, provided always that they are constituted of men—ministers and others—who have the heartiest confidence of the churches they are appointed to serve, and act not separately and individually, but as a *Board*, collectively, and will take pains to understand the actual needs of the churches, and the character and abilities of ministers, will be one of the best agencies to be employed *outside* our individual churches in the task of "getting a new minister."

The wisely-chosen members of such a Board will not neglect the "gem of purest ray serene" shut up in the village casket; but will, without hurting his sensitiveness, let the light fall on his brilliant surface and reflect his excellence. Nor will they mistake energy and earnestness for those solid qualities without which a Christian church may have a man, but not a pastor and a man of God.

How to Write a Letter.

FOR THE YOUNG FOLKS.

HENRY CRABBE ROBINSON, of Cambridge, who was a friend of the poets, Southey, Wordsworth, and Coleridge, and himself celebrated as a letter-writer, one day called at a friend's house. He found the family very busy making up a parcel to send to one of the children, who was away at school. A little girl, about six years old, was playing about the room. Mr. Robinson called her to him, when the following conversation took place which may give my readers a hint or two on the important subject of letter-writing:—

"Well, Lizzie," said Mr. R., "every one seems to be sending something to Tommy; why don't you put in a letter?"

"Oh," said Lizzie, "I should like to very much, but you know I can't write."

"Shall I write for you?" asked Mr. Robinson.

"Oh, yes, please do!"

"Very well, bring me pen, ink, and paper; but remember it is your letter, and you must tell me what to say."

"I don't know anything."

"Well, let me see," began Mr. R., "'Dear Tommy, you will be surprised to hear that last night our house was burned to the ground.' Will that do?"

"Oh, no! don't say that, because it isn't true."

"I see you have learned something about letter-writing; always remember through life never to put anything in a letter that is not quite true. Well, shall I say this; 'The kitten has been playing with her tail for the last quarter of an hour?'"

"Oh, no, not that."

"Why not? I am sure that is true; I have seen it myself."

"Yes, but Tommy would not care to hear that."

"So," said Mr. R., "we must be careful that what we say is not only true, but worth writing, too. Now, shall I say, 'You will be glad to hear that Sam has quite recovered from the small-pox?'"

"Oh, yes, that will do nicely!"

"Why should I put that more than the other things?"

"Oh, because Tommy is very fond of Sam, and I am sure he will care to hear that."

"Well, what shall we put next? 'Little brother has been very naughty, and will not say his lessons?'"

"No, not that!"

"I see you know well how to write a letter."

Remember three things whenever you write letters. Be quite true. Tell nothing but what is worth telling, and likely to interest the person to whom you are writing. Say nothing unkind.

Scraps from the Editor's Waste-Basket.

I. MINISTERS AND THE MAGAZINE.—

We are constantly receiving proofs of the indebtedness of our Magazine for its extended and extending circulation to the active sympathy of our ministers. Here is a sample received yesterday. "The circulation of the Magazine this year is more than forty; when I came it was eight." That is the progress made in two years. Last week another said, on going to a new "sphere," "I find the Magazine is not widely circulated here. I shall push it. It is the best way of increasing our denominational usefulness." We are deeply grateful for our brethren for their co-operation in the common cause, and will do our best to deserve their hearty and earnest help.

II. THE BAPTIST UNION ANNUITY

FUND has now reached over £42,000; thanks to the strenuous and indefatigable exertions of the Chairman of the Union, and the Secretary of the Fund. The remaining £8,000 are needed forthwith, so that Dr. Landels may be able to report the realisation of the desired sum of £50,000. Will the officers of our churches bestir themselves at once, if they have not done so, and get and send promises extending over the next five years of small and large sums to Rev. C. Williams, Accrington? Some of our friends have already given. Whoever has not, let him share in this good work whilst there is an opportunity.

III. THE BURIALS BILL.—

"The English are just, but not amiable," said by Matthew Arnold to be the opinion of a well-bred Frenchman who has travelled in India, is scarcely applicable to the BURIALS BILL introduced into the House of Lords by the Duke of Richmond, and endorsed by His Grace the Archbishop of Canterbury in the interest of the "majority of his sensible dissenting brethren." As we read it we had the greatest difficulty in treating it *au serieux*. The speeches of Richmond and Canterbury look like an elaborate hoax. We imagined we were reading *Punch's* Essence of Parliament. Behold the Conservative magicians solving the "burial" problem! You shall have new churchyards; the parish, *i.e.*, yourselves,

shall pay for them; and then *Dissenters*—poor unamiable Dissenters—are to be allowed to be buried in *silence*! And this is the English incorruptibility, English justice, Dr. Tait prescribes for his "sensible dissenting brethren." This is adding insult to injury, and trying to make amiable small talk do the work of justice. But Dissenters are too "sensible" to sacrifice their parochial rights on the altar of Episcopal bamboozlement and Tory twaddle.

IV. THE CLOCK PUT BACK.—

Europe is to have peace, and Turkey is to be guaranteed a license, endorsed by all the Great Powers, to repeat its horrible deeds on the long-suffering people of Bulgaria. As Mr. Gladstone shows in his recent pamphlet, nothing is more powerfully demonstrated than the complicity of the Turkish Government in the fearful outrages upon the non-Mahometan inhabitants of European Turkey; the continuance of the misrule, violence, and rapine; the absence of all hope of deliverance from this reign of wrong by the free choice of the Porte itself: and yet, owing to the attitude of the British Government, the Great Powers are saying with one voice, "Do it again." This is the despicable solution of the Question of the East to which our "splendid" diplomacy has brought us. The policy of Sir Henry Elliot and the magician of Beaconsfield is in the ascendant, and we are not slow to show that it is a policy as un-English as it is base, and more unreasoning than it is perfidious. Shall we assent? Will the British people say that they are utterly indifferent to the cruelties practised by the Turks upon their Christian subjects by sending the incapable Sir Henry Elliot back to Constantinople? But however we may answer these questions, it is certain that connivance at national crimes will not prevent their punishment; and the great forces that make for righteousness will not be extinguished by gilded speeches and fair words. There will be a Question of the East still, and till it is settled in harmony with the principles of righteousness and humanity it will be irrepressible. Putting back the clock will not stop the sun!

Reviews.

SPURGEON'S SHILLING SERIES.

THE subject of the first volume of this series issued by Messrs. Passmore and Alabaster is "*Christ's Glorious Achievements*," and consists of Seven Sermons by Mr. Spurgeon on such topics as Christ the end of the law, the Conqueror of Satan, the Seeker and Saviour of the lost. The sermons need no describing, further than to say they are among the best preached by the pastor of the Metropolitan Tabernacle. The issue is handy, neat, and suited for the pocket and for distribution. It will, no doubt, command a large sale.

THIRZA; OR, THE ATTRACTIVE POWER OF THE CROSS. *Stock.*

THIS book of the Rev. Hermon Ball, of Elberfeld, here translated, is stated to be a narrative of facts; and assuredly it forms a most captivating story of the way in which a young Jewess was led to the Lord Jesus Christ. Whilst full of interest for Gentiles as an illustration of the power of the gospel, it is in the highest degree suited for distribution amongst Jews. This is a cheap edition, and forms the seventy-second thousand.

POWER IN WEAKNESS. CENTRAL TRUTHS. By C. Stanford. *Hodder & Stoughton.*

THIS is a cheap re-issue, in paper boards, of these widely known and highly esteemed books, at greatly reduced prices. Both this most charming piece of biography, and the attractive statement of fundamental doctrines, will be sure to obtain a more extended influence.

MINOR CHARACTERS OF THE NEW TESTAMENT. By William Brock. *Stock.*

THIS volume consists of discourses on the friends and comrades of the apostle Paul, and includes Ananias, Aquila and Priscilla, the household of Stephanas, Phœbe of Cenchrea, and others. Quiet beauty, much tenderness of feeling, a gentle and persuasive eloquence, and an earnest practical purpose, characterize these productions, and will secure for the work a hearty welcome and an enduring influence.

THE SYSTEMATIC BIBLE TEACHER. Vol. I. *Systematic Bible Teacher Depository, Paternoster Square.*

CONTAINS some pungent statements, painful facts, and wise suggestions. It urges,

with great emphasis, the necessity of bringing the home into active co-operation with the Sunday school, and gives plans for effecting it. The main difficulty is to get the plan worked—a difficulty which can only be mastered by persistently calling attention to the need for such action.

WALTER'S MISTAKE; or, One Thing at a Time. By Mrs. H. B. Paull. *Sunday School Union.*

Is a gem of a book for the young of both sexes, and specially suited for those amongst them who lack the gift of "continuity" and concentration. A more telling illustration of "one thing at a time" as the condition of efficiency we do not know.

DEBRET'S HOUSE OF COMMONS AND THE JUDICIAL BENCH, 1877, Edited by R. H. Man,

Is indispensable to any one who wishes to be familiar with the *personnel* of the Commons, the results of the last General Election, and the composition of the Judicial Bench. It is illustrated with one thousand armorial bearings, and is replete with political and judicial information.

THE FAITH ONCE DELIVERED TO THE SAINTS. By John Fox. *Stock.*

THE thinking is unutterably thin and poor, the expression crooked, involved, and inartistic, and the teaching as often wrong as right. The only good things about the work are the type, paper, and covers.

THE SOUL'S INQUIRIES ANSWERED. By G. W. Moon. *Hatchards.*

THIS is the twentieth thousand of this unique text book. It is printed for distribution, and costs only 8d. We have used it for two years, and regard it as by far the best book of the kind we have yet seen.

THE BARTON EXPERIMENT. By the author of "Helen's Babies." *Sampson, Low, & Co.*

SHOULD be read by every teetotalter and every Christian. It answers the question "how to put good principles into practise" in magnificent style. It only costs a shilling.

Church Register.

CONFERENCES.

CHESHIRE.—The Spring Conference will be held at Wheelock Heath, near Crowe, on Easter Tuesday, April 3rd. Business at 11.0 a.m. Devotional meeting at 2.30. Discussion on "Colportage," introduced by Roger Bate, Esq., of Tarporley.

W. MARCH, *Sec.*

EASTERN.—The next meetings will be held at Wisbech, on Thursday, April 12, and *not on the date previously announced.* The Rev. J. Jolly is the preacher.

W. ORTON, *Sec.*

WARWICKSHIRE.—The spring meeting will be held on Monday, April 9, at Salem Chapel, Longford. Inaugural address by the president, Rev. E. C. Pike, B.A.; paper by Mr. Hitchcock—subject, "Hindrances by Church Members to Evangelistic Work." Hope says, "The day will be fine—company large—welcome hearty—programme full."

LL. H. PARSONS, *Sec.*

The MIDLAND SPRING CONFERENCE met at New Lenton, on Tuesday, Feb. 20, 1877. In the morning, at eleven o'clock, Mr. Cholerton, of Swadlincote, presided. Revs. W. Gray, W. Evans, H. Marsden, and W. E. Winks, prayed. The Rev. F. G. Buckingham preached from 2 Cor. iv. 1. At two o'clock, the Conference met for business. The Rev. W. Evans presided.

I. Reports showed 504 persons baptized since March 7, 1876; 45 restored; and 128 candidates.

II. *Conference Secretaryship.* Resolved—(1.) That we most cordially thank the retiring secretary for his services during the past three years. (2.) That we request our brother, the Rev. J. Alcorn, Loughborough, to accept the secretaryship for the ensuing three years.

III. *Home Mission Operations.* Resolved—(1.) That we waive our right of choice of locality for Home Mission operations in favour of the Yorkshire Conference. (2.) That the following brethren be a Committee, whose duty it shall be to recommend a locality for Home Mission work—Revs. W. Bishop, T. Goadby, B.A., H. Marsden; Messrs. Bembridge, J. G. Winks, A. Goodliffe, F. Thompson, Jas. Hill, Geo. Dean, T. W. Marshall, E. Dalby, and B. Baldwin, with the chairman and secretary.

IV. That the Rev. J. H. Atkinson, Leicester, be requested to preach at the Conference at Hugglescote, on Whit-Wednesday next.

V. A case was presented from

Stapleford. Resolved—That we confide this case to a Committee consisting of Rev. W. R. Stovenson, M.A.; Mr. Bennett, Sawley; Mr. W. Burton, Old Basford, and the secretary-elect.

VI. The church at Broad Street, Nottingham, presented the following case:—"Is it not desirable that members of churches should be at least eighteen years of age before they vote at church meetings?" After some discussion it was resolved—That the Conference deems it inadvisable to offer an opinion.

VII. Resolved—That the best thanks of the Conference be offered to the Rev. F. G. Buckingham, for his interesting, impressive, and earnest sermon.

A Home Missionary Meeting was held at seven p.m. F. J. Bradley, Esq., presided; and addresses were delivered by Revs. J. T. Almy, J. Clifford, J. Manning, and W. E. Winks. W. DRSON, *Sec.*

NOTTINGHAMSHIRE G. B. LOCAL PREACHERS' ASSOCIATION.

The members and delegates of the Local Preachers' Association held their quarterly meeting at Prospect Place, March 5. Reports of the ten churches in the association cheering. 32 baptized, eight received, and eight candidates. New rules were approved, and ordered to be issued. After tea Mr. W. Richardson presided at a public meeting, and read a paper on the "past and present of the local preacher's life." Mr. T. Bird read a paper on "the Work and Aim of the Preacher." Addresses were given by Messrs. Buck, Mee, Proctor, and Sharman. J. J. WARD, *Sec.*

CHURCHES.

BIRMINGHAM, Longmore Street—The annual church meeting was held, Feb. 12, the pastor, Rev. W. Oates, presiding. Report showed twenty-seven received during the past year, an increase in the general income, and £40 realized by a Christmas tree for the chapel debt. Feb. 19, a successful concert was given.

GRANTHAM--NEW CHURCH.—On Lord's-day, Feb. 25, two sermons were preached in the Westgate Hall, Grantham, in connection with the formation of a General Baptist church, by the Rev. T. Goadby, B.A. At the conclusion of the evening service the ordinance of the Lord's Supper was administered, and twenty persons were united together in church fellowship. Any minister or friend who can help the new church are requested to

communicate with Mr. Gibson, 1, Finkin Street, Grantham.

TODMORDEN.—A tea and public meeting was held, Feb. 24. The whole amount of the debt, £100, was raised, and a small surplus left in hand.

SCHOOLS.

BELPER.—Marianne Farningham, the well known writer, lectured, Feb. 14, on behalf of our intended new schools, on the "Women of To-day." W. B. Bembridge, Esq., of Ripley in the chair.

WOLVEY.—On Feb. 20th our scholars received their prizes for good attendance and conduct. The books were presented by Mr. Elliott and Mr. Garratt, the superintendent and secretary. Mr. Beamish gave the address.

MINISTERIAL.

ATKINSON, REV. J. H., was recognized as pastor of Friar Lane church, Leicester, Feb. 21. It was one of the largest social gatherings ever held. More than 700 persons to tea. After tea a most interesting and enthusiastic meeting was held. In the absence of the Rev. J. P. Mursell the chair was occupied by Mr. S. Mather, and on the platform, or by letter, nearly all the nonconformist denominations of the town were represented. Rev. I. Stubbins read a history of the church. Mr. W. Ashby stated the reasons why the church invited Mr. Atkinson, and in the name of the church gave him a hearty welcome. Mr. Atkinson responded, and the Rev. T. Stevenson offered prayer. Revs. W. Bishop, W. B. Bliss, J. Clifford, W. Evans, F. B. Meyer, W. E. Winks, and Messrs. Perry and G. Stafford, took part in the meeting. Friends were present from Hitchin, Sheffield, Derby, Loughborough, Quorndon, &c.

JACKSON, REV. E. H., of Ripley, has accepted the hearty and unanimous invitation of the church at Northgate, Louth, and will commence his pastorate May 6.

JOHNSON, REV. C. T.—Feb. 19 was a grand day in the history of the Baptists here. The recognition services of the first pastor (C. T. Johnson) of the church was held in the Primitive Methodist Chapel. In the afternoon J. Clifford preached to a large congregation. 500 were at tea. In the evening a crowded meeting was held, presided over by Councillor James Hill, Esq. Rev. F. G. Buckingham opened the meeting with prayer. Rev. E. Stevenson asked the usual questions to the deacons and pastor, and offered special prayer on the union. Rev. T. Goadby, B.A., delivered the charge to the pastor, and J. Clifford the

charge to the church. Addresses were delivered by Revs. E. J. Silverton,--Stapleton, and Messrs. White and Gaskin. Collections, etc., £60 12s.

ROBERTS, REV. R. Y.—The eighth anniversary tea-meeting to celebrate the settlement of the Rev. R. Y. Roberts as pastor of Clarence Street church, Landport, was held Feb. 21. After tea the friends adjourned to the chapel adjoining, where a service of song, entitled, "Bart's Joy," was given by the Lake Road choir, assisted by 150 children, led by Mr. W. E. Green. Rev. R. Y. Roberts presided.

ROBINSON, REV. H. B., was publicly recognized as the pastor of Ely Place church, Wisbech, Feb. 20. Mr. Bateman Brown presided. Addresses were given by the Revs. H. B. Robinson, T. Barrass, J. Smith, and Messrs. Cockett, Curry, Ekins, Morris, and Tyars. Mr. Robinson has laboured for seven and a half years at Chatteris, and leaves behind him a loving and attached flock. His welcome to Wisbech was most enthusiastic.

BAPTISMS.

BELPER.—Two, by Dr. Underwood.
BIRMINGHAM, Lombard Street.—Four, by E. C. Pike.

HOSE.—Three, by W. Thomas.

KIRKBY.—Four.

LONDON, Boro' Road.—Three, by G. W. M'Gree.

LONG EATON.—Four (two from Stapleford), by C. T. Johnson.

LINEHOLME.—Seven, by W. Sharman.

MANSFIELD.—Four, by G. Parks, for the pastor.

NOTTINGHAM, Broad Street.—Nine.

PETERBOROUGH.—Three, by T. Barrass.

POYNTON.—Two, by G. Walker.

ROTHLEY.—One, by G. Loyley.

SHORE.—Six, by J. K. Chappelle.

SPALDING.—Six, by J. C. Jones.

STALYBRIDGE.—Three, by S. Skingle.

SUTTON-IN-ASHFIELD.—Three, by C. Barker.

TODMORDEN.—Three, by W. E. Bottrill.

WALSALL.—Ten, by W. Lees.

WIRKSWORTH.—Twelve (all but one from the Sabbath school), by J. C. Forth.

MARRIAGES.

NEWMAN—MERRIKIN.—March 2, at Grainthorpe, by the Rev. L. H. Earle, Wm. Newman, to Mrs. G. M. Merrikin, of Grainthorpe House.

OBITUARIES.

BUMPUS.—March 13, Sarah, the beloved wife of the Rev. Thos. Bumpus, of Rectory Place, Loughborough, and daughter of the late Mr. Topley, of Trent Lock, near Sawley, Derbyshire, in her fifty-fifth year, deeply beloved and lamented. Gone to be with Christ, which is far better.

INGHAM.—Grace Ingham, widow of the late Rev. R. Ingham, D.D., calmly fell asleep in Jesus on Friday evening, Jan. 19, 1877, aged 72.

SUTTON.—March 11, at Castle Donington, Mr. W. Sutton, formerly of Hinckley, aged 76.

WARD, HARRIET SUSANNAH, the beloved wife of J. J. Ward, of Nottingham, fell asleep in Jesus, February 11, aged 40.

WILKINSON, CATHERINE JANE, only daughter of the Rev. H. Wilkinson, of Leicester, died Feb. 25, 1877. "Not lost, but gone before."

THE
MISSIONARY OBSERVER.

APRIL, 1877.

Special Notice.

THE FOREIGN MISSION ACCOUNTS for the year will be closed on the 31st of May as usual. The Secretary will be obliged, however, if friends, instead of waiting until that date, will kindly forward their contributions and lists *as early as possible*.

Rome.

WE beg to call attention to the following interesting and important letter, not overlooking the valuable suggestion at the end.

Green Hill House, Derby,

March 13, 1877.

I have had two letters from our indefatigable friend, Mr. Thomas Cook. The first is dated from Rome, Jan. 23; and the second, which came to hand to-day, is dated Cairo, Feb. 28: and I need scarcely say that both had reference to the Chapel in Rome.

In January he says that he had had interviews with architect, builder, and lawyer, and signed the contract, and also about fifty pages of the itemized agreement and conditions, which was quite a volume, consisting, as it did, of 202 pages of paper nearly equal in size to foolscap.

The builder is a member of Mr. Wall's congregation, and the contract is to be completed by the end of October. A clause was inserted in the contract, at Mr. Cook's instigation, forbidding work on the Sabbath, which, as he observes, "will be to them as good as a sermon on the due observance of the Lord's-day." Ten per cent. of the cost is to be left in hand for twelve months as security for the

solidity of the work. Our friend intends that a copy of the contract shall be deposited, along with the deed and plans, in our denominational safe.

In his letter from Cairo our friend sends a rough translation of the contract, which I have copied, and sent to him so that he may have it when he reaches Rome on the 25th.

I hope that our friends will prepare themselves for the Association, for we must then have the money with which to pay; and as we hope for the presence of Mr. Wall and Signor Grassi, I trust they will go back bearing with them the glad tidings that the whole of the money has been raised, and that the chapel will be opened free from debt.

It is to be hoped, also, that the churches will this time respond more freely to the appeal which I am sure Mr. Cook will make, and send their pastors on a trip to this wonderful City at the opening services, and thereby do themselves an incalculable amount of good.

Yours sincerely,

T. H. HARRISON.

How to raise Funds for Foreign Missions.

UNDER the Old Dispensation the children of Israel were to “bring an offering unto the Lord;” were to “offer it of their own *voluntary* will at the door of the tabernacle of the congregation before the Lord.” If under the New Dispensation a similar practice obtained, what an amount of labour would be saved! As, however, there are persons who, from modesty, or some other cause, do not like to *offer* or *give* money until they are *asked*, solicitation is a necessity. Under these circumstances our money getting machinery must be adapted to the time and place in which we live, and to the end we have in view. For the want of wise, comprehensive, and systematic effort, there can be no doubt but that a large amount of money is lost to the cause of Christ in behalf of the heathen world. As one means towards remedying this evil we have the pleasure to present a plan which has recently been inaugurated in Liverpool. We give it just as it has been published, and should it be adopted in our own churches, we are quite sure that it would be followed with very gratifying results.

To the Members of the Church and Congregation meeting in Myrtle Street Chapel.

DEAR FRIENDS,—For some years past the deacons and myself have felt that, as a church and congregation, we have not done all that might fairly be expected of us in the support of the object and aims of the Baptist Missionary Society. The Society was one of the first established to send the Gospel to the heathen. It was formed in the year 1792. At the present time the income of the Society, which is raised almost entirely by the Baptist denomination, amounts to £39,428, or about double what it was five-and-twenty years ago.

The Society has now 73 missionaries, 11 home missionaries (in India), and 222 native brethren, in its various fields of labour—that is, a total of 306 agents. In 1851, the members of the Mission churches numbered 5,913; now they number 11,095; and these figures are exclusive of the more than 100 flourishing churches in Jamaica, with their 26,000 members. Whilst all the work and agencies of the Society have doubled during the past twenty-five years, the expenses of home agency are only one-fifth more than they were in 1851.

All that we, as a congregation, have done in support of the Society for some

years has been to make an ANNUAL COLLECTION in the fall of the year, amounting to from £70 to £100 per year; and if perchance the day of the anniversary should happen to be wet, or our friends absent from any other cause, then the amounts which they would have given if they had been present are, for the most part, lost to the Society for that year, while all the charges upon the Society, in the shape of salaries, etc., are going on as usual.

This plan—as our friends must see—is obviously inefficient; and our hope now is to remedy it by a better system, which, I feel sure, all the members of the congregation will cordially, and, according to their means, cheerfully support. I need not plead for the object. It is our congregational effort to give, to the heathen world chiefly, the blessed Gospel of our Lord Jesus Christ, by the circulation of the Scriptures and the preaching of the Word.

It is intended by our plan to divide the congregation into sections, and several ladies have very kindly engaged to act as collectors for these sections. My hope is that every member of the congregation will promise a MONTHLY CONTRIBUTION, which will be collected monthly, by means of an envelope placed in the pew, and which can be returned, with the pro-

mixed subscription enclosed, through any of the weekly offering boxes. I trust the simplicity of the plan will commend itself to my friends.

I have been placed on the committee of the Baptist Missionary Society for the current year, and am most anxious that our congregation should take its proper position in the support of an institution which has such claims on our generous support.

The lady who has charge of the section of the chapel in which you sit is M _____, of pew No. _____, and resides at No. _____.

The enclosed form can be sent to her pew, through the chapel-keeper; or to her residence; or, if you prefer it, she will have the pleasure of waiting upon you to solicit such a monthly gift as you are disposed to offer towards this object.

I commend this subject and scheme to your prayerful consideration and very generous support.—Yours faithfully,

H. STOWELL BROWN.

26, Falkner Street, Dec., 1876.

On the fly-leaf is the following:—

BAPTIST MISSIONARY SOCIETY.

MYRTLE STREET CHAPEL AUXILIARY.

Rev. H. STOWELL BROWN, President.

EDWARD MOUNSEY, Treasurer.

Hon. Secs.—CHAS. A. WHITNEY, JAMES BARBERRY, THOMAS LLOYD, JOHN CHARNLEY.

About Twenty Ladies have kindly engaged to serve the Society in taking charge of the various sections.

The Collecting Books are ruled, with spaces for the number of the pew, the name and address of the seat-holder, and the monthly contributions, these last spaces being in sets of three each, as it is part of the plan that the moneys should be sent into the treasurer once every quarter. On the cover of the collecting-book is the following label:—

In the *Baptist Missionary Herald* for March there is the following note:—"As first-fruits of the plan recently adopted in the Rev. H. S. Brown's church at Liverpool for raising mission funds, Mr. Mounsey, the earnest director of the movement, sends us a list of upwards of *three hundred subscribers*, with the address of each." Will not some, nay many, of *our churches* do likewise?

BAPTIST MISSIONARY SOCIETY

MYRTLE STREET CHAPEL AUXILIARY.

M _____ Collector.

PLEASE NOTICE.

1. This book contains the names, as far as they are now known, of persons sitting in each pew in your section.
2. Other names of new sitters can be added as they take sittings. Mr. Mounsey will be glad to supply these names.
3. As the circulars containing a promised monthly contribution come in, please place a tick, thus ✓ opposite the name. *Those who do not reply by circular, and are unticked, should all be seen.*
4. The Secretary for your section is Mr. _____, and he will arrange with you as to the supply of envelopes, and generally as to the manner of your receiving the gifts monthly from the Weekly Offering Boxes.
5. You are particularly requested to send an envelope regularly every month, either to the contributor's address, or to his pew (through the chapel-keeper, Mr. Wilson, 1, Cambridge Street), on the Saturday before a Sunday in each month in the year, as may be arranged.
6. Please enter, opposite each name, the contribution in the monthly column, and pay over *quarterly*, the total amount contributed to the Treasurer, Mr. MOUNSEY.

Printed forms of reply to Mr. Brown's circular are given to every seatholder, and each contributor is furnished with a set of envelopes, in which to enclose his contribution, which is then placed in the box at the chapel-door. These envelopes, moreover, are of different colours, to indicate the section of the chapel to which they belong, thus facilitating the task of sorting them when they are collected.

The Late Rev. J. C. Pike.

WE have the melancholy satisfaction to insert the following letter which has been addressed by the missionaries in Orissa to Mrs. Pike. Had the brethren now in England been at the Orissa Conference, we are quite sure that their names would have been appended to this appropriate resolution and letter.

Cuttack, Jan. 15, 1877.

DEAR MRS. PIKE,—At our recent Conference the brethren expressed their deep sense of the great loss sustained by the Mission in the death of your late beloved husband by passing the following resolution, and instead of sending it in the usual official form they wished personally to sign their names as a small expression of the affection with which they cherish the memory of the departed.

“Agreed, that we record with deep and unfeigned regret our sense of the great loss the Mission has sustained in the death of our late Secretary, the Rev. J. C. Pike. His intimate acquaintance with the affairs of the Mission, his unwavering devotion to its interests, and the rare gifts of mind and heart he freely employed in its service, render it difficult to realise the magnitude of our loss. We are constrained to record the affectionate character of his dealings with us, which rendered him a valued friend and

adviser, and pray that the Homo Committee may be divinely guided in the emergency which the sad event has occasioned. We pray that the bereaved widow and children may in their heavy and irreparable affliction richly enjoy the precious consolations which spring from the faith of the gospel, and that all the friends of the Mission may be quickened by the solemn event to a more hearty attachment to its interests, and a more unreserved consecration to the service of Christ.”

Commending you and those dear to you to the loving care and gracious help of the God of all consolation and hope,

We beg to subscribe ourselves,

Yours in sincere Christian sympathy,

JOHN BUCKLEY, *Chairman*,
WILLIAM BROOKS,
WILLIAM MILLER,
THOMAS BAILEY,
J. GREGORY PIKE,
H. WOOD.

The Cæsar of India.

IN the *March Observer* we stated that there was no equivalent in the Indian languages for the word “Empress.” And it now appears, from a recent statement in the House of Commons, that Her Majesty’s Indian title is to be “Kaiser-i-Hind.” Though found in the Arabic, Persian, Greek, and other languages, the word “Kaiser” is said to be of Punic origin and to signify “an elephant.” It occurs several times in the Greek Testament, where it is rendered “Cæsar,” as “Render to Cæsar the things that are Cæsar’s;” also, “If thou let this man go thou art not Cæsar’s friend.” In the Oriya Scriptures the word “Kaiser” is transferred, and not translated. And into the English language the only rendering that we know is Cæsar. It thus appears, after all that has been said and done, that the Hindoos have no “*Empress*,” indeed, no *King*, or *Queen* (the word having no feminine form or termination), but Cæsar. Instead, therefore, of linking Her

Majesty's name with the Roman Emperors, at whose conduct we are often made to blush, and during whose reign our Saviour was put to death, we think her dignity would have been best consulted by proclaiming her "Victoria Maharanee," *i.e.*, Great Queen. By designating her the "Elephant of India," or the "Cæsar of India," it is difficult to see how her glory will be promoted in the estimation of the Hindoos, or of the civilised world. Why, then, attempt to paint the lily, or overlay gold with tinsel!

Mission Services.

INTERESTING accounts of Mission services attended by Dr. Buckley are still on hand, and we regret that want of space has compelled us to keep them back until somewhat out of date. Respecting *Wolvey* Dr. Buckley writes:—

Wolvey has sent two female missionaries to Orissa. Charlotte Sutton, whom I saw in June, 1824, in the bloom of youthful beauty: but her course was a very brief one. I have repeatedly visited the graveyard at Pooree where her mortal remains await the coming of Christ. Her memoirs are, I fear, little known to the present supporters of the Mission.

Jemima Collins (Mrs. Süpper) came to Orissa in 1845—eleven years after her elder sister. She laboured diligently in the school at Cuttack for six years; and after her marriage to Mr. Süpper was connected with the Baptist Mission in Bengal till it pleased the Lord to call her husband to his heavenly home.

After the Association week the repose enjoyed amid the rural scenes and kind friends at *Knippton* was much appreciated. On the Lord's-day sermons were preached on behalf of the Mission, the collections and subscriptions being exceedingly good. *Belvoir Castle*, being near, was visited, but the description we are compelled to defer. Engagements not relating to the Mission are passed over. On the last day in July Dr. and Mrs. Buckley had a pleasing interview with a Christian friend who has since died in Christ. The reference is to

Mrs. Bradley, of Heather, between Barton and Ashby-de-la-Zouch. She was connected with the Wesleyans, but was a warm friend of our Mission, and had long supported a girl in our orphan school at Cuttack. She informed us that she had left £50 to the Mission, the interest of which was to be devoted in perpetuity to the support of an orphan

child in our female orphanage. She was an invalid, but appeared somewhat better than when we saw her a few months before. We parted at the throne of grace; and in less than three weeks she had peacefully finished her course. Let us be followers of them who through faith and patience inherit the promises.

Services were also held at Wood Gate, Loughborough; Sheffield; North Street, Leeds; and Barton. The visit to *Barton* and neighbourhood is thus described:—

Missionary sermons were preached by H. Wood and the writer, and interesting meetings were held the three following evenings at *Barton*, *Bagworth*, and *Bar-*

lestone. Mr. Greenwood, the pastor, presided on each occasion, and the brethren who had preached on the Sabbath addressed the assembled friends. The

meeting of the Juvenile Association, at which all the schools were represented, was held on Monday afternoon in Barton chapel, and notwithstanding the extreme unfavourableness of the weather was exceedingly well attended. It was, moreover, a deeply interesting service. £47 was a noble sum for the Juvenile Association to raise. A year ago I showed in these "Notes" how great was the debt that Orissa owed to Barton, and the story, albeit a remarkable one, need not be repeated. Father Derry, who for twenty-eight years faithfully ministered the Word of the Lord here, had a missionary heart. Among his papers are references to Bampton's ordination, which he speaks of as "that most solemn day;" and the day after Lacey was set apart he wrote some lines, among which are the following:—

"Farewell, dear friend, I cannot go
With you to yon benighted shore;
God knows I long; when He says, No,
I silent bow, and Him adore."

This is a deeply interesting locality, historically as well as religiously. As the missionary meetings are over, suppose the reader goes with me to

BOSWORTH FIELD,

a distance of five miles, and which, as he knows was nearly four hundred years ago the scene of a battle that decided the fate of Richard III. Here he lost his crown and his life on the same day. I visited with much interest the well from which he drank on that eventful day, and which now bears the name of "King Dick's Well." Shakespeare describes with terrible impressiveness the reflections on former crimes that would be likely to disturb the slumbers of the king the night before the battle, and gives the memorable words which still linger in the traditions of the neighbourhood as used when his horse was shot from under him—

"A horse! a horse! my kingdom for a horse!"
The corpse of the deceased monarch was interred at Leicester; and the indignities to which it was subject suggest melancholy reflections as to the condition of English society at that time. Passing over Bow Bridge to King Richard's Road, Leicester, the traveller observes the following inscription:—

"NEAR THIS SPOT LIE THE REMAINS OF
RICHARD III.,
THE LAST OF THE PLANTAGENETS,
1483."

The reader will bear in mind that at the time of the battle in Bosworth Field England was a Popish country. The art

of printing had only been recently discovered. The school-master was not abroad. Only a few of the people could possess or use Wickliffe's English Bible. The possession of the Bible in the language of the common people is a blessing of priceless value, and a blessing, let it be ever remembered, that Popery never permits the common people to enjoy.

Leaving Bosworth Field, let me conduct my youthful readers in imagination to *Bosworth Park*, two or three miles distant from the scene of the battle; and here, a few years before the close of the last century, a young disciple of Christ who had to bear a great weight of afflictions often retired for solitude and prayer. His home was wretched: he was regarded as an outcast: his mother-in-law justified by her cruelty the worst things that have ever been said—though often said unjustly—of mothers-in-law. So bitter was his sorrow, that in after years he could never read without tears Cowper's touching lines on the receipt of his mother's picture—

"O that those lips had language! Life has past
With me but roughly since I saw thee last."

The clergyman who resided in the house was a profane swearer, and on one occasion, enraged at him for leaving the church, swore that he would dash his brains out. Here he retired for solitary meditation and prayer; and here he found strength to bear the daily martyrdom of his lot. "How many," he wrote, "the seasons of meditation and prayer that my soul enjoyed in Bosworth Park, in these first days of my espousals to Christ. My soul has them still in pleasing remembrance." I am writing, as some of my readers will already have learnt, of the late Rev. Joseph Goadby, of Ashby-de-la-Zouch; and the fiery trials through which he passed in leaving the Church of England and uniting himself with the despised and persecuted people at Barton can hardly be appreciated in these peaceful days: but I remember his once observing that he had endured more persecution than all who had had been added to the church during his ministry put together; and the remark was abundantly confirmed by details that I heard more than forty-five years ago from the late Mrs. Ludford, who was connected with the branch of Commercial Road church at North Wharf Road, Paddington, before Enon chapel was built. I should add, that when sufferings for Christ's sake abounded, consolations from Christ abounded yet more. "My soul," he said, "looked to Him and was lightened; and my face was not ashamed.

The sacred Scriptures appeared to me like a new book, and I read them with the greatest delight; the types and shadows of the Jewish law, the prophecies concerning the Messiah, the history of the Saviour recorded in the gospels, His discourses and miracles, His sufferings and death, and especially the practical and experimental subjects recorded in the epistolary parts of the New Testament. Oh how sweet they were unto my taste, sweeter than honey or the honey-comb!" But he had to add—read, mark, learn, ye advocates of what you call "the higher life" (as if any life *could* be higher than "the life of faith in the Son of God" which true believers everywhere and always have experienced)—"Notwithstanding the sacred relish I felt for the things of God, my soul often laboured under severe conflicts." The number is now becoming much smaller of those who remember the person and ministry of the first Joseph Goadby; but the impression that ministry made on those who were favoured with it and appreciated it will never die. The distinction between the broad and narrow way was made very plain. The nature and evidences of true conversion were lucidly and impressively stated. Few could knock "Mr. Pharisee" down—to quote from Bunyan—with so sturdy a blow as my late dear pastor. The relation of the types and shadows of the Mosaic economy to the better things of the new covenant was stated with remarkable clearness and fulness. Not that he pretended to the skill of those who spiritualise every

Respecting the last few weeks of his sojourn in England Dr. Buckley writes:—

Sept. 24 and 25, found me engaged at *Bourne* preaching anniversary sermons. Congregations and collections large. Unable to attend the Mission services in May, I was glad to spend my last Sabbath in Lincolnshire with the dear friends here.

Tuesday, Sept. 26, our valedictory services were held at *Peterborough*, and wore of a solemn and memorable character, but have been already fully reported.

Oct. 3, I represented the Mission at the autumnal meeting of the Baptist Union in the Town Hall, *Birmingham*.

Oct. 8, sermons in aid of the Mission were preached at *Melbourne*, and at the meeting held on the following evening Mr. Green, the pastor, presided; Mr. H. W. Earp, Mr. Wood, a Wesleyan brother, and the writer took part. I was not able to attend the meeting at *Ticknall* the following evening, but understood that it was an interesting service.

plank in Noah's ark, as well as all "the pots and shovels and spoons and basons" of Solomon's temple. His exposition of the types was sober and judicious, and as it always was made to illustrate the sufficiency and efficacy of the work of Christ—for "Christ and His cross was all his theme"—it was very edifying. He was excelled by few in descriptions of Christian experience. He was mighty in the Scriptures, and fond of sacred poetry—Watts and Cowper being his favourites, though I have heard him quote with deep feeling fine passages from Young. To this day I rarely think of some texts of Scripture, and some verses of hymns, without recalling the tone and pathos with which I have heard him repeat them. Dear and honoured pastor, thy name is still fragrant, and the memory of thy discourses still fresh and green.

I must not leave this interesting locality without telling those of my readers who reside out of the midland counties that *Barton Fabis*, the mother church of the New Connexion is three miles from Market Bosworth and five miles from the scene of the battle. No part of England has more largely benefited by the revival of spiritual religion 130 years ago. It is an illustration of the wonderful way in which God works. Barton is not a town, not even a village, for it has neither a church nor a public-house; but let the history of our Connexion, let the records of the Orissa Mission, tell how widely the "showers of blessing" that fell here have benefited other places, even other lands.

A report has already appeared of the farewell tea-meeting at *Dover Street, Leicester*. Many friends were present from the different churches, and much interest was felt.

The holy pleasures of my last Sabbath in England, Oct. 28, were enjoyed with the pastor and friends at *Praed Street, London*. My last Sabbath before I first went to India, in June, 1844, was spent with the church here.

I must not omit to acknowledge, during my residence in the fatherland, the kindness and hospitality I everywhere received in visiting the churches. The good pilgrim slept in the chamber of peace at one of his resting-places; and I have slept in many such chambers in my wanderings. In various cases, too, the funds of the Society were saved, as well as personal obligation increased, by the kindness of friends in sending me from place to place in their gigs or carriages.

Jesus Christ the Eternal Word.

IV.—THE LOGOS IN MATTHEW, MARK, AND LUKE.

THE FOURTH GOSPEL is frequently credited with the exclusive authorship of the doctrine that Jesus Christ is the Eternal Word: and in some cases it has been insinuated, and in others boldly stated, that if John had not written his gospel, such conceptions of Jesus and of His unique relation to the Father, as centre in the LOGOS, would not have found a place in the thought and belief of the Christian church. In the judgment of such thinkers the doctrine of the Logos is not based on absolute and unchanging fact, but is a bright creation of the energetic fancy of John, coloured by the philosophy of Alexandria.

This however is, by no means, either an accurate or an adequate statement of the case. Strictly speaking we owe nothing to the fourth evangelist except a recollection of the sayings and deeds of Christ embodying that doctrine, and the literary or scientific *form* in which it is expressed. He derived the elements of this conception of the Pre-historic Christ from the lips and life of the Saviour Himself. Only the setting of the precious jewel is his own; not the jewel itself. John would resent, with ineffable scorn, the idea that anything more than the *frame* of the picture belongs to him. Just as we owe to Sir Isaac Newton the discovery of the law of gravitation, and the mode in which it is announced; to John Dalton the theory of atoms and the law of Multiple Proportions; to Boyle the law of the expansion of gases; and to Justice Grove the law of the Correlation of Forces; so we owe to the Evangelist John, the disciple who loved Jesus with a devotion that was an insight and an inspiration, the doctrine that Christ Jesus was, and is, the Everlasting Word. Newton did not make gravitation. He saw it, read its conditions, traced its way of working, and told the world what he saw. Dalton did not create atoms, he merely found out a way to express their relations and combining volumes. So, John is not the author of the Logos. He merely reports what he hears and sees; and then gives a scientific setting to the facts he thus dealt with. "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life . . . that declare we unto you." John is not a brilliant novelist; he is only a reflective historian!

And in this respect the other three Evangelists are like him. They are historians. The facts in front of Matthew are in substance identical with those before John. The writers belong to the same company; attend the same school, though they do not enter the same day; hear the same lessons, and have the same drill, to a large extent; paint the same Teacher, and pourtray the same marvellous life: and therefore, even supposing the taxgatherer does not repeat the very words and

deeds out of which John framed, and on which he based, the doctrine of the Logos, yet it is likely he has said nothing which opposes that doctrine, or that does not actually give it additional force.

I say "it is likely;" I do not say it is certain.

If an artist set himself the task of painting the Prince of Wales as a Freemason, and in all his masonic robes, it does not follow that he is unaware that the Prince is Captain in a regiment of Hussars, father of a family, and heir to the British throne. Each of these ideas may be present to his mind, but the *object* he has in view in painting his picture may, and probably will, prevent more than one conception from finding a forward and impressive place in the picture; and yet the painting is complete as far as it goes, though only showing the Prince in one of the several aspects of his life and character.

Now, *men* always have a purpose,—a reason for what they do. They make for some goal, seen or unseen; and in the degree in which they are thoroughly devoted to the attainment of their specific object, do they bar out other and even related matter from the range of their regard. The Evangelists were men who wrote, so to speak, in the street, with their audience in sight; and though they never lack comprehensiveness of grasp, yet their tenacity to their adopted purpose is as relentless as the grip of fate. Matthew speaks in the ear of the Jew; and taking the Hebrew Scripture in his hand, unwinds it and lays his finger on passage after passage fulfilled by Christ, the King of Israel. Mark aims to arrest the march of the conquering Roman, and admiringly tells the story of the wondrous deeds of a victor greater than any Cæsar. Luke speaks to man, in his richest and most various development, that is to the Greek, and describes the Divine Philanthropist, the Lord of Pity, the Saviour of the world. Jerusalem, Rome, Athens, there is a gospel for each, and thus and thereby a gospel for all the world—Jew, Roman, Greek! three different hearers, three different objects, and three different gospels. Therefore, then, supposing there should not be a solitary item of evidence showing Christ to be the Eternal Word in Matthew, Mark, and Luke, it will be no more to the prejudice of that doctrine, or of John's gospel, written for the theosophic people of Asia Minor, than the absence of the kingly crown is a flaw in a portrait of the Prince as a father in the midst of his family.

But it is well known that a writer may do more than he purposes, and in ways of which he is not aware may contribute substantial support to much that is off the direct lines of his work. The exposition of scientific method, the collection of scientific facts, and the application of the laws and principles of science to life, constitute one of the largest aids real Christianity has received in recent times. So the three parallel, or Synoptical gospels, form most effective buttresses for the teaching of John concerning the Rank and Person of Christ. They did not aim to gather the facts and repeat the teachings that John embraced within the scope of his work, but what they have said emphatically endorses his doctrine of Christ. Their declarations cannot be honestly accepted without leading to a thoroughgoing adoption of the supreme revelation in the fourth gospel respecting the Person of Jesus. Their declarations imply His Divine Nature, His unparalleled relation to the Father, His immense and fathomless power, and His exhaustless life.

Matthew, Mark, and Luke, contain John as the acorn does the oak, the child the man.

It is admitted that the Synoptists reveal the perfect humanity of Jesus. Yea, it is usually held that they state it with a sharper definition, and illustrate it with greater fulness than John. But this is more than doubtful. The Jesus of the fourth gospel, as of the other three, is unquestionably, perfectly and completely human. He is the Son of Man, the true and real Son of Man. Sits He not at the well of Jacob wearied with His journey? Does He not weep at the grave of His friend? Is not His soul troubled and perplexed with the dazing vision of His coming agony? Ah yes! the Jesus of the fourfold history is "the Man of Sorrows." THE WORD WAS MADE FLESH is the witness of all the Evangelists.

A stage further than this we may travel under the guidance of the acute and original author of *Ecce Homo*. Taking as His criterion of certainty the agreement of all the evangelists, he forms a "rudimentary conception of Christ's general character and objects; and allots a place therein to His supernatural power and Messiahship. He says "that Christ did Himself claim Messiahship cannot reasonably be doubted. His death is explicable on no other supposition. . . . The fact that Christ appeared as a worker of miracles is the best attested fact in His whole biography."*

But with a criterion like that in our hands we cannot, in honesty, stop short here. We must use the rule fairly, and apply it all around. The evidence that proves Messiahship will prove Divinity, and the facts that testify to His claim to work miracles urge us forward and upward, even to His kingly throne. The concord of the Evangelists is a large and all-sufficing law, if completely obeyed.

(1.) All four writers agree in treating Jesus as a being who has not entered this scene of sin and suffering in an ordinary way. Mark calls Him the Son of God in his first line. Matthew and Luke very decisively affirm the Saviour was not born as men usually are, and the former traces His genealogy up to Abraham, and the latter up to Adam, both regarding Him as the beginning of a new creation, the head of a new race, the second Abraham and father of the faithful of all ages, the second Adam and founder of a new humanity.† The seal of Divinity stamps His birth. He is born of the Holy Ghost. He comes into the world as no other ever came. May He not have been where man never was? Will He not do what no other man ever did? Has not this Spirit-born Man a nature man never before had?

(2.) His names and titles are in perfect keeping with this unique introduction to our earth. He is called "Jesus" because He shall save His people from their sins; "Emmanuel," which being interpreted is God with us; the "Holy One of God;" "the Son of God."‡ The Synoptists show that Christ Jesus elected and preferred the title SON OF MAN. Fifty times does He use it. He is the Man *par excellence*, the Man without equal, the Heir and Ideal of the human race, the perfect Type realised and embodied. This is the favourite designation. But it

* *Ecce Homo*. Preface to fifth edition, pp. viii., ix.

† *Cf. G. B. Mag.*, 1876. Three articles on the Miraculous Origin of Jesus, pp. 41, 88, and 121.

‡ Matthew i. 21, 23; xxi. 5; xxv. 34. Mark i. 24. Luke i. 35.

stands not alone. Its real and only sufficient complement is the SON OF GOD, descriptive of the special and unfathomable relation He holds to God in possessing a Sonship of a singular and unequalled character, far deeper in its meaning than His Messiahship, and based on the absolute divineness of His being. And in the phrase, THE SON,* the other two designations are blended together; and in unison with the terms the Father and the Holy Spirit, represent to us the New Testament conception of God (*i.e.*, the Father, Son, and Holy Ghost), just as Jehovah stands for the fullest definition of God in the Old Testament. It is needless to say that such names and titles fit nowhere so well as they do that Eternal Word described in the preface to the gospel of John.

(3.) Moreover, it is only with a Person of such lofty rank that the *claims* of Jesus reported in Matthew, Mark, and Luke compare. In the first gospel we have five great discourses† in which Christ appears as *Lavgiver*, issuing from a new Sinai a new code of righteousness for men; as *Founder* and *Head* of a new society, holding new relations to each other, fired with a new enthusiasm, and animated by a new spirit, and resisting the onset and shock of "the gates of hell;" as King and Judge of all the nations of men. Thus He claims sovereign rights as a sole and sovereign King, and claims an exclusive and supreme allegiance. "Where two or three are gathered together in My name, there am I in the midst of them." "All power in heaven and on earth is given to me." His arm is almighty, as His presence is ubiquitous. Verily one whose story begins by connecting Him with blessings to all families on earth, and ends by a claim of limitless power and omnipresence, only finds its fitting crown in the language of John—"In the beginning was the Word, and the Word was with God, and the Word was God."

The more we examine the first three gospels, the more profoundly are we convinced of this. Who is this "young Man of promise" that encourages His followers to dare death with the assurance that if they endure persecution for *His* sake they shall find it a benediction of priceless value? Think of this Syrian peasant saying to men, If you will not leave father and mother, brother and sister, house and land, for Me, you are not worthy of Me! What must He be worth who claims so much! Who is He that dares to claim the soul, whole and undivided—to make Himself the motive and goal of life's duty and devotion? Hear Him inviting to Himself, as if He were a God to console and help, all restless and sin-worn souls, and daring to promise them quiet, and healing, and life.‡ Verily such enormous claims can no more rest on mere simple humanity than the universe on the shoulders of a babe.

(4.) Here, too, is another inexplicable fact on any other hypothesis than John's. The three Evangelists attribute to Jesus a holiness that has not a single stain. He is holy, harmless, and undefiled. Not a sigh of penitence escapes Him. Never do you hear the groan of remorse. At no point does He confess mistake. Sensitive as He is—and never was man more so, to the slightest defilement—yet there is no spot on His robe, no consciousness of impurity within Him. Christ

* Matthew xi. 27. Mark xiii. 32. Luke x. 22.

† Cf. Matt. v.—viii.; x.; xiii.; xvi.—xviii.; xxiii.—xxv.

‡ Cf. Matthew v. 11; xi. 28, 30. Mark viii. 34, 35. Luke xiv. 26, 27; xviii. 28, 30.

never fails. The first Adam did. He used his freedom to sell his purity. Abram failed. He would not risk his safety and pleasure for another, but tampered with truth and defiled it. Moses failed. He was angry, and sinned; though man had never before shown such meekness. Elijah failed. His self-will brought despondency, and despondency grew into despair. Christ never failed. He was without sin. That picture of unspotted holiness is unique, and for ever defies all explanation short of the fact that He is the only begotten Son of the Father.

(5.) Go for a moment to Mark's gospel, and behold Him as the irresistible Conqueror, invading all the regions of human need and sin, and carrying captivity captive. Linger with Luke over scenes of ineffable tenderness and pity. Behold the great, good, pure Man die, rather than surrender His chosen work of redemption; and die, not because, as Professor Seeley says, He claims Messiahship, but because "HE MAKES HIMSELF EQUAL WITH GOD:" trace the life-giving and darkness-dissipating results of His voluntary sacrifice, and then see if you can hold back the words, "In Him was life, and the life was the light of men."

(6.) If you are able to do this, then remain within the circle of the concord of the four Evangelists till you see the crucified Nazarene rise again from the dead; and as you feel the power of that resurrection vindicating the despised and humiliated Son, verifying the Old Testament prophecies, avouching the Sacrifice as accepted by the Father, you will surely admit that the Father is one with Christ, and Christ one with the Father. "I and the Father are one."

For ourselves, we are as certain that the Logos was in Matthew and Mark and Luke's gospels before ever it was expressed by John, as we are sure gravitation was a fact of Nature before it was described and defined by Sir Isaac Newton. If John had not written a line of his gospel, the reflective piety and thoughtful devotion of the Christian heart and intellect would soon have composed for itself the doctrine of Jesus the Eternal Word.

JOHN CLIFFORD.

The Shepherd and His Lambs.

Be voiced, O hearts, and sweetly sing
The Shepherd of the sheep,
How He, though universal King,
His little lambs will keep.

The hearts of kings in every land,
He turns His when and how;
He holds the waters in His hand,
And crowns the mountain's brow

With silence and eternal snow,
And teaches sun and star,
And all the wilder worlds, to know
Their orbits near and far;
Ripley.

He rules o'er realms remote, unseen,
Which angels cannot bound;
His gulfs of space that intervene
No creature thought can sound:

And yet He is a Shepherd King,
The David of His sheep,
And loves the lambs that mothers bring
For His kind arms to keep.

Their very weakness melts, for He
Is evermore the same;
His angels through His glories see
A Lamb that once was slain.

E. HALL JACKSON.

The Abuse of Metaphor in Relation to Religious Belief.

BY DAWSON BURNS, M.A.

No. VII.—*Concerning Conversion.*

MAN is made for religion. This is a proposition which none will deny unless prepared to assert that man is a beast or a demon. It is none the less evident that he does not develop religiously in the same way that his physical and intellectual faculties develop from infancy to maturity. On the contrary, he manifests passions which are either sinful, or easily become so, and by which his life, as a moral organism, has a tendency downwards, and not upwards—is drawn from the Divine service, and not to its more orderly and perfect fulfilment. Apart from theories of depravity, the fact is apparent in early years,—and hence the need of Conversion—*i.e.*, a recoil from depravity, and the re-turning of the soul to its rightful Owner and its righteous Ruler.

This change, whether sudden or gradual, is a great one, a vital one, and we are not surprised that in Scripture it is described in language intensely and variously figurative, or that the different aspects of the one event are lighted-up by a train of metaphorical radiations.

Conversion is depicted as a washing and a purging—the possession of a clean heart and a right spirit—a departure from the snares of death—an opening of the eyes and unstopping of the ears—a deliverance from lameness and dumbness—a springing-up like grass and as water-fed willows—a release from prison and darkness—a putting of God's law in the inward parts, and writing it in the heart—the substitution of a fleshy for a stony heart—becoming like little children—a turning to the Lord—the right hearing of Christ's words and coming to Him—being made free by the truth—entering in by the door (Christ)—being a new creature—being born again—being born of incorruptible seed (God's word)—putting off the old man, and putting on the new man—a deliverance and a translation—a circumcision without hands—a rising with Christ and being quickened with Him. Not in one place only, but in many passages, are some of these figures presented, with the object of making clear the necessity, reality, and importance of Conversion—that change of mind and disposition which characterises the sinner who repents and turns to God.

It is not wonderful that Conversion, so depicted, should be described as a Divine work—the result of a Divine agency and influence making itself felt in various ways. The Hebraistic conception of God as the ground of all energy, life, and being, would have wholly revolted from the ascription of a moral and spiritual change to any power but that of Jehovah. Yet, in the Hebrew theology, the personality and all-pervading potency of the Creator did not exclude belief in human personality, or deprive man of an executive freedom, without which he would

have no more claims to a moral constitution than the beast of the field. The Evangelical Prophet could say (Isaiah xxvi. 22), "Lord, thou wilt ordain peace for us: for Thou also hast wrought all our works in us;" nor did he feel any inconsistency between this declaration and the summons to Israel (i. 16, 17), "Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow." So the prophet Ezekiel could utter, in God's name (xi. 19)—"I will give them one heart, and I will put a new spirit within you;" and without any sense of incongruity he could afterwards affirm God's vindication of His equity, and exhort (xviii. 30, 31)—"Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin. Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel?"

And the apostles were equally insensible or defiant of imputed contradiction when glorifying God and addressing man. St. Peter attributed the wonders of the day of Pentecost to the Divine Spirit, but enjoined repentance on his hearers; and in preaching to the crowd in the temple he did not shrink from the appeal, "Repent ye and be converted," as though conversion were their own independent act and deed. St. Paul, as is well known, loved to attribute election, in its source and fulness, to Divine grace—but he is not forgetful of human agency; and in one notable passage he startles the class of literalists by paraphrasing the words of his favourite prophet, Isaiah, (Eph. v. 14)—"Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." How many are there still who would denounce such language, if found outside of the Bible, as heresy, blasphemy, and absurdity. "What a denial," they would say, "is here implied of the Divine sovereignty! What a deification of the creature! Besides, what an impossible task is assigned the sinner. How *can* the sleeper wake himself? How *can* the dead one raise himself up?" Such is the latent if not uttered thought of a theological system which deals with the figurative language of Scripture concerning conversion as though every feature in the natural figure had a spiritual counterpart. Thus, when Conversion is compared to a birth,—because in natural birth the person born has no choice, and can exert no control over the conditions of that event, it is inferred that so it must be in regard to the spiritual birth. By this abuse of metaphor a double wrong is done;—the real significance of the metaphor is unrecognized, and a dogma is set up in opposition to the direct teaching of God's word. The figure of birth beautifully expresses the soul's reception and consciousness of a life from God and with Him,—a flow of affections and aspirations having God for their source, centre, and end. But to abuse this figure so as to extract from it the idea of man's perfect passivity in Conversion is, under the pretence of asserting God's glory, really to efface that glory, by representing Conversion as a mechanical operation, and man as a being differing in nothing fundamentally from the earth on which he treads. Such a theory of Conversion is, in truth, consistent not with Christianity, but with Pantheism or Materialism; for it proceeds either on a principle which makes God the only free and moral agent in His universe; or on a principle which identifies His dealings with human

souls with the physical laws by which material bodies are governed and disposed.

The diversity of metaphors employed by the sacred writers should have hindered any such erroneous and mischievous interpretation. Where a number of metaphors cannot be literally or minutely construed without leading to palpable contradiction, no excuse remains for so seriously misapplying Scripture; and when, as in the case just cited, an abuse of metaphor issues in a dogmatic opposition to the plain teaching of Scripture, and is subversive of human responsibility, the error becomes sufficiently grave to call for repudiation by those who are attached to the Gospel of the grace of God to a sinful race.

Echoes of Influence.

BY REV. JAMES WALKER.

THE human ear is an organ constructed with marvellous delicacy, fitted to catch sounds of every pitch and tone, and to recognize them both in their original source and in their echoes; but deeper and more subtle and more various impressions are produced upon our inner spirit than those which reach us through the organ of hearing.

The desire for what is popularly called "influence" is innate and strong. Characters traced on the sandy beach, or carved on forest trees, or wrought out in the beautiful conquests of art, are witnesses to the yearning of souls for an undying power, a permanent influence.

Nor have the means to which men have resorted to acquire influence been always honourable. The annals of history are replete with stories of men who have governed by the sword, and by barbarity and cruelty awed into subjection vast masses of the people; but sadder is the tale of those who have used the superstitious credulity of the ignorant as a means of gratifying their insatiate lust of power. All men are more or less awed by the supernatural, and are prepared to strain themselves as it were, at times, out of the gross fleshly veil to catch what they conceive to be near them, but not perceptible to the common eye. This irrepressible constitutional belief in a higher and more imposing spirit-world was seized upon by the ancients, and so skilfully used that it gave a few leading spirits an influence over the masses, more real than that exercised by the mightiest of kings.

Their ideas and schemes were embodied in works of art of the most elaborate design. Statues and grottoes were constructed and veiled in such mystery, and used with such skill, that the people wondered and believed. As no animal exercises an influence over man equal to man, they endeavoured to make their statues speak and give forth sounds resembling the human voice. Echoing vaults, speaking galleries, and impressive statues, sending forth inexplicable sounds, filled the uninitiated with a dread of the supernatural, and made them submissive to those who seemed to direct it. Amongst the many marvels of

ancient Egypt are the colossal statues of Memnon, situated on the west bank of that famous river, the Nile. The statues, which are of granite, and are seated each in a stone chair, although they do not speak, send forth sounds at dawn and eventide like the varied tones of a harp.

The ancients also constructed speaking heads designed to represent the gods, and to utter oracular responses. One of the most renowned of these was that of Orpheus, at Lesbos, and to it is attributed the prediction, in the equivocal language of the heathen oracles, of the bloody death which brought to an end, in Scythia, the gigantic expedition of Cyrus the Great. An ingenious man, named Gerbert, when Sylvester II. filled the papal chair, A.D. 1000, succeeded in constructing one of these speaking heads. The great eastern magician who imported into Scandinavia the magical arts of the East, whose name was Odin, is declared to have had in his possession a speaking head known as that of the sage Minos, and which uttered responses. More wonderful still is the account given of the head constructed in the thirteenth century by Albertus Magnus, of which it is reported that it both moved and spoke. That great scholar, Thomas Aquinas, when he saw and heard its exploits was so terrified that he fetched it a blow, probably with his walking stick, and thus broke it in pieces; but as it fell on the floor in fragments, the distressed mechanist exclaimed, "There goes the labour of thirty years." Thus, in ways too numerous to mention, the ancients took advantage of sound to render more effective their skilful and elaborate arts of deception practised upon an unsuspecting populace.

Only reflect, for a moment, upon the memorials of labour and skill left behind by these sculptors. With an exquisite skill they have impressed upon their statues (for purposes we need not now define) those masterly ideas which rolled in their great minds. The statues appeared to writhe in pain, to smile in sympathy, to yearn in anticipation, to burn with indignation, to melt with love, and even to speak in answer to the requirements of those who would catch glimpses of the unseen and unknown. If these men impressed a startling life upon cold marble, a life echoing back the gushing impulses out of which it had its birth, who can say what may or may not be accomplished by those whose mission it is to mould and fashion human character. If stones can be made to live and glow and speak after the mind of the architect which has brooded over them, and if the marble becomes inspired, who dare limit the power and influence of the man who undertakes to train and develop the human soul? This living nature of ours is capable of an adaptation to the sublimest issues, surpassing all the achievements of human art.

The sphere of influence, with its echoes, is *immeasurable*. Its echoes are unceasing. Its processes are too subtle for analysis, too delicate for the most finely constructed human instruments. Excelling in the eminent virtues of the Christian life we *do* thereby infallibly impress upon others any real worth of heart and character existing in ourselves. We may not see the effect of the good we do. The response to our voice may not reach our ear, but it will be heard by the more sensitive ear of the Lord of all souls. "Ye **ARE**," said Christ to His disciples, "the salt of the earth," "the light of the world," "a city set upon a hill which

cannot be hid." The world is assailed in all its evil by the influence of character. Incentives to faith and hope, gentleness, tenderness and righteousness, are conveyed by the delicate and invisible waves of character. Men rise step by step in moral and spiritual grandeur by the aid of strongly influential souls. Men grow more by contact with men than by all other means.

The echoes of influence are as *diversified* as they are incalculable: bad as well as good, injurious as well as helpful, destructive as well as saving, hellish as well as heavenly. Men who serve "the wicked one" are called "the children of the devil." He reigns in them. They are his progeny, reproduce his works and perpetuate his power. The "echoes" of the influence of "Jeroboam, the son of Nebat, who made Israel to sin," were heard for centuries in the gloom-filled caverns of Israel's idolatry and oppression. We cannot say a wrong, a lascivious, a mean, a false word, and then stop its influence. It has gone, and it has now an existence of its own, and will continue to reproduce itself. We have power to make alive, but not to kill. Oh! the prodigious solemnity attaching to a single deed, a single word; and the importunate need of making nought alive of which the bitter lament shall be true, "It had been better for that thing if it had not been born."

But let us not fall into mistakes. It is a vain and foolish idea for any one to expect that God will take him, like a block of granite, and impress upon him His own likeness. God has nowhere encouraged such an expectation; but He, in many ways, has demanded a personal and supreme devotion. The devotion of faith implies the consecration of the entire being to the higher influence of God. We abandon all ideas of dead matter, even though it be in exquisitely wrought statues, and we enter upon a province in which the personality is free. God does not oppress the soul; He wins it by the attractions of His love manifested in Christ, and, where He succeeds, the change which follows may be described as ascending into His glorious infinitude, so that the human is lost in the divine. What a grand development must that be which attains to a height where on every side the mind catches glimpses of God, and is, in effect, a partaker of the divine nature!

Through a life of pure devotion, and of eager receptive faith, does God, in His infinite glory, convey Himself to the mind of man, inso-much that a Christian learns to say, "I live, yet not I, but Christ liveth in me."

And these echoes are *eternal*, unending—

"This is the bud of being, the dim dawn,
The twilight of our day, the vestibule;
Life's theatre as yet is shut, and death,
Strong death, alone can heave the massy bar,
The gross impediment of clay remove,
And make us embryos of existence free.
From real life, but little more remote
Is he, not yet a candidate for light,
The future embryo, slumbering in his sire.
Embryos we must be, till we burst the shell,
Yon ambient azure shell, and spring to life,
The life of god's, O, transport! and of man

Endosmose and Exosmose.

WHAT big words! Yes, somewhat; but not so bumptious really as they appear at first sight. Split them up, and they are understandable enough. *Osmose* means a pushing, an impulse; *endosmose*, a pushing in; *exosmose*, a pushing out. Thus the two words describe two parts of the one process; a process to be met with in chemistry, and, as I think, in history, and in the study of individual character.

Take one of the simplest instances of the working of the law. You stand under the heavy laden fruit trees some glorious autumn afternoon, and admire the delicate bloom on the dark purple plums. Rain falls during the night, and next day you examine those same plums. But now, instead of being covered with rich bloom, they are sticky to the touch, and many have a gaping crack showing the yellow pulp through the broken skin. Where does that stickiness come from, and what has caused the fruit to burst? *The law of the osmose tendency will explain.* The law is, that two fluids of different density, separated by a membrane, have a tendency to mix, the thicker passing through the membrane to the thinner, and the thinner passing through to the thicker. The skin of the plum affords such a dividing membrane. Within, there is the thicker fluid of the juice of the plum; without there is the thinner fluid of the rain-drops which have fallen upon it; and thus part of the juice passes through the plum-skin and makes the outside so unpleasantly sticky, whilst much more of the rain-water passes into the plum, more indeed than it can hold, and thus it is made to burst.

The same phenomenon is seen with *gases*. Let a quantity of oxygen and hydrogen be separated by an elastic membrane, and as oxygen is sixteen times the heavier, let it be at the bottom. Yet, though they are kept quite still, the heavy oxygen will rise, and the light hydrogen will descend, till, as regards density, they are equally mixed; but, as regards volume, the lower compartment that was at first filled with oxygen will be very much bulged, and the higher compartment will be very much contracted.

Now it seems to me the same process may be seen in *history*. Every nation has manifested a tendency to become of a like consistency with the peoples it was brought into contact with. If a nation high-principled, and brave, and just, and self-denying, is brought into contact with other nations lacking therein, it will, to a certain extent, infuse into them those qualities; but, in doing so, it will also imbibe much of their injustice, or cowardice, or error. Clearly seen in the Bible history of the Jews. They were divinely commanded to destroy the idolatrous inhabitants of Canaan; they would not obey; so they themselves became permeated by that idolatry, and in spite of manifold and mighty proofs of the existence and character of the one true God, proofs such as have never been given to any other nation, they worshipped gods of wood and stone and gold, which their own hands had carved.

A multitude of instances show the operation of this law upon *individuals*. Take the case of Wycherley. Two hundred and twenty-two years ago he was a lad of fifteen, and it was debated whether he

should go to an English University or to France. But Cambridge and Oxford were at that time full of the puritanical element, so it was decided he should go to France. He became a Roman Catholic and a libertine, and returned to England to write "The Country Wife" and "The Double Dealer," which for nastiness have no equal in the language. He died at seventy-five, leaving a name that stinks, as having done more than any one else, in that age of frivolity and licentiousness, to corrupt English literature, the English stage, and London fashionable life. Yet, it seems to me, his character and destiny turn upon the place and the society in which those four years, from fifteen to nineteen, were spent.

Take the case of Old Indians. Young men of honourable families and generous emotions would leave England for service in the East India Company, and would return avaricious, tyrannical, irreligious, and immoral.

And, as an instance of one's surroundings corrupting the judgment, and destroying the finer susceptibilities, take the case of Hobart Pasha. Born a son of the Earl of Buckinghamshire, he entered the navy forty-one years ago. As a midshipman of seventeen he was distinguished for the ardour with which he commanded his man-of-war's crew in putting down the slave-trade off the Brazils. But nine years ago he accepted high post under the Turkish government; and the other day, after Bulgaria's reeking soil and desolated towns had exhausted Europe's patience, and moved England to passionate indignation, he could yet write to our great newspaper asking for further time to allow "his friends, the Turks," as he calls them, to reform themselves.

It will be strange if, from our own experience, we have not gathered that the tendency to become like those we associate with is all but irresistible. We are continually having proofs of the two-sided operation of the *osmose* law. If you intend doing a work somewhat strange and difficult, go and talk about it to friends, hear their objections and forebodings, and the strong probability is you will never even attempt it. But listen to some preacher or missionary or lecturer all on fire, and you are willing to attempt anything. In order, then, that you may be strong, and hopeful, and energetic, and pure, you must come into contact, more or less close, with men and women leading better lives, and moving upon a higher platform than yourself. But in order that the richness you are receiving may not be selfishly treasured till it becomes an evil, you must be performing, towards those less privileged than yourself, a service exactly similar to theirs. There can be no healthy useful life without the regular operation of this twofold movement. To become good, or to be kept good, you must mix with larger minds, stronger wills, loftier souls, than your own; and to do good you must mix with souls worse than your own, the unlovely, the ignorant, the depraved. But beware! for the experiment is a delicate one, and must be watched anxiously. One can trace its dangers in the experiences of the disciples, when, after they had been performing miracles and announcing the kingdom of heaven, their Master bade them come into a quiet place and rest awhile. And any preacher will acknowledge that in the very attempt to make his people acquainted with the truths that have given most joy to his own soul, and the motives that have shaped

his own conduct, those truths lose for him their charms, and those motives their power. And with all reverence one may remark how He who had no wiser or holier companion from whom to recruit the energy, the love, the sympathy, the truth he had been disbursing, yet would retire, after performing works of mightier power, or delivering sermons of greater pathos, would retire to the recess in some hill-side, or to the loneliness of a garden, and spend the whole night in communion with His Father.

Thus let us learn from the effects of rain upon the fruit, from the contact of vapours, from the reciprocal influence of nations, from the effects of the social atmosphere upon the opinions and conduct of celebrated men, from the treatment of the twelve by their Lord, and from His own blest example—let us learn the law of *endosmose* and *exosmose* as it affects spiritual life—*To receive the most good, associate with the noblest; to impart the most good, associate with the worst.*

W. E. BOTTRILL.

The New Member for Halifax.

WE are glad to record that the successor to the former member for Halifax, Mr. John Crossley, is of a General Baptist family.

The great grandfather of John Dyson Hutchinson, Esq., M.P., was one of the principal movers in the erection of the (now) old General Baptist chapel, Haley Hill, Halifax. So staunch and uncompromising a dissenter was he, that he was scarcely ever known to enter any other place of worship. Along with others, he often exercised his powers of preaching, and a good anecdote is told of one occasion when two of them had locked themselves in the chapel on a Sunday afternoon, one to exhort and the other to listen and criticise. One ascended the pulpit, and after speaking for some time the critic in the pew calls out, "Thou hadst better come down; thy preaching does me harm." Not to be outdone, Mr. Joseph Hutchinson's turn came to listen, and after hearing brother W. hold forth as he thought as far as he was able profitably to occupy the time, exclaimed, "Brother W., thou hadst better come down out of that pulpit, for thy preaching does me neither good nor harm."

The father of the present member took a deep interest in the erection of North Parade chapel, and during his life was a constant attendant. He enjoyed the preaching of men of talent and culture, and also of honest effort, though from the humbler walks of life; but empty vapouring or ignorant self-conceit he abhorred. Many of our older ministers have found a genial abode at his house during their temporary stay in the town.

From his youth up, Mr. Hutchinson, M.P., displayed considerable abilities as a student, and being encouraged at home by his father, who was a great reader, he soon displayed talents of no mean order. Receiving his education at a grammar school near Halifax, which was also attended by the other member for Halifax, the Right Hon. James

Stansfeld, his taste was soon formed for a life of literary pursuits. Having a retentive memory, it did him good service in the study of history and languages, several of which he has mastered. In addition to these branches, his skill as a musician is well known, and his delight is to sustain his part in company with other instrumentalists of the district.

Unlike some men of the present day, who are soon to the front, almost before they are away from their leading-strings, Mr. Hutchinson studiously coached himself for public life, and for years his name was almost unknown. It was on the occasion of the visit of Mr. George Thompson to Halifax, to sustain Mr. John Bright's views of the Turco-Russian war, that Mr. H. first became known to fame. His grasp of the history of European nations and antecedents of Russia, gave him such a position as to be the means of utterly frustrating the objects of the meeting. It was then asked who was this young Hutchinson? Following the bent of his inclinations and tastes, he soon became connected with the local press, and has ably conducted the Liberal organ from that period. Throwing himself into public life, he was soon elected Councillor, then Alderman, and more than once Mayor; he served on the School Board, and did good service in doing battle with the dominant church party. Having been made a Justice of the Peace, he afterwards made himself acquainted with the dispensing of relief to the poor, and was elected a Poor Law Guardian.

Not being of noble birth, he possesses none of that semblance of aristocratic superiority that some delight to assume, but is easily approached, and in both speech and behaviour carries the stamp of a true gentleman. Being always considerate and kind to all with whom he comes in contact, he is truly respected by those who know him best. The youth of his native town have for years received instruction from him at the Mechanics' Institution; in fact, during his life he has manifested a desire to impart to others that which he has so freely received himself.

Though a worshipper at the Church of England, he retains all his inbred enmity to the establishment of religion by the State, and leads his party in his native town in seeking to obtain not tolerance only, but perfect equality. As a public speaker his power is unique, being able to command and quell most turbulent assemblies. His voice is far from musical, but the clear flow of masterly eloquence is such as to command and rivet attention; and woe to the rival who on a political platform chooses to cross swords with him. Halifax has done well by selecting another of its own sons to represent it in St. Stephen's, and particularly so in a case where intelligence and ability are so concentrated.

J. BINNS.

THE POWER OF THE CHURCH.

"WHEN the prophetic power has gone out of a church, the boldness of the hopes and promises on which it is built ceases to appear sublime, and then the world gains courage to criticise and to sneer: but when she recovers her grasp of reality, and her prophets enrich their eloquence with fresh observation, and warm it with first-hand conviction, the peevish negations—not of science, but of scientific people—die away again speedily into inaudible murmurs."

—*Professor Seeley, Macmillan's Magazine, April, 1877, p. 429.*

On Choosing Books.

A SHORT CHAT WITH YOUNG MEN.

ONE of my correspondents says, "I have spent the best part of my life in detached and fragmentary reading. . . . I have resolved to adopt a different plan of reading and study; will you therefore be kind enough to mention the best books on History, Geography, Mental and Moral Science, and Logic?" This is a sample of communications that frequently reach me, and which of course must be dealt with individually, and according to the special need of each writer. I quote it because it shows what many young men feel, that the "choice of books" is a difficulty of prodigious and almost insuperable strength. The age is characterised by a bewildering multiplicity of books. Mr. Joseph Cook, of Boston, says, "To know what books one must read and what books one may safely leave unread, is an art which in these days of literary fertility every student has to learn."

Nor do I see any way of acquiring this art without much seeming waste of time and strength. The best help I can imagine is to get the advice, on any given subject, of the man who is master of the greater part of the literature of that subject, and has at the same time the tact to enable him to obtain the true measure of the inquirer's position, need, and capability. There are men, like the late Charles Kingsley, sufficiently unselfish to be willing to take the necessary pains to render this service to those who are pursuing knowledge under the difficulty of not knowing what books to read and what *not* to read.

But we are not without our consolations. There is some comfort in the thought expressed by Beecher, that "although books are endless, there is not one in ten thousand of them that is good for anything." That goes a long way even into the 700,000 volumes of the British Museum, and lifts some of the burden from the difficulty of selection; for worthless books have a useful way of dropping out of sight and out of mind, or else of finding a place of perpetual entombment in some national museum, or of attaining their righteous destiny on the counter of a butter dealer.

Then of the few books worth reading it would be safe to say, two-thirds are of the professional class, written by specialists for specialists, such as doctors and lawyers, professors and preachers, farmers and engineers, and by this professional purpose are at once placed above the shelves of the general reader.

A further diminution of the difficulty will come from our most urgent necessities. Life has a painful way of exposing our ignorance and showing us what information we most lack, and what special discipline we should seek. For example, no thoughtful young man can look long and inquiringly into newspapers, or enter into general conversation, without discovering that a course of World History would do him good, if he could only take it; and whilst patriotism should compel him to read *Hallam's Constitutional History*, *Macaulay's England*, and *Smith's Student's Hume*, an interest in *man* should lead him through books like

Dilke's Great Britain, Philip Smith's History of the World, Grote's History of Greece, and I may add Stanley's Jewish Church. A better introduction to such a course of historical reading I do not know than Sir Charles Dilke's book. It has the double interest of tracing the Anglo-Saxon race in all their wanderings, and of showing the points at which the British people come into contact with the rest of the world; and must expand the mind and purify the judgment, as well as enrich with interest and pertinent knowledge.

Carlyle says, "All books are properly the *record* of the History of Past men. What *thoughts* Past men had in them; what actions Past men did; the summary of all books whatsoever lies there. It is on this ground that the class of books specifically named *History* can be safely recommended as the basis of all study of books; the preliminary to all right and full understanding of anything we can expect to find in books. Past History, and especially the Past History of one's own Native Country: everybody may be advised to begin with that." But to this ought to be added the cautionary word of Mr. John Morley, in his Birmingham address. The reader must remember that man has been a long time growing to his present size; and that his history, though written in many tongues, is *one*; and that the Present is really the result of the Past. In this study no book will render better service, or be read with more zest, than Professor Freeman's *Unity of History*.

JOHN CLIFFORD.

A Song of Three Words.

ORARE, LABORARE, CANTARE.

THREE blissful words I name to thee,

Three words of potent charm,
From eating care thy heart to free,
Thy life to shield from harm.

Whoso these blissful words may know,
A bold, blithe-fronted face shall show,
And shod with peace shall safely go
Through war and wild alarm.

First, ere thy forward foot thou move,
And wield thine arm of might,
Lift up thy heart to Him above,
That all thy ways be right.

To the prime source of life and power,
Let thy soul rise, even as a flower
That skyward climbs in sunny hour
And seeks the genial light.

Then gird thy loins to manly toil,
And in the toil have joy:
Greet hardship with a forward smile,
And love the stern employ.

Thy glory this the harsh to tame,
And by wise stroke and technic flame,
In godlike labour's fruitful name
Old chaos to destroy.

Then 'mid thy workshop's dusty din,
Where Titan steam hath sway,
Croon to thyself a song within,
Or pour the lusty lay;
Even as a bird that cheerily sings
In narrow cage, nor fret his wings,
But with full-breasted joyance flings
His soul into the day.

For lofty things let others strive
With roll of vauntful drum;
Keep thou thy heart, a honeyed hive,
Like bee with busy hum.
Chase not the bliss with wistful eyes
That ever lures and ever flies;
But in the present joy be wise,
And let the future come!

PROF. BLACKIE.

In Memoriam: Mr. W. Vawser.

DEATH has been unusually busy in our midst this year. On Sunday, January 21st, three of our congregation lay dead; and on Sunday, Feb. 4th, three more were summoned away. One of these last seems to call for a brief memorial in these pages.

MR. WILLIAM VAWSER, most likely a descendant of some Huguenot family, many of whom settled in this district after the revocation of the Edict of Nantes in 1685, was born in 1799. His earliest associations were in connection with the soil, of which he afterwards became a most successful cultivator. The Fens of Cambridgeshire *then* presented a very different scene from the one they present *now*. A system of drainage, of which the project was as bold as the result has been successful, has turned the bog into a fine corn growing district; and the marshy wilderness into fields as clean and as well cultivated as many a garden.

Mr. Vawser began life by occupying a small farm; and so well did he succeed that he soon became one of the best farmers in the district; and he has been heard to say, "If I had been a Churchman, I could have had the best farms in the county." But he was a Nonconformist, and at a time when nonconformity was less popular and more persecuted than now. His connection with the General Baptist cause dates as far back as fifty or sixty years. He was baptized in 1836 by the then pastor, Rev. J. Jones. Though he had a large business, and resided some miles from the town, his place in the sanctuary was generally filled; and as his numerous family grew up, they were brought to the same house of prayer, and trained in the same religious principles as their father.

After a long and successful course in business Mr. Vawser retired, and came to live in March. He was now able to attend the weekly prayer meetings, and often led the devotions in an earnest and impressive manner. He was pre-eminently a man of prayer, and a daily reader of good books, especially of the Best Book of all. For more than fifty years he was connected with the "March Literary Society;" a little friendly circle, meeting monthly at each others houses, for the purpose of discussing important general and religious topics, and proposing new books for the library. When the "Centenary Chapel" was built Mr. Vawser and his family contributed several hundred pounds towards the cost. His house was always open to receive the ministers visiting March; and his hospitality was bountiful and sincere.

Those who were present at the last prayer-meeting our friend attended were struck by his earnest and solemn manner; but little thought it would be his last. He himself seems to have had a presentiment of an early removal. As he turned from the grave of the late pastor, on the 23rd of January, grasping the hand of a friend, he touchingly said, "I shall be the next." And so it proved. After a brief illness, on the Sabbath named above, he went up to keep Sabbath in heaven. The Saviour he loved "was not willing he should be so far from Him any longer."

His remains were interred in the Cemetery, between those of two of his sons who were called away only a short time before. The text of

his memorial card was that of his memorial sermon—"Precious in the sight of the Lord is the death of his saints."

In him the church has lost a liberal supporter, and an old friend. The fathers pass away, and earthly helpers fail; but "the Lord liveth, and blessed be our Rock." He is "the same yesterday, to-day, and for ever."

If anything can add to the blessedness of the departed saints, surely it must be that those they left behind are following the same Saviour, and are preparing for the same blessed home. May the life long prayer of our departed friend be answered, and

"When, soon or late, they reach the coast,
O'er life's rough ocean driven,
May they rejoice, no wanderer lost,
A family in heaven."

"And I heard a voice from heaven saying unto me, Write, Blessed are the dead who die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours, and their works do follow them."

A.

The Great Matthew's Farewell.

AN event of transcendent importance has just occurred, and we hasten, as indeed is most justly due, to give it a forward place in our chronicle. The Great Matthew has at length uttered his "Farewell; a long farewell, to all my" strictures on Church and Religion. Since the days of the great Cardinal no greater man has given vent to the pathetic lamentation. Who that loves "sweet reasonableness," and knows how he has exhibited it, is not overwhelmed with regret? Who that values "sweetness and light," and "humility of mind and largeness of temper," and thinks of their full-orbed embodiment in the great Mathew, will not forthwith order mourning? Alas! alas! Mathew has gone to his long home, and the mourners do *not* go about the streets!

Verily this nation of "Philistines" is a little dull, and fails to appreciate the self-constituted Defender of the Faiths of the Church of England; the champion of God and the Bible;" the bitter and envenomed assailant of all forms of dissent, and is inclined to treat his "Last Essays on Church and Religion" with an unbecoming levity. Conceit has lost its chiefest apostle, and nobody weeps. The last incarnation of supercilious egotism, and all-sufficing vanity, passes from the scene of his chief exploits, and the spectators throw up their hats, and rejoice with a great and unspeakable joy. The mighty man, who out of the full fountains of his superior saintliness speaks in a tone of profound solicitude for "Mr. Dale's religious temper," and pours oceans of pity on John Morley for keeping company "with his Festus Chamberlain and Drusilla Collings," retires from the tented field of religious polemics to the serener atmosphere of poetry and criticism, where he won his first laurels, and not a sound, not a voice of regret, is heard.

Unfortunately, owing to the "pugnacious self-assertion of Dissenters," and the universal want of "culture," it is characteristic of this age to neglect its heroes. The great Matthew Arnold is a hero. He has dared to be more insolent and audacious than any living man; has invented more facts than Lord Beaconsfield, and that is saying much; has had the courage to thrust the Bible into the fires of his criticism until there is nothing left but the pure gold of Arnoldism; has spoken of Richard Baxter as "the king of bores," and of "Luther, Cromwell, and Bunyan," as respectively "Philistines of genius in religion, politics, and literature," and valiantly advocated that a dead Dissenter, whom living he has never feared or favoured, should be buried in the national graveyard in silence, like a suicide. That such heroism should fail of recognition is sad proof of decay of the "ancient and intred integrity, piety, good nature, and good humour of the English people."

C. SAMUELSON.

The Coming War.

ALL the strenuous but mistaken efforts of the Tory Government for the maintenance of peace have ignominiously failed. Diplomacy has succumbed. The tactics of secrecy and chicanery are again weighed in the balances and found wanting, and the long-postponed crisis is as inevitable as the return of night.

England is discredited, and humiliated by her leaders. The refusal to sign the Berlin Memorandum was the beginning of folly and wickedness. The signing of the Protocol was a sham as huge as it was absurd; and the appended Declaration was a fitting crown to a building of national shame. The British Government has kept its eye closed to all but narrow British interests; practised and preached "the gospel of selfishness;" and has added another proof to the enormous pile of evidence, that "the man or nation who will save his or its life shall lose it; but the man or nation who will lose his or its life for Christ and man's sake shall find it." National selfishness is national folly. Real and earnest care for righteousness, a zeal on behalf of the oppressed and the outraged, would have secured us a prodigious influence in the counsels of Europe in favour of liberty, and justice, and progress; and would have gone further than anything else to prevent the banks of the Danube being ravaged with war.

The failure of the British Government is confessed. Lord Derby says Her Majesty's Government can do nothing more "to avert a war which appears to have become inevitable." The clash of arms is at hand; and the combatants are resolute, determined, and eager for the fray. Turkey fights for "national independence," for an indefeasible right to outrage women, to murder children, to oppress without hindrance, to honour massacre, and to reign in unrighteousness. Russia fights for the suffering and the oppressed. That at least is the view of the Russian people. That fires their ardour, stimulates their self-sacrifice, rouses their enthusiasm. Our newspapers tell us it is lust of territory, greed for empire, a thirst for the acquisition of Constantinople. We need not stop to dispute it. This is certain, the Russian people, as a people, feel it to be a holy crusade on behalf of the captive and the oppressed; and in this is the secret of the wide-spread enthusiasm with which they accompany in thought and feeling their Emperor to Kisheneff.

This is the hour of England's danger. Peril is imminent. Rarely or never did this country stand face to face with such temptations as are now before it. We have a pro-Turkish prime minister; a majority in the House of Commons afflicted with a dread of Russian aggression; a strong war party in the country, made up of men who live by war, whose promotion and pay come out of it; newspapers constantly keeping out of sight the diabolical wrongs inflicted by the Turkish Government on the Christian people, and stimulating an unworthy and needless fear of the power of Russia: and so we are in danger of being involved in a war against freedom, righteousness, humanity, and progress; and on behalf of the most accursed tyranny that now exists.

Professedly we are "neutrals." This state may or may not last. But if we step by a single inch from it, it must be to the one goal of getting rid of the Turkish Government. That is the only solution of the Eastern problem: and till that solution comes, by us or without us, we must stand resolved as a *People* that "not one penny of English money, and not one drop of English blood, shall be spent in defence of the most corrupt and wicked of existing European powers."

JOHN CLIFFORD.

CHRISTIANITY is not a theory, or a speculation, but a life; not philosophy of life, but a life and a living process. Try it. It has been eighteen hundred years in existence, and has one individual left a record like the following, "I tried it, and it did not answer; I made the experiment faithfully according to the directions, and the result has been a conviction of my own credulity?"

—Coleridge.

On Alterations in Hymns.

NO ONE who has compared half-a-dozen hymn books can fail to be struck with the fact that many hymns appear in different forms, not one of which may be as it was originally written; and at first view every honest-minded person is apt to exclaim somewhat indignantly at the liberty that has been thus evidently taken with the author's compositions. What right have we, it may be said, to imperil another man's reputation by ascribing to him—for the hymn probably still bears his name—expressions and sentiments which he never employed? Moreover, it may be pleaded, that the poet himself must surely be a better judge of the propriety or otherwise of a given form of speech than a compiler who, perhaps, never wrote a verse of real poetry in his life. Instances, too, may be cited of hymns which have been altered, no doubt with the best intentions, but manifestly for the worse. Take the case of Keble's Morning Hymn as given in the General Baptist "Appendix." The last verse reads thus:—

"Only, O Lord, in Thy dear love,
Fit us for perfect rest above;
And help us, this and every day,
To live by faith, to watch and pray."

Now the sentiment of the last line is doubtless perfectly scriptural; we can have no objection to it on the ground of doctrine; but how common-place as compared with the thought expressed in Keble's own words—

"And help us, this and every day,
To live more nearly as we pray!"

Who is not conscious of the disparity between his actual life and that which in his better moments he desires to live, and towards which, again and again in prayer he breathes forth sincere aspirations? Is it not well that with Keble, High Churchman though he was, we should ask for Divine help to realize increasingly in actual experience the ideal of our petitions?

Another instance of alteration for the worse is in our present hymn-book in the hymn commencing "How vast the treasure we possess." The third verse reads thus—

"If peace and plenty crown my days,
They help me, Lord, to speak Thy praise;
If bread *and* sorrows be my food,
Those sorrows work my lasting good."

As Dr. Watts wrote the last couplet the words run,

"If bread of sorrows be my food," &c.

and surely this latter form of expression—the original one—is much the better. Indeed, how *can* sorrows be food in any sense? But "bread of sorrows" means bread eaten in circumstances of grief and trial, and *that* may be food, though accompanied by what is painful.

Many other alterations might be cited which most readers, on reflection, would deem to be no improvements.

On the other hand the more I look into this matter the more convinced I become that it is unwise to condemn alterations altogether. Many are real *emendations*. From generation to generation a change goes on in the tone of thought and style of expression which renders what was not inappropriate or objectionable a hundred years ago unsuitable now. Words have not always the same associations, do not evoke precisely the same feelings at one period as at another. Take, for example, a hymn of Wesley's (No. 132 in his Collection), beginning, "Jesu, the sinner's Friend, to Thee." The last verse reads as follows—

"What shall I say Thy grace to move?
Lord, I am sin, but Thou art love;
I give up every plea beside—
Lord, I am *damn'd*, but Thou hast died."

The hymn, as a whole, is a good one. It expresses, in a touching and striking manner, the feelings of a penitent casting himself simply and entirely on the Lord Jesus. But, with men's present use of certain words, does not the

last line occasion an unpleasant recoil? And to omit the whole verse would be to spoil the hymn. Then, what are we to do? Shall we cast aside the hymn altogether? Nay, is it not better to follow the example of Mr. Spurgeon, who, notwithstanding the statement in his preface, has quietly and wisely altered a word. Thus altered the last line reads—

“Lord, I am *lost*, but Thou hast died.”

There are changes in hymns which were made so long ago, and have met with such general acceptance, that most people imagine the altered form to be the original. The following is a case in point. In the year 1706 Dr. Watts published a hymn beginning—

“He dies, the heavenly Lover dies;
The tidings strike a doleful sound
On my poor heart-strings: deep He lies
In the cold caverns of the ground.”

A few years afterwards John Wesley altered the verse thus—

“He dies, the Friend of sinners dies!
Lo! Salem's daughters weep around;
A solemn darkness veils the skies;
A sudden trembling shakes the ground.”

Who will assert that the alteration is not an improvement? Shall we then, in this case, for the sake of going back to an author's own words, reject the later form and restore the earlier? The question scarcely needs to be asked. Every one says, no.

Let us look, next, at that fine hymn of Wesley's beginning, “Thou hidden source of calm repose,” (No. 209). In the G. B. Hymn-book it appears as a long metre hymn, whereas in the original it is six lines eights—a change, in my opinion, for the worse. But the point to which I wish to call attention is the last word of the last verse. We read in Wesley—the original, observe—thus:—

“In want my plentiful supply,
In weakness my almighty power,
In bonds my perfect liberty,
My light in Satan's darkest hour,
In grief my joy unspeakable,
My life in death, *my heaven in hell.*”

A respected Wesleyan Methodist minister with whom I was one day conversing defended these last words on the ground that they expressed a real, though rare, phase of Christian experience,—the experience of one who felt that hell itself would be heaven if there he had but the sense of Christ's favour. But, to myself, the ideas seem so incongruous and impossible in fact, that I cannot but approve of the course adopted by modern compilers of altering the couplet. Thus in the Congregational Hymn-book the last line reads—

“My life in death, my heaven, *my all.*”

In the General Baptist book—

“Our life in death, our *all in all.*”

Sometimes changes are absolutely necessary in order to transform what was probably intended by the author to be simply a religious poem into a hymn suitable for singing. The lines are irregular in length, so that no tune could possibly fit every verse. We have an instance in that hymn in the Appendix—

“One sweetly solemn thought
Comes to me o'er and o'er,
I'm nearer home to-day
Than I have been before.”

The original (by a writer named Carey) is very irregular in the length of its lines. It could not be sung to a hymn-tune. But, as I know from personal observation, the hymn, as it now stands in the Appendix, is much valued, and frequently used by many Christian friends; so that, so far from condemning the alterations made in the poem, I consider that we are under obligations to the brother who, by changing a word here and a phrase there, put it into its present form.

In some instances, however, changes for the sake of metre have been made *unnecessarily*. Thus, in the Baptist “Psalms and Hymns” as well as in Mr.

Spurgeon's book, the beautiful hymn on the Holy Spirit composed by Miss Harriet Auber, and which goes so sweetly to the tune "St. Cuthbert," has been converted by the lengthening of every fourth line into a common metre—

"Our blest Redeemer, ere He breathed
His tender last farewell,
A Guide, a Comforter, bequeathed
With us to dwell."

This is the original; and how much better than when the last line is lengthened out to "With us on earth to dwell!" Or again—

"And His that gentle voice we hear,
Soft as the breath of even,
That checks each thought, that calms each fear,
And speaks of heaven."

Who, with a true poetic feeling, does not prefer this to Mr. Spurgeon's version?—

"And His that gentle voice we hear,
Soft as the breath of eve,
That checks each fault, that calms each fear,
And bids us cease to grieve."

The sum of the matter appears to be this. First, alterations should not be *lightly* made; the presumption being that the poet is in most cases a better judge of the propriety of words and sentiments than the mere editor. But, secondly, alterations are sometimes really desirable. (1.) When a hymn, as a whole, is good, but deformed by something unscriptural in doctrine, or offensive to good taste judged by a modern standard. (2.) When, by the omission or addition of a few syllables you can transform into a good hymn, fit for use in public worship, a Christian poem which without this change could not be sung.

I think, however, that a difference should be observed between the hymns of old writers which have become the common property of the Christian church, and those of poets still living. In the latter case alterations should be made with less freedom; and, where practicable, should be submitted to the authors for approval. Moreover, an asterisk or other sign, should be attached to an altered hymn indicating the fact that it is not exactly in the form in which it came from the pen of the writer. This, indeed, is now done in most modern hymn-books.

In closing I would only add, that in the work in which I am engaged I have met with a number of hymns, occurring in a variety of forms, but which is the original it is well nigh impossible now to ascertain. Perhaps the hymn in question appeared, in the first instance, in a periodical, or on a leaflet, or in a fugitive volume of poems now forgotten. In such cases my brethren and I can only choose the form we ourselves prefer, trusting that our decision will commend itself to the judgment of our friends; yet remembering, at the same time, that in matters of taste perfect unanimity of opinion is scarcely ever attainable.

W. R. STEVENSON.

Too Big for Sunday School.

FOR THE YOUNG FOLKS.

PERHAPS you say to me, "What's the harm of walking out on Sundays?" Well, I will tell you. I have seen some of the best lads I ever knew, whom I really hoped were converted, who have taken to this walking business, and not one of them is now worth a button for any good purpose whatever. My hope was that by this time they would have been among my best workers, flourishing in business, and happy in the service of God; but it is not so. The day they left the house of God for "pleasant strolls" was the day of their doom; they became by degrees careless, idle, boastful, loose in talk and loose in life, and made Satan more and more their lord. Whether a thing is bad or not, may be seen by its fruit; and there's the fruit of being too old for Sunday schools and classes.

—C. H. Spurgeon.

Getting a New Minister.

IV.—“*The Sort of Man we want.*”

BY A “LIVE” DEACON.

It seems to me the first question a church in quest of a pastor has to settle is, “What sort of a man do we want;” what are the qualities we should look for in him whom we would heartily and unanimously call to the pastorate amongst us?

And though it may seem to some a hazardous proceeding, yet I advise those who have “influence” as leaders of opinion and action to summon the brotherhood to a conference, with a view to arrive at some general understanding in a common-sense way as to the abilities and character which ought to engage the affections and support of that particular church. I am aware the talk would require well managing, and would test the wisdom and self-restraint of not a few; still I think it would be immeasurably better than leaving the question to be settled by little coteries at the tea-table, or a gathering of gossips in the street.

Nor would it be a bad thing if some of those admirable addresses given at “Recognition Services,” describing what a good pastor should be, instead of being delivered when the whole case is settled and cannot be altered, were given as a preliminary to such a “talk,” and as soon as a church entertained the idea of getting a minister.

The fact is, the members of the churches want light. Their notions about pastoral work and preaching are crude and ill-digested, and often chaotic. Not rarely their feelings are selfish, and they only think of their own tastes and preferences. Some godly men are very stupid, and others very self-willed; so that it is necessary to insist on the adoption of a policy of “give and take,” and to demonstrate by piles of arguments that as it is not likely any creature short of an archangel will suit everybody, and as, furthermore, archangels are supposed to be scarce, it will be as well to agree upon the qualities desirable in the inferior being who is to be their minister.

I need hardly say I believe in “praying that a suitable man may be sent of God.” That the churches do. That the churches are sure to do. Force of habit, petrified tradition, a feeling of the importance and gravity of the task of electing a pastor, together with a strong sense of inadequacy for so delicate and momentous a service, will lead the people to pray. But allowing the freest scope for prayer, and fully recognising its importance, still I think it desirable there should be a free and open talk of the whole church, so as to come to some agreement as to the sort of man who will best promote the welfare of the church, considered as a church, in its spiritual and social efficiency, in its capacity as an agent of Jesus Christ for the salvation of the world, and as an institute for ministering to the highest pleasure and most abiding profit of spiritually-minded men.

No half-dozen men, not even though they are officers, should presume to seek their own pleasure. That *one* man, whatever his position, should make his will law is, in Free Churches, a ridiculous and intolerable impertinence. Every member should suppress himself, and give supremacy to the real good of the community as a spiritual organisation existing and operating on behalf of God and souls. The aged must consider the needs of the young, the eager, and the growing; and endure bravely for their sakes. The young ought to respect the ripened judgment and mature experience of grey hairs. In a word, it must be made broadly and deeply felt, that each does not act for himself, but each for ALL.

It is perilous to start with a wrong idea, with a false estimate of need. The judgment is likely to run off on side issues, and the right man missed for a wrinkle in his cravat, a cast in his eye, a crook in his gait, a squeak in his voice, or a shrug in his “delivery.” Goliath is too tall, Zaccheus too short, and Timothy, though a most respectable and able man, too weak. Paul can write

a good letter, and is a master of literary expression; but he has a defect in his eyes, and a presence so ungainly that "the ladies" could not endure him. Peter is a man of commanding ability; but he made two or three "slips" in his college days; and even now he is hardly firm enough. Stephen might have "suited our people very well," only that he is a fierce liberationist, and is always getting into the hot water of controversy. John, large-hearted, self-sacrificing, and noble as he is, has too much noise and fire. Apollos is a master of the Bible, and can quote it for the hour; but he is too rhetorical and vapouring. Barnabas is painfully pathetic; he is always weeping; one cannot get a stock of pocket-handkerchiefs large enough for his demands on the lachrymal flow. Philip didn't get on well at college; in fact, he failed in his closing "exam." And Thomas scarcely did much better, for he still has a stammer in his speech, and a "sneaking" love for doubters and heretics in his heart. Dr. Diotrophes prates too much, and will have everything his own way, and seems to think that he carries all the wisdom of the universe under his hat. Philip Junior might have done, but he is always running about. Silas is a man of admirable temper and wide knowledge; but his wife Jezebel!—the very mention of her name would set the church by the ears! And of others, some "read" their sermons, and others talk them incoherently; some are too young, and others too old; some have not sufficient "culture," and some are too "high-learnt;" some are too energetic, and others have not (if I may say it in these pages, Mr. Editor) enough "go" in them. Indeed, the churches, like Lord Beaconsfield, when he was the Right Hon. B. Disraeli, are "on the side of the angels," and endure as patiently as they can the serious inconvenience of electing their pastors from amongst men of like passions with themselves.

All this nonsense must be got rid of. Men should start, having made up their minds to elect ministers with faults, and in spite of their faults, and because of the preponderating qualities of heart and head and character which fit them for doing the work they agree is to be done.

Another mistake I have seen committed by some churches. They start with the idea they will have a man who has made his mark. They have money, and, poor souls, they think that because money will buy iron and lace, coal and ribbons, it will buy anything; whereas the men who have had courage and force of character enough to make their "mark" in the Free Church ministry, are in nine cases out of ten, as far as I have seen, the men no amount of money can buy. It is their enthusiasm, devotion, and self-sacrifice which have given them their sway; and, for the most part, those qualities will hold them where they have started. The right thing for a church of this sort to do is to look for a growing man, for one who gives signs of a large nature, and who has not yet reached his full intellectual and moral stature. He may be secured, and both the church and himself gain by the change.

This suggests a more serious error. I have known not a few churches blunder by making too much of preaching, *i.e.*, by giving it a disproportionate weight in their decision. Colleges foster this blunder, and "preaching matches" are the fruit of it. Do not mistake me. No deacon who is worth his salt will under-rate preaching power. I know how essential as large a measure of it as possible is to the progress of the church. I rate as high as any one, splendid brain endowments, extensive research, fine elocution, skill in appeal, aptness in illustration, and ardently admire them. But I hold that the *man is more than the preacher*. Get the preacher if you can, I say to a church, as I would say to a young man, "Get a wife, whose genius in novel-writing is equal to George Eliot's, whose skill as an artist rivals Miss Thompson's; but remember the *woman is more than the artist*, and the brightness and joy of your home will depend on the woman and not on the artist." **THE MAN IS MORE THAN THE PREACHER.**

What Mr. R. H. Hutton says of men and women generally, is pre-eminently true of pastors. "After all, what we care chiefly to know of men and women, is not so much their special tastes, bias, gifts, humours, or even the exact proportions in which these characteristics are combined, as the general depth and mass of the human nature that is in them—the breadth and power of their life—its comprehensiveness of grasp, its tenacity of instinct, its capacity for love, its need of trust."

New Chapels.

HUCKNALL TORKARD AND LONGTON.

I. HUCKNALL TORKARD.—Tuesday, April 3, was a red-letter day with a large portion of the population of the populous and flourishing district of Hucknall Torkard, which has long been recognised as a stronghold of Nonconformity; the occasion being the opening of the handsome and commodious chapel erected on Watnall Road. It was the realisation of a fond hope, cherished through many long years of varied experiences; the successful termination of a hard struggle, of difficulties overcome by great determination and perseverance. The Baptists may be highly complimented on the result. They are now in possession of a place of worship at once remarkable for architectural beauty, comfortable, commodious, and most suitable for congregational purposes.

The new chapel is in the Renaissance style, and of the Veronese type. The end abutting on the Watnall Road is flanked on either side by massive towers with pinnacles. The pillar to the northward has a memorial stone with the following inscription:—"This memorial stone was laid by John Manning, Esq., Mayor of Nottingham, May xxixth, mdccclxxvi.;" and a similar stone in the pillar to the southward has the following:—"This memorial stone was laid by W. Hinners, Esq., J.P., of Southport, May xxixth, mdccclxxvi." The entrances to the galleries are from a portico projecting slightly beyond the main body of the building, and supported upon three arches, the entrance to the lower part being from an inner portico. The structure is of red brick, with stone dressings, the external cornices being formed of ornamental brick work. There is accommodation for between 700 and 800 people. From the portico doors to the platform or pulpit, there is an incline of eighteen inches. The seats in the gallery are ranged in tiers, the end opposite the platform being circular. In the lower part of the building the seats are on a segmental plan, with a constantly diminishing radius as they approach the platform. They are constructed of red Gothenburg deal, with capping and ends of pitch pine. The panels of the doors and the front of the platform are also of pitch pine. A part of the original plan was the erection of school-rooms, etc., in the rear of the chapel; but these have not at present been commenced, the old chapel in Gilbert Street being now used as a school. The building has been erected from plans by Messrs. W. F. and R. Booker, architects, of Short Hill, Nottingham. The joint contractors are Messrs. Joseph Munks and David Richar, the former doing the wood work, and the latter the brick work. The other work has been executed by sub-contractors as follows:—Mr. George Pushman, stone-mason; Mr. Peter Howis, gas-fittings and iron work; Mr. Thomas Hall, plasterer. The cost is about £4,400.

Dr. Maclaren preached morning and evening to crowded congregations. Immediately after the afternoon service a comfortable tea was provided in the Public Hall. Notwithstanding the large number which the fine hall can comfortably accommodate, not more than a third of the people who sought admission could at first find seats at the tables, and the hall had to be cleared and re-occupied twice before the wants of the large audience were satisfied. At one end of the Public Hall, between the hours of five and seven, there was a stall of useful and fancy articles. Total proceeds of the day £125. The services were continued by Rev. T. Goadby, B.A., on the 8th; Rev. W. Fergusson, on the 15th; and Rev. J. C. Jones, M.A., on the 22nd.

II. LONGTON, STAFFORDSHIRE.—In the absence of the Rev. H. Stowell Brown, the opening services on March 30 were conducted by Rev. J. C. Watts (New Connexion), Hanley, and Rev. C. Willis (Wesleyan), Longton. April 1 to 15 the following gentlemen preached:—Rev. T. Goadby, B.A., Rev. W. R. Stevenson, M.A., and Mr. Thomas Cooper, Lecturer on Christianity.

On Easter-Monday and Tuesday a supplementary bazaar was held in aid of the building fund. Proceeds of opening services and sale of goods, inclusive of several donations obtained from friends in the locality, £200. Probable cost of freehold site, chapel, and schools, £3,000.

For the information of your readers, permit me to add that Longton is a corporate town in the Pottery District of some 22,000 souls, and is included in the parliamentary borough of Stoke-on-Trent. Within a radius of one mile from our new sanctuary there are 35,000 people, and up to now no Baptist chapel!

May 1 and 2 the opening services will be continued, when Rev. E. J. Silverton, of Nottingham, will deliver a sermon and lecture; and on May 8 Rev. H. Stowell Brown has kindly engaged to supply his former lack of service.

The chapel is in the Italian style of architecture, and is built of pressed bricks with stone dressings. It is well lifted up from the street level, and approached by several steps. A central doorway with pillars and carved capitals, and lobby light on either side; large central window above, with side lights and ornamental heads; inscription stone and cornice; are the principal features of the front. Internally, the chapel is entered by two aisles. Pewing of pitch pine, with stall ends, leaning backs, and book boards. Platform of neat design in pitch pine work and ornamental iron panels combined. Gallery on three sides of chapel, and orchestra behind with large plaster arch and trusses. Gallery is lighted with two large star-light pendants, and the bottom with eight small ones. Heated with hot air (Truswell and Holden's apparatus). Ventilated with patent syphon ventilators on roof. Large school-room behind, and minister's vestry and five class-rooms over, all heated by hot air. Accommodation for 500 adults; school accommodates 250 children, and 100 more in class-rooms. Architects, Messrs. T. Horsfield and Son, Manchester; contractors, Messrs. Jukes and Weston, Longton.

Donations thankfully received by the pastor, Rev. C. Springthorpe; or the treasurer, Mr. J. Y. Carryer, Market Street, Longton.

Chilwell College.

APPLICATIONS for admission to the College should be sent to the Secretary at once. There will probably be four vacancies at the close of the present session. Two students have settled as pastors of churches since Christmas, and two others will be ready for settlement after midsummer. Of the four vacancies it is desirable that at least two be filled up by young men who, at the end of their course, will be candidates for the Pegg Scholarship. Next year both Scholarships are expected to be taken by students now in the College. When they are again vacant, it would be well if candidates were ready for them; and as three or four years' training is ordinarily necessary before the requisite qualification for the Scholarship can be secured, admission to the College should be sought at once by persons who intend to compete. The Committee and Tutors would be glad if the standard of attainment demanded of applicants to the College were very considerably raised. As the education of the country advances, this must certainly be done; but at present it seems impracticable. But are there not young men in our churches, who have already received a good English and classical training, who are enthusiastic in the service of the Lord, and willing to devote themselves to the glorious work of preaching His gospel to mankind? Ministers of more than average ability are now much needed, and some churches have scoured the country to find them, and in their judgment all in vain. Surely, if such be the fact, zeal for the honour of religion must be stirred up to new fervour among the more gifted and favoured of our children. Since 1873 seven students have become pastors, three have retired from the College, and one is continuing his studies as a "student unattached" at Oxford. Ten young men are now in the house, and there is one out-resident lay-student. The finances of the College would bear still further improvement. An income of at least £1,000 a year it should not be difficult to obtain when it is remembered what it is needed for and how much it would accomplish. Will the churches look out and send to us some of their most gifted young men, and follow them to the College with earnest prayers and liberal donations to the Funds of the Institution?

T. GOADBY.

Church Register.

THE NEXT ASSOCIATION.

I. THE MINISTER'S RECEPTION COMMITTEE for 1877 consists of Rev. W. Bishop, Rev. J. Salisbury, M.A., Rev. J. Alcorn, Mr. T. W. Marshall, and Mr. J. G. Winks. All ministers not previously members of the General Baptist Association, who during the year have accepted the pastorate of any of our churches, are requested to communicate with the Rev. W. BISHOP, Leicester, with a view to their names being inserted in the ministerial roll of the denomination.

E. C. PIKE, *Association Secretary.*

II. PERSONAL MEMBERS OF THE ASSOCIATION.—As many Christians holding General Baptist convictions, and wishing to retain General Baptist Associations, reside in districts where General Baptist churches are not accessible, provision is made for gratifying this desire by the Association in its Rules for Personal Membership. Application should be made at once to the Secretary, Rev. E. C. PIKE, B.A., Sparkbrook, Birmingham.

III. The arrangements for the coming Association at Archdeacon Lane, Leicester, are progressing. Will those friends who may require beds on that occasion apply, enclosing a loose stamp (not a stamped envelope), to the Secretary, Mr. E. H. BOTT, 94, Granby Street, Leicester, not later than Tuesday, June 5th.

CONFERENCES.

The LANCASHIRE AND YORKSHIRE CONFERENCE will be held at Shore on Wednesday, May 23. The Rev. J. K. Chappelle will preside. Morning service at eleven. Preacher, the Rev. S. Skingle. Home Missionary Meeting in the evening.

W. SHARMAN, *Secretary.*

The next meetings of the MIDLAND CONFERENCE will be held at Hugglescote on Whit-Wednesday, May 23. The Rev. J. H. Atkinson will preach in the morning; and the Conference will meet for business in the afternoon.

WATSON DYSON, *Sec. pro tem.*

SOUTHERN.—The spring meeting will be held at Tring on Wednesday, May 23. Particulars will be forward to the churches. J. WALLIS CHAPMAN, *Sec.*

CHESHIRE.—The half-yearly Cheshire Conference was held at Wheelock Heath, Tuesday, April 3, Rev. R. Kenney in the chair. There was a good attendance of delegates. Reports from the churches

showed many signs of life and progress. Baptized since last Conference, 28; candidates, 4. In the afternoon Roger Bate, Esq., read an excellent paper on "Colportage in relation to rural districts;" he recommended this kind of agency as a means of upholding and diffusing non-conformist principles in country villages. He was cordially thanked for his excellent paper, and Revs. R. Kenney, J. Maden, F. G. Buckingham, W. March, Messrs. R. Pedley, R. Booth, and others, took part in the discussion. In the evening Rev. R. F. Griffiths preached on "The Heathenism of England."

I. Resolutions regarding Home Mission work were passed. The Rev. W. March was chosen as the representative of Cheshire on the Central Home Mission Committee for the ensuing twelve months. It was recommended that the present support be continued to Nantwich, Audlem, and Congleton, for the ensuing year.

II. That the Baptist churches at CHESTERTON and LATEBROOK, near North Staffordshire Potteries, having made application to be received into this Conference, be cordially accepted, and recommended for admission to our Annual Association.

III. "That this Conference deems the Government *Burials Bill* to be quite inadequate to meet the just claims of non-conformists, and considers that the means proposed for increasing the Cemetery accommodation to suit the convenience of the Church of England has a tendency to increase the local rates, so as to add to, rather than detract from, the burdens imposed upon Baptists as citizens prohibited from having power to bury their unbaptized children in their own parish churchyards." This resolution and petition against the Government Bill to be signed by the Chairman, and forwarded to the proper authority.

IV. That the next Conference be held at Audlem on the last Tuesday in Sept. Rev. R. Kenney to read a paper "On the best means of securing a good attendance at Sabbath morning services;" or, in case of failure, Rev. W. March.

WILLIAM MARCH, *Sec.*

The EASTERN CONFERENCE was held at Wisbech, April 12. The morning sermon was preached by brother Barrass from 1 Cor. iii. 12—15. Reports 71 baptized, 19 received, 4 restored since last Conference, and 37 candidates.

Messrs. Allsop and Norris were appointed auditors of the Home Mission accounts,

which were duly passed. The thanks of the Conference were presented to Mr. Roberts for his services as treasurer, and he was requested to continue in office another year.

A grant of £10 was made to the church at Fleet for Holbeach.

Brethren Orton and Allsop were nominated as representatives of the Conference at the Foreign Missionary meetings during the ensuing year.

Brethren Allsop and Barrass were requested to advise the friends at Whittlesea about their trust deeds, and also about future arrangement of pulpit supplies, etc.

It was stated the church at Yarmouth had ceased to exist, and brethren Orton and Barrass were requested to render any assistance that may be required in regard to the property.

Brother Barrass reported the success of negotiations in regard to the sale of the St. Ives chapel, and stated that on that day £290 had been paid into the hands of the treasurer. The thanks of the Conference were presented to brother Barrass for his patient and successful attention to the case.

It was agreed to send the following petition to Mr. Richards, M.P., to be presented to the House of Commons:—

“That your petitioners regard with surprise and grief the Burials Bill now before the House of Lords, and to be brought in due course before your honourable House.

“That your petitioners consider it the duty of the State to provide places of interment for the dead, and are rejoiced that an attempt is being made to supply the want that for so many years has been grievously felt.

“But that your petitioners regard the present Bill as insufficient to satisfy a large number of Her Majesty’s subjects, and this for the following reasons, viz:—

“Because the Bill regards the *national* burying-grounds as belonging to *one* section of the nation only.

“Because in providing that there shall be *silent interments* for those who are not members of the Church as by law established, the Bill ignores the natural craving of mourners for consolation at the graves of the departed, and puts little children and persons of blameless lives, and even some who have rendered eminent service to the State, on the same level as notoriously wicked persons, and even of those who have been found guilty of *felo-de-se*.

“And because in making provision for new burying-grounds out of the rates it would lay an unnecessary burden on the ratepayers; render those for whom special

provision is made odious to their neighbours for whom provision is already made; and give new occasion for heart-burning and strife between members of the Church of England and those who are not members of this Church, but who are not less truly than others loyal and devoted subjects of Her Majesty the Queen.”

Copies of the petition to be sent to the Magazine, *Freeman*, and *Baptist*.

A Home Missionary meeting was held in the evening. W. ORTON, Sec.

The WARWICKSHIRE CONFERENCE was held at Salem chapel, Longford, on Monday, April 9. Devotional exercises were conducted by Rev. E. W. Cantrell.

The president, Rev. E. C. Pike, B.A., delivered an inaugural address on the “Use and Abuse of the Lord’s Supper.” The theme was timely, and its treatment so satisfactory that a request for publication of the address in the Magazine was appended to a most hearty vote of thanks.

Mr. J. Hitchcock, of Birmingham, was next called to read a paper upon “Hindrances by Church Members to Evangelistic Work.” The writer did his work vigorously and fairly, roused an interesting discussion, and received cordial thanks.

At half-past two the Conference resumed, and transacted the following business:—

I. By unanimous vote the Revs. Carey Hood, of Nuneaton, and W. Millington, of Netherton, were welcomed by the president on behalf of the Conference.

II. *Reports of the Churches*.—Received by baptism and otherwise, 124; increase compared with last Conference, 18. Candidates and inquirers, 41; decrease compared with last Conference, 68.

III. The sub-committee appointed to confer with the friends at *Polesworth* presented their report. The following resolution was passed:—“That the report of the sub-committee be received; but that in deference to the wish of the *Polesworth* friends, and having respect to the chapel project now in hand, the action of the Conference in relation to ministerial oversight be, for the present, suspended.”

IV. A letter from the Cinderbank church having been read, it was resolved: “That the Revs. W. Lees, E. C. Pike, and the Secretary, be deputed to confer with the Cinderbank church, and report to the next Conference.”

V. It was unanimously resolved: “That the members of this Conference regard the Government Burials Bill as quite insufficient to satisfy the just demands of Nonconformists; as perpetu-

ating even in death a system of religious inequality which should be speedily abolished; and, in short, as a distinct insult to some of the most loyal of Her Majesty's subjects." A copy of the foregoing to be forwarded to the Earl of Beaconsfield.

VI. Resolved: "That a copy of the resolution be sent to Earl Granville, together with an expression of the gratitude and admiration with which this Conference regards his condemnation of the Government Bill, and of its hope that he will continue to oppose the measure at every stage, and by all constitutional means."

VII. The President and Mr. J. Marshall were re-elected as representatives of the Conference on the Home Mission Committee.

VIII. Resolved: "That this Conference recommends the establishment of *Bands of Hope* in connection with its various Sunday schools, and believes that under proper management they may be made very helpful to Sunday school work, and prevent much evil."

IX. Resolved: "That the next Conference be held at Lombard Street, Birmingham, about the middle of September. That the Secretary write a paper: subject—'Pulpit and Pew—their Mutual Requirements.' In the evening a public meeting to be held: speakers—Revs. W. Lees, E. W. Cantrell, and Carey Hood."

X. A well-earned vote of thanks was heartily accorded to the friends at Salem chapel, for their efforts to promote the comfort of their visitors.

A large number of friends took tea together.

In the evening the Rev. H. W. Meadow preached.

The Conference was successful from beginning to end. "Hope," a month beforehand prophesied, "Weather will be fine, gathering large, welcome hearty, programme full." (Barring the weather, which not even a G. B. Conference can control) History testifies, "The gathering was large, welcome hearty, programme full."

LL. H. PARSONS, Sec.

GENERAL BAPTIST ASSEMBLY.

DEAR SIR,—Will you kindly allow a little space, my dear friend, to inform our brethren of the New Connexion of the alteration in our Assembly. You know how warmly I sympathise with your part of the General Baptist body, and how gratified I am to see any of them present with us at our yearly meeting.

Our Assembly will commence on Whit-Monday, May 21st; but the business on

that day will be chiefly routine business of little interest beyond our own circle. It is to the arrangements for Tuesday that I ask attention.

Divine service will commence at eleven o'clock, the Rev. John Ellis, of Portsmouth, being the preacher. Some business will be transacted before the service; but the business of most interest will come on when the Assembly resumes its sitting at half-past two.

But what will be to some the principal attraction is the communion service at half-past seven. This service is catholic, not denominational. Christian believers of all the varied sections of the church are invited to partake, and will be welcomed—none more warmly than our brethren of the New Connexion.

It may interest some of your readers to know that the coming Assembly is the last that will be held at our chapel in Worship Street. It has met there, with only two exceptions, so far as I know, for very nearly a century, viz., from the opening of the chapel in 1780. It has been taken by the Board of Works for public improvements, and we shall have to give up possession at Michaelmas.

Dinner and tea will be provided as usual.

JOSEPH CALROW MEANS.

CHURCHES.

ALLERTON—EXTINCTION OF DEBT.—A pleasant service was held, March 31, to celebrate the extinction of the debt upon their place of worship. The proceedings were preceded by tea. 300 were present. At the meeting afterwards Mr. W. Watson presided. Mr. Albert White gave a sketch of the history of the movement from its commencement to its culminating period. He recalled the time when the Baptists of Allerton walked over to Sandy-lane on Sunday mornings, many of them attending school and chapel twice before returning to tea. On Sunday and Wednesday evenings they met for worship in a cottage—homely gatherings, indeed, and attended with some inconveniences, but profitable withal. After years thus spent, and with growing numbers, the Allerton portion of the Sandy-lane congregation resolved, in 1869, to rent the room over the Co-operative Store as a preaching-room, and in November, 1870, a Sunday school was opened. In the spring of 1871 progress had so far been attained that it was thought advisable to attempt the erection of a chapel, and at a meeting held to consider ways and means a sum of £430 was subscribed exclusively among the Allerton portion of the congregation.

The year following was mainly spent in furthering the design, Mr. Wm. Middlebrook devoting unwearied energies in its promotion; and on March 30, 1872, the foundation-stone was laid by Mr. Alfred Illingworth. By June, 1873, the chapel was finished and opened, and in September following fifty-three members were dismissed from Sandy-lane to form a separate church. The Sunday school has grown from sixty-nine to 150 scholars, with thirty teachers, and the church now numbers 116 members. The epitome of the past history of the place was concluded by an expression of the heartfelt thanks of the congregation to all who had in any way contributed to the undertaking. Mr. Wm. Middlebrook, the treasurer, stated that the chapel had cost £3,003, and that the committee had a small balance in hand after paying all expenses of building and maintenance. The Revs. I. Preston, B. Wood, Bamford Burrows, J. Bentley, J. Taylor, S. Atkinson, and W. Smith, delivered addresses.

BARROW-ON-SOAR.—Rev. W. Evans preached anniversary sermons, April 1, and on the following day the Rev. E. J. Silvertown, of Nottingham, preached in the afternoon. A public tea meeting was held, and a meeting in the evening. Rev. J. Alcorn presided. Revs. T. R. Evans, of Sheephead, E. J. Silvertown, and Messrs. Peach, Woollerton, and Baldwin, gave addresses. The choir efficiently rendered several pieces of sacred music. All the meetings were well attended, and £25 realized towards the new chapel building fund.

CHELLASTON.—On Good Friday the usual tea and public meeting. Mr. Warren presided. Addresses were delivered by Messrs. Slack, Talbot, C. Smith, and Andrews, of Derby.

DUFFIELD.—Revival services commenced Dec. 11, and have been continued every Monday night up to March 12. The attendance varied, but was always encouraging. The tone was spiritual and fervent, the addresses practical and direct, and we anticipate cheering results.

EPWORTH.—The 287th anniversary was celebrated, March 25th. Rev. B. Wood preached. On Monday our annual tea was held. 300 were present. Mr. Mayhew, of Misterton, took the chair at the public meeting. The Revs. J. Stutterd, J. Calvin, Foster Barnes, J. Thornton, W. M. Anderson, and B. Wood, spoke on successful church enterprise. Proceeds, £10.

GAMBLESIDE.—The annual tea was held on Good Friday. The pastor presided after tea, and an agreeable surprise was created; the pastor, on behalf of the choir, presented to the choir-

master, Mr. Ashworth Maden, a large and highly-finished walnut writing desk and letter case as a token of respect.

HEADCORN, Kent.—On Sunday, April 8, sermons were preached by the Rev. W. Reynolds, and a public meeting the next day. The report was extremely favourable, as being the most successful of the five years of Rev. C. Hoddinot's pastorate, in the additions to the church and the state of the finances. Addresses were given by Revs. W. Stüppell, W. Reynolds, Messrs. Walters, Thompson, Rofe, and the minister. The anniversary was in every respect most encouraging.

LEICESTER, Friar Lane.—The annual members' tea meeting was held, April 3. Rev. J. H. Atkinson, pastor, presided. After tea reports of the various agencies at work were presented. Mr. J. Pochin, the secretary, reported £975 as the debt on the premises, the interest on which, however, owing to a portion of it being lent free of interest, was only £29 per year. Mr. Flint stated there were 600 scholars in attendance; twenty-six had joined the church in the year; and Messrs. W. and S. Wright, superintendents, said the school had never been in a better state. Mr. Miller reported that the Benevolent Society had paid 400 visits, and distributed £33. Mr. Thorneloe reported that the Provident Society was successfully doing its work of rendering aid in sickness and bereavement. Mr. R. W. Pike reported progress respecting the "Philip and Andrew Society," which consists of young members who go out into the streets before the service on Sunday evenings to bring in strangers and those who do not attend any place of worship. Messrs. Pochin and Ashby gave reports respecting the village branches of Croft and Fleckney. At the close of the meeting the pastor, in the name of the subscribers, presented a purse of money to Mr. Smith on his resigning the leadership of the choir, with which he had been connected for thirty-five years.

MILFORD, near Derby.—A bazaar was held on Good Friday, opened by Mr. S. Bennett, of Derby, which realized, clear of expenses, over fifty pounds, leaving now only twenty-five pounds debt on the building, which the friends have determined to get by the end of the year.

STALYBRIDGE.—On Easter Monday a tea and public meeting was held in behalf of the chapel renovation fund. The minister, Rev. S. Skingle, presided, and addresses were delivered by Messrs. W. Hadfield, G. Hopwood, J. Shaw, and J. Broadhurst, deacons. The trays were given, and the amount realized was £22.

SCHOOLS.

LONG EATON.—Sermons were preached by the pastor, C. T. Johnson, April 15, in the Co-operative Hall. Collections and donations, £21.

LONDON, *Commercial Road*.—76th anniversary. Revs. James Chadburn and W. T. Lambourne preached. Mr. D. Berry gave an address to parents and scholars. The following Wednesday we had a tea and public meeting. At the latter, T. Wickham, Esq., presided, and was supported by Revs. C. Masterson and J. Fletcher, and Mr. Lonsdale. The secretary's report showed that more children were desired. Six scholars had become church members, and others were seeking the Saviour.

NEWTORPE.—A public tea meeting was held, March 26. 300 sat down. Rev. Jabez J. Hayman, pastor, presided at the public meeting, and addresses were given by J. Bayley, Esq., of Gittbrook Hall, and Mr. J. Gibson. Rewards to the value of £6 were distributed by Mr. Bayley to 120 of the successful scholars for good attendance during the past year. Proceeds, £7 6s.

MINISTERIAL.

DAVIES, REV. W. E., has resigned the pastorate of the G. B. church at Isleham Soham, and accepted a very hearty invitation to Wirksworth, Derby.

GRIFFITHS, REV. R. FOULKES, of Tarpoley, has accepted the pastorate of the church at Stoney Street, Nottingham.

JONES, REV. J. A., having completed the term of his re-engagement with the church at Gosberton, is again open to supply. The Terrace, Gosberton, Spalding.

PEACOCK, REV. S.—On Easter Monday services were held at Barrowden, the occasion being the public recognition of the Rev. S. Peacock, late of Caerwent, Monmouthshire, as pastor of the churches at Morcott and Barrowden. In the afternoon J. Clifford preached. The school-rooms were filled at the tea, and in the evening a meeting was held in the chapel, when Mr. A. Goodliffe, of Nottingham, presided. Mr. Andrews, deacon, gave the reasons for the call, and the pastor having responded, addresses followed by the Revs. W. Orton, J. Hedges, G. Towler, and G. Maddeys, all former pastors; T. Barrass, E. G. Peacock, the pastor's father, W. Skinner, E. Hilton, and J. Clifford. Liberal collections were made. On the previous Sunday three sermons were preached by the Rev. E. J. Peacock.

STENSON, REV. E., has removed from Kirkby to Langley Mill, and will be glad to supply churches needing ministerial

help in the counties of Derby and Nottingham. Address—Langley Mill, near Nottingham.

WILLIAMS, REV. J. W.—Special services were held at St. Mary's Gate, Derby, April 1 and 2, in connection with the settlement of the Rev. J. W. Williams, of Mountain Ash, Aberdare, as pastor of the church. The Rev. J. W. Williams preached on Sunday morning, and Dr. Price in the evening. On the 2nd a largely attended tea meeting was held, and Rev. J. T. Brown presided at the public meeting following. Mr. James Hill, the secretary, described the circumstances which led to the acceptance of the pastorate by Mr. Williams. The pastor responded, saying, amongst other things, "I embrace no creed which prevents me preaching salvation through Jesus Christ to every poor perishing sinner that I may happen to meet with. I believe the provision of the atonement is co-extensive with the moral want of the whole race—that Christ died for every man." Addresses followed from the Revs. E. Stevenson, T. Goadby, B.A., J. Lewitt, Dr. Price, Dr. Simpson, and Mr. W. Hall.

STALYBRIDGE.—A third series of Sunday afternoon lectures to working people delivered by the Rev. E. K. Everett in the Town Hall, has just closed. The hall has again been crowded by audiences composed largely of those who are not attendants at places of worship. Mr. Everett has been assisted by an active unsectarian committee of gentlemen in the town.

BAPTISMS.

COVENTRY.—Four, by H. W. Meadow.

KIRKBY.—Three, by A. Forth.

LANGLEY MILL.—Nine, by R. Grainger.

LEICESTER, *Dover St.*—Three, by W. Evans.

Friar Lane.—Seven, by J. H.

Atkinson.

LONDON, *Præd Street.*—Four.

LONG EATON.—Thirteen, by C. T. Johnson.

LONG SUTTON.—Three, by G. Towler.

LOUTH, *Northgate.*—Seventeen, by E. H. Jackson.

LYNDHURST.—Four, by W. H. Payne.

MACCLESFIELD.—Three, by J. Maden.

NETHERTON.—Four, by W. Millington.

OLD BASFORD.—Five, by W. Dyson.

PETERBOROUGH.—Four, by T. Barrass.

STANTON HILL.—Seven, by F. Shacklock.

TODMORDEN.—Two, by W. E. Bottrill.

MARRIAGES.

BLAND—TWIGG.—April 9, at the G. B. Chapel, Barton Fabis, by the Rev. G. Needham, Mr. William Bland, to Miss Elizabeth Twigg, both of Barton Fabis.

BREWIN—GRAY.—April 1, at the G. B. Chapel, Barton Fabis, by J. Greenwood, Mr. Joseph Brewin, of Ansty, to Miss Rebecca Gray, of Istock.

BRISTOL—TURNER.—April 8, at Queen Street Chapel, Peterborough, Mr. F. Bristol, of London, to Miss Turner, Market Place, Peterboro'.

HILL—DUSAUTOV.—March 27, at the Baptist Chapel, St. Mary's Gate, Derby, by the Rev. W. Hill (uncle of the bride), assisted by the Rev. J. W. Williams (newly settled pastor), Mr. Joseph Hill, only son of Mr. Isaac Hill, engineer, of Derby, to Eliza, the youngest daughter of the late Mr. Edward Dusautov, builder and contractor, Derby.

RICHARDSON—TOMLINSON.—March 22, at the Baptist Chapel, Hugglescote, by the Rev. J. Salisbury, M.A., Thomas Richardson, of Knowl Hills Farm, near Ticknall, to Frances Earp Tomlinson, youngest daughter of the late Mr. Samuel Tomlinson, of Branston, near Burton-on-Trent.

SWEATMAN—HOUSE.—April 2, at Queen Street Chapel, Peterborough, Mr. H. C. Sweatman, of Burton-on-Trent, to Miss House, of Peterborough.

OBITUARIES.

MARY SMITH, LONGFORD.

[The pastorate of the church at Longford was passing through a change at the time of Mrs. Smith's death; that, probably, accounts for the fact that no notice of her has appeared before. One of her many attached friends thinking it better that her remarkably long and useful life should be noticed late rather than passed over in silence, has written the following sketch.]

OUR dear departed friend was born in the parish of Foleshill, near Coventry. The exact date of her birth is not known, but is believed to have been sometime in the year 1783. When she was about sixteen years of age she was brought to Christ through the faithful ministry of the venerable Mr. Cramp, of Longford, who shortly afterwards baptized her and received her into the church. She continued a devoted member of the church at Longford throughout her long pilgrimage. She was one of the little band who worshipped in a barn, kindly lent by Mr. Catterans, a deacon of the church, during the time the first chapel was taken down and a second one built. Mrs. S. had a very tender regard for her first pastor; and this was specially manifested when, not very long before his death, he had to pass through deep waters, owing to the inconstancy of a number of his professed friends. She was constant in her adherence to the cause in the midst of all the vicissitudes through which it passed, and took great delight in all the means of grace. When Zion prospered she shed tears of gratitude and joy; when it languished her loving heart was grieved. During Mrs. Smith's long life the pastorate of the church passed through several changes; but she was a pattern in her sincere affection for all who ministered to us in holy things. Of her it can be emphatically said, "She loved much." She had some predilections, but they only tended to show the strength of her Christian character. It was her practice for very many years to be present on baptismal occasions to render motherly assistance, and when, on account of increasing infirmities, she was compelled to relinquish that duty, she did so with very deep regret. About thirty years ago, finding a little more leisure, she took great delight in attending the Sabbath school, a work in which she was engaged several years; and we can bear testimony to the delight of the children in calling her teacher. She was a diligent student of the Scriptures; and sometimes in conversation would point to the her Bible and say, "This is the book." She was very much be-

loved by the members of her family, whom she longed to meet in her Father's house above. When our late pastor, the Rev. J. P. Barnett, settled amongst us, our friend had become much enfeebled, but was able to see and hear him sufficiently to appreciate him. But her end drew near. She had been long patiently waiting for the summons to the heavenly world, where she now dwells with her Saviour, in whose presence there is fullness of joy. The well-known hymn, "Vital spark of heavenly flame," was to her a special favourite. As her end drew near her mind was very peaceful, and with a quiet smile she would sometimes say, "I know whom I have believed." Her heavenly Father was very gracious to His aged disciple, and she was confined to her bed only a few days. She died April 29th, 1875, aged ninety-two. Her memory is still fragrant in the hearts of many friends. S. C. M.

WARD, HARRIET SUSANNAH, formerly BROWN, was born at Loughborough, October 26, 1836. When two years old her parents went to reside in France, and remained there till she was eighteen. Then coming to Nottingham they attended Castle Gate Congregational Church, to which church her parents and sisters were joined in fellowship, where, under the faithful ministry of the Rev. S. McAll, Harriet was brought to love Christ and join the church. She was married to J. J. Ward, Oct. 4, 1859. Before that she was made the principal instrument in the hand of God in his conversion; but he feeling it to be his duty to be immersed, joined the Stoney Street Church, being followed some years afterwards by his wife. Of a delicate constitution she was the subject of much affliction, but she ever showed herself a true child of God by loving submission to His will. Grace was shown most wonderfully in enabling her to bear with fortitude the most excruciating agonies. The motto of her life was, "rest in the Lord, and wait patiently for Him." Her desire for the rest and peace of heaven was strong, and very often her cry was, "O, Lord Jesus, why dost thou tarry so long? Dear Father, take me home to thyself!" Still she was always patient and willing to wait. In this sorrow she had the joy of her firstborn and only living son being brought to the Saviour, and baptized into His name, when sixteen years old—a little over a week before her own departure. Calmly and gently she fell asleep in Jesus on the morning of the Sabbath, Feb. 11, 1877, in her forty-first year. Blessed with an earnest Christian woman as a mother, she was a dutiful daughter, a loving and affectionate wife, a fond and tender mother, a faithful friend and admonisher, a true local preacher's wife, always ready to give up her comfort when needed, and to practise self-sacrifice in many ways, that her husband might follow his work of preaching in the villages the gospel of Christ.

LEES, JOSIAH WILLIAM, second son of Rev. William and Margaret Lees, of Walsall, fell asleep in Jesus, April 13th, 1877, aged nineteen years and eight months. Deeply and tenderly loved on earth and in heaven. "In hope of eternal life."

MASON, SARAH, died at Sawley, March 16, aged 48 years. She was a member of the church at Sawley for nearly thirty years, and a Sunday school teacher about twenty-nine years. She died trusting in Christ.

STARLING, RICHARD, died March 4. He was a member of the branch church at Isleham Fen, and had been a Christian since 1837. Though a very great sufferer, his was a peaceful death.

READ, WILLIAM, died at Isleham, Feb. 28, fully trusting in Jesus, and in much assurance of being "with Christ, which is far better."

THE
MISSIONARY OBSERVER.

MAY, 1877.

Important Notices.

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. W. Hill, Crompton Street, Derby, on or before the 5th day of June. No name can be received after that date.

CONTRIBUTIONS FOR THE MISSION.

It is particularly requested that all sums (with the Lists) to be acknowledged in the next Report may be forwarded to the Treasurer or Secretary on or *before* the 31st of May, as the accounts for the year will be closed on that day.

MISSIONARY COMMITTEE MEETING.

A MISSIONARY COMMITTEE MEETING was held on Tuesday, April 10th, at St. Mary's Gate, Derby. Mr. Thomas Cook occupied the chair. The attendance was large, and, with a brief intermission for dinner, the meeting lasted from twelve o'clock until five. The principal items of business were as follows.

RESIGNATION OF MR. SMITH.—Mr. J. H. Smith having tendered his resignation, and it being reported that he had left India for England, it was resolved that the resignation of Mr. Smith be accepted; and that, according to his own suggestion, his engagement with the Society terminate with the present half-year.

THE NEW SECRETARY.—The sub-committee appointed to enquire into home expenditure submitted the following recommendation:—

“That having carefully looked into and considered the whole matter of home expenditure we are unanimously of opinion that the Society will act wisely in appointing a Secretary who shall be entirely set apart to the work.” This recommendation was adopted.

With the view of facilitating business it was resolved that a sub-committee of seven be appointed to receive nominations for the Secretaryship of the Mission, and to arrange for the election by ballot at the annual meeting: and that this Committee consist of Messrs. W. B. Bembridge, Ripley; G. Dean, Derby; J. Hill, Derby; R. Johnson, London; C. Roberts, Peterborough; T. Stevenson, Leicester; and Dr. Underwood, Derby, Convenor.

Resolved, further, that notice of this arrangement be published in the “Observer,” with the request that the nominations be forwarded to some member of the Committee *on or before the 5th of June*.

THE NEW TREASURER.—Resolved,—That the same brethren select for nomination a person to be appointed as Treasurer, and who is willing to serve.

MINISTERIAL MEMBERS OF THE COMMITTEE.—The Secretary *pro tem.* having stated that he found considerable difficulty in knowing what ministers should be specially invited to Committee meetings, the sub-committee, having considered the question, submitted the following recommendation:—“That in future each Conference, at its last meeting before the Association shall nominate certain ministers in that Conference to represent it on the Foreign Mission Committee; it being understood that all ministers of subscribing churches shall be eligible to attend as heretofore, providing that their expenses be not charged to the Society.”

The above recommendation was unanimously adopted. It was also agreed that the number of ministerial members be sixteen, divided as follows:—Midland Conference, 6; Yorkshire, 3; Lincolnshire, 2; London, 2; Warwickshire, 2; Cheshire, 1.

The Regions Beyond.

LETTERS of a deeply interesting and encouraging character have been received from your brethren Miller and Pike respecting their recent visit to Sumbulpore, in the Central Provinces of India. So far as the place and people are concerned everything is of a most hopeful description, and seems to favour the opportunity of our going up to possess the land. With the approval of his brethren Mr. Pike is willing to go for a time alone. Considering, however, the size and importance of Ganjam, the majority of the brethren could not see their way clear to abandon that district, much as they desire to occupy Sumbulpore. To maintain their present ground, and to carry out their long cherished desire of entering upon this new and vast field of labour, they consider that further help

is needed. This will appear from the appended Minute recently forwarded to the Home Committee. Surely your brethren will not be allowed to appeal in vain. Who will say, "Here am I, send me?"

THE LOCATION OF BRETHREN PIKE AND WOOD.

Meeting of Cuttack Committee held in the Mission College, Feb. 28th, 1877.
Present—W. Brooks, J. Buckley, W. Miller, J. G. Pike, and H. Wood.

1. In reference to brethren Pike and Wood going to Berhampore. Agreed,—That we commend our brethren to the grace of God, and pray that they may be very useful in their work at Berhampore.

N.B.—Brother Pike wished it to be understood that while willing to go and labour at Berhampore to the end of the year, his strong preference was for Sumbulpore, and that he was most anxious, if God permitted, to settle there next year. At the same time he felt very strongly the extreme desirableness of his having a colleague.

2. After hearing the statements of brethren Miller and Pike, who have just returned from Sumbulpore—Agreed,—That we feel very deeply the importance of its being occupied as a mission station at the earliest practicable period, and once more implore the Committee to send that help for which we have long been praying and waiting.
W. BROOKS, *Sec. of Cuttack Committee.*

From Cuttack to Berhampore.

THE following extract is from a letter not intended for publication, but as it contains information of general interest, we give it for the benefit of our readers. It will afford some idea of the difficulties of travelling in Orissa as compared with England. That the blessing of the Lord may attend our brethren and their wives in their new and extensive sphere of labour will be the sincere prayer of all true lovers of the cause.

Berhampore, Ganjam, India, March 16th, 1877.

BY DEAR BROTHER HILL,—Here I am at last, with my family, in the tiled house at Berhampore. Just before brethren Miller and Pike returned from Sumbulpore I received an urgent letter from brother Smith asking me to come to Berhampore, for he was about to leave for England immediately. Mrs. Wood and I began to pack up at once, and on the first of this month we left Cuttack by dâk—Pike's to follow on as soon as convenient. Smith's are gone. The vessel by which they were to leave Gopalpore was expected to depart on the 8th. They were suddenly summoned a day before they expected to go, and leaving in a hurry, they got to Gopalpore to find their vessel gone. They have since left for Madras by sailing vessel.

Our journey from Cuttack was one of much adventure, but of little comfort. We had the dâk laid from Cuttack to Burracool by brother Buckley, and from Burracool to Berhampore by brother Smith. We got to Junkia the first night all right. But there began our mishaps. The bungalow was unthatched, except the bath-room. We did the best we could, but we fared rather sorely. In the early evening we set out for Tanghi. Arrived there to find no bearers. Hunted them up to find them rebellious. They tried my patience for two hours. At last, in sheer desperation, I charged the whole lot, stick in hand. In a moment they took up both palkies, and we were on our way. At Sunacalla no bearers, and none to be found. From one o'clock in the morning to eight we spent in the road. Bungalow unroofed, except one room, in which there was a drunken Englishman, who displayed a dagger in his belt. The old bearers would not take us one step further, and when I tried my stick again they all fled. Wonderful to relate, our youngest child slept just twelve hours through that trying night, and Charlie was almost as good, or I know not what we should have done. By eight o'clock I had found a couple of bullock carts. On these we hoisted our palkies, and set out for Burracool, exposed to the fierce blaze of the hot sun. We arrived there just at half-past twelve, under a strong sense of having been baked.

We soon learned that there would be no bearers for the next stage. They were away at some festival. After a peep at the Chilka, and a refreshing bath, I sent for some more bullock carts, and did the next stage as we had done the last. Completely wearied out, I fell asleep, and did not wake up until we were nearly at the top of the Ghaut. When we were at the top we stopped. The men said our load was too great for the bullocks to get down; so the carts were reversed, the shafts being put on the ground, and so they were slid down to the bottom. I lent a hand in the operation, and was rewarded by a view of scenery by moonlight more romantic than any I had seen before. At three o'clock in the morning we arrived at Rumbah. Upon inquiry I found that here also there were no bearers to be had, so I again obtained bullock carts, and losing no time, was at Chettapore by ten o'clock. Here I found a friend in the surgeon of the place, Dr. Hargreaves, who sheltered us until four o'clock in the afternoon. To this place brother Smith had sent Berhampore bearers to meet us, and the rest of the journey was finished in good style. Considering the risks we ran from cholera on the road, the trials we had from the defective dāk and the hot weather, we have great cause to be thankful to our heavenly Father who kept us in safety and health. We put ourselves under His protection, and we were not disappointed. May He give us grace to use our preserved lives to His glory.

H. WOOD.

Mission Services

HAVE been held as follows during the first three months of 1877:—

DATE.	PLACE.	DEPUTATION.
Jan. 14	Ripley	W. Hill.
" 21, 22	Walsall	W. Hill.
" 23	Belton	W. Bailey.
" 28, 30	Epworth Butterwick, and Crowle	I. Stubbins.
" " "	Burton-on-Trent	W. Hill and W. Bailey.
" " "	Swadincote	" "
Feb. 11, 12	Derby, St. Mary's Gate, Osmaston Road, Watson Street, Junction Street, and Pear Tree	G. Hester, W. Bailey, W. Hill.
" 18, 20	Hugglescote, Ibestock, and Coleorton	W. Hill.
" 25	Kirkby-in-Ashfield	W. Bailey.
" 25, 26	Leicester, Archdeacon Lane, Friar Lane, Dover Street, Carley Street	Town Ministers, & W. Hill.
" " "	Billesdon	W. Hill.
" " "	Nottingham, various chapels	C. Bailhache, I. Stubbins.
" " "	Castle Donington, Sawley, and Weston	W. Hill, Dr. Underwood.
March 4, 7	New Basford	W. Bailey.
" 11, 13	Longford and Bedworth	J. P. Barnett, W. Bailey.
" " "	Leake, Wymeswold, and Wysall	W. Hill.
" 18, 20	Louth	W. R. Stevenson, J. Fletcher.
" 18, 19	Birmingham, Lombard Street	W. Hill.
" 25, 26	Peterborough	W. Hill, and W. Bailey.
" " "	Pinchbeck and Gosberton	W. Bailey.

In preaching and speaking valuable help has been rendered not only by our own ministers and laymen, but by ministers of other denominations. In the villages especially, many of the meetings have been well attended—in some places quite crowded, *missionary* ministers having a wonderful influence upon missionary meetings and missionary contributions. The badness of trade has materially affected the subscriptions and collections in many quarters, but in some instances these have been in excess of former years. Only in one instance has the writer seen *paper money* in the collection, and that was given by a gentleman of another denomination—a gentleman who had previously given, a few months before, £5 to our Mission. In the same town another gentleman asked the minister on the Sunday evening if he were going to preside at the missionary meeting, and forthwith put into his hand the "Chairman's sovereign." During the progress of the meeting the same gentleman sent up a cheque for between £6 and £7 to the chairman; a sum he considered due to the Lord, inasmuch as he had promised to himself that he would give a shilling a week to the missionary cause. Should this meet the eye and stir the conscience of any who have not fulfilled their vows we say, "Go and do likewise."

Led on and encouraged by some lovers of, and workers in, the good cause, *the juveniles have done great things*, whereof we are glad. To all these, in Jesus' name, we present our hearty thanks. Other hands and hearts are still wanted; let us have them in every Sunday school throughout the denomination. Who will help?

The Suez Canal.

BY REV. DR. BUCKLEY.

WE were in the canal two days, and had much better opportunity of observing it than when going to England; and as many questions were asked us in different places about it, a little information in addition to what was given in my account of the voyage home will not, I trust, be unacceptable.

And suppose I begin with *its history*. It is not twenty years since Lord Palmerston described it in the House as a "bubble;" and the *Times* wrote of it as "the impracticable Suez Canal," which the French Government was pushing forward with such extraordinary and questionable zeal. In justice to both it should be stated that these opinions were not expressed on light grounds, and were shared at the time by men of great intelligence and wisdom. But the *Daily News* in a vigorously written article took the opposite view. The lesson it teaches is not only that patient perseverance triumphs over apparently insurmountable difficulties, but that events actually fall out in a way different from what the most sagacious had anticipated; and this should lead us reverently to acknowledge the guidance of a higher Power. But the construction of a canal across the isthmus is no mere modern project. It was entertained and vigorously entered upon more than three thousand years ago, and after many interruptions was completed some two hundred years before the coming of Christ, so that from the Nile vessels could sail from the Red Sea into the Mediterranean;* but in the changes and convulsions of subsequent ages this important water way was suffered to fall into entire decay. When Napoleon at the beginning of the century had his foot on Egypt, he was ambitious of reopening the old canal, and ordered surveys to be made; but the battle of the Nile rudely disturbed his ambitious projects, and gave him other and more pressing work to do. The ancient rulers of Egypt, it may be added, did not require a canal for the same purposes as we do. The Egyptians were not a maritime people; but it was an important object with them to navigate the Nile, to reclaim and fertilise portions of the desert, to construct and maintain fortresses on the exposed frontier, and to protect the travellers and merchants of those days against the attacks of bands of robbers. Josephus says that the Israelites in Egypt "built pyramids and dug dykes and canals," and it *may* be that the canals which the Israelites dug were helpful in the completion, centuries later, of the great canal. In the prediction of judgment on Egypt in Isaiah xix. 6, there is a reference to the canals of Egypt, which, however, is obscured in the translation. Instead of "the brooks of defence shall be emptied and dried up," it should rather be, "the canals of Egypt," or "the canals of defence shall be emptied and dried up."† Herodotus mentions the great loss of life in the time of Pharaoh-Necho^h in constructing the old canal, though it was not then completed; and it is well known that the present canal was not constructed without many precious lives being sacrificed. We saw indeed some evidence of this on our journey. The canal has often been spoken of as one of the grandest achievements of the nineteenth century, and I think justly so; but while admitting this, let us not forget that the engineers of Egypt thousands of years ago were marvellously clever and skilful—superior in *some* respects, though not in others, to the engineers of the present generation; and as Moses was "learned in *all* the wisdom of the Egyptians," and mighty in deeds as well as words, it may well be that he had a good knowledge of engineering.

We entered the canal on the afternoon of Wednesday, Nov. 15th, and here we came to anchor for the night. As

THE WORKS AT PORT SAID

strike a traveller much more than those at Suez, and are really much more important, we may linger here a little and attempt a brief description. There

* The old canal was a fresh water one. Some high authorities are of opinion that if M. Lesseps had gone on the lines of the old engineers it would have been better, and the cost would only have been half what it was. On this point the reader is referred to "The Land of the Pharaohs."

† See Annotated Paragraph Bible and Portable Commentary.

‡ The king mentioned 2 Kings xxiii. 29, 33, 35.

are two great walls or breakwaters composed of blocks of concrete manufactured out of lime obtained from Europe and sand found on the spot. One is said to be 2,730 yards long, and the other 2,070. It is further stated that these blocks weigh twenty tons a piece, and that 25,000 were required; but to an unprofessional eye they seem to have been thrown down without much regard to order.

The next morning we started again on our journey; and I may here remark that the canal is as nearly as possible a hundred miles in length. The scenery is in some parts very uninviting, and the eye only rests on sand banks; but in other parts the scene is diversified by the vegetation on the banks and the sight of the desert in the distance. The canal runs through four great lakes, so that it was not found necessary to dig the channel for the whole distance. The names of these lakes are, Menzaleh, Ballah, Timsah, and the Bitter Lakes. The channel is in many places much too narrow to allow large vessels to cross each other; but there are stations at given distances where it is much wider, and as there is communication by telegraph, one vessel waits till the other comes up. To one of these stations—Kantura—I shall have to refer before closing this paper. I may add that the ships are not allowed to go more than five or six miles an hour.

One of the first sights that arrested our attention on that Thursday morning was the appearance of water in the distance. I could even fancy that I saw the rippling of the wave; but it was all deceptive. It was the *mirage* referred to in Isaiah xxxv. 7, and translated "the parched ground," and often employed by Arabs and Hindoos as an emblem of disappointment.

"The sultry mist
Floats o'er the desert, with a show
Of distant waters, mocking their distress."

Napoleon's troops when crossing these sands parched with thirst broke their ranks to pursue the vapoury illusion, only to aggravate their suffering; and so it is with all who seek rest for the soul where it cannot be found. In Christ we have the real "pools of water" that revive and refresh the soul—not the deceptive appearance.

As we are now in Egyptian territory, suppose I change the scene and refer to some of the natural productions of the land in connection with Numbers xi. 5. "We remember," said Israel, when murmuring against the Lord, "the fish which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks,* and the onions, and the garlic." Ungrateful Israel! They did not remember the stripes of the taskmasters; the tale of bricks without straw being given; the bitter tears and hard bondage. No: all this is forgotten, and they only remember the delicate flavour of the fish that was freely given, and the nice condiments with which it was seasoned. And yet I do not wonder at their having a pleasant remembrance of the fish, for the fish we obtained here had a very delicate taste; and though I cannot speak of "the onions and the garlic," the "cucumbers" we thought much more wholesome and refreshing than those in England; but with the "melons" we were disappointed.

We reached *Ismailia*, which is about the centre of the canal, as the sun was setting, and here we remained for the night. The city was laid out on a grand scale, but it has proved a failure. We did not go on shore, but saw in the distance the waterworks by which Port Said is supplied with water, and the Khedive's mansion. I have said that the sun was setting; and it was indeed a glorious sunset, the grandeur and loveliness of which beggar description. Such scenes give additional beauty to texts like Dan. xii. 3, Matt. xiii. 43, Rev. i. 7, etc., and lead us to think of the ineffable splendour with which our absent Lord will come again in the clouds of heaven with power and great glory. I sat on the poop till ten o'clock. The night was clear and bright, the stars silently testifying to the power and glory of the almighty Creator. Commotion and change have marked the history of this region for many ages; but all has been quiet and changeless above. The sublime and the ridiculous are often closely connected; and after the noble and elevating thoughts inspired by the setting sun and the brightness of the midnight sky, I went down to my "little sanctuary" to rest—and what does the reader think? My nocturnal slumbers

* It is not certain what vegetable is intended by the Hebrew word rendered "leeks."

were sorely disturbed—more so than I care to tell—by an impudent rat; nor was this by any means the only time we were thus rudely disturbed; but happily it was not so cruel as the rat that attacked me in the *Sutlej* twenty-one years ago and shamefully bit my ear.

I must now ask the reader's attention to the station previously referred to—

KANTURA,

twenty-five miles from Port Said, and incomparably the most interesting spot we have seen. It is on the old road between Egypt and Canaan, and we reached it at 11.30 a.m. on this eventful Thursday. Bent on the spoils of war, myriads of soldiers have in different ages down to the time of Napoleon trodden these sands; but far more interesting to us are the associations of this spot with deeply important events in Bible history. Over this road Abraham and his beloved Sarah passed on their way to Egypt when "the famine"—the first recorded one in the world's history—"was grievous in the land." Here Midianitish merchantmen passed with Joseph sold into slavery by his cruel brethren for a paltry twenty pieces of silver; and in after years those brethren went the same way when another famine pressed, and they heard that there was corn in Egypt. The wagons, the sight of which revived the fainting heart of old Jacob when he heard that his long lost son "was alive and was governor over all the land of Egypt," crossed these sands. Nor can we forget that when the aged patriarch had finished his course and reached the "better country" for which he had prayed and waited, the grand funeral procession described in Gen. l. passed this road. The Lord did not take Israel this way, "although it was near;" for they were then unable to contend with foes that on this road they must have encountered; and infinite mercy then as now tenderly proportioned the burdens of His people to their strength to bear them. But the most deeply hallowed associations of this sacred spot relate to the incident recorded in Matt. ii. 13—15. My blessed Saviour, in the days of helpless infancy, was carried over these sands by Joseph and His mother, when a cruel tyrant sought to destroy that most precious life which in due time was to be offered for the salvation of the world. "To Him be glory and dominion both now and for ever. Amen." With this devout ascription I leave the dear old road, and close this account of the great Suez Canal.

Wayside Notes.

BY REV. J. BUCKLEY, D.D.

Retford and the Missionary Enterprise.

WHEN the battle of missionary toleration was fought on the floor of the House of Commons in 1813, on the renewal of the East India Company's Charter, one of the representatives of Retford, Charles Marsh, Esq., was the most eloquent and bitter opponent of the missionary party. He contemptuously exposed the absurdity of "inspired cobblers and fanatical tailors" attempting the conversion of the Hindoos; and referring to the humble origin of some of the early missionaries, scornfully asked, "Will these men, crawling from the holes and caverns of their original destination, apostates from the loom and the anvil, renegades from the lowest handicraft employment, be a match for the cool and sedate controversies they will have to encounter, should the brahmins condescend to enter into the arena against the maimed and crippled gladiators that presume to grapple with their faith? What can be apprehended but the disgrace and discomfiture of whole hosts of tub preachers* in the conflict?" He was nobly answered by Mr. Wilberforce, who in referring to the Serampore missionaries eloquently said, "I am surprised that a gentleman of the character, education, and knowledge of the honourable member, could find nothing else to

* The allusion is to a story current at the time that Dr. Carey had preached in the streets of Calcutta standing on a tub, and that he had been so abusive to the Hindoo religion that the people would have taken his life but for the interference of the police. There was not a word of truth in it, though it was twice stated in the house by an honourable member (honourable by courtesy) on his personal knowledge. Andrew Fuller wrote flatly contradicting it, and calling on him to retract. He inquired of Wilberforce who this Andrew Fuller, of Kettering, was, and would have sent him a challenge, but he found that he was a quiet Baptist minister, and that it was not in his line of things to shoot his opponents for satisfaction. So it dropped.

Jesus Christ the Eternal Word.

V.—THE LOGOS IN THE TEACHING OF PAUL.

WHEN men express habitually the same controlling ideas, build their thinking on the same foundations, and cast their conceptions in the same moulds, we may safely conclude that they are indebted to the same inspiring person or persons, and have swept into their souls the same directing and stimulating influences. John Sterling in Hurstmonceaux, George Dawson in Birmingham, and a host of lesser lights, prove themselves in this way the diligent and devoted disciples of Thomas Carlyle. There are echoes of Chelsea in their tone, and traces of the rugged strength of the author of *Sartor Resartus* in their style. Charles Kingsley, F. D. Maurice, Dean Stanley, and a cluster of other stars in the theological heavens, gleam with rays of light shot from that central luminary, Dr. Arnold, of Rugby. Men have a genealogy of intellect as well as of bone and muscle. Spiritual parentage may be traced in lines as clear as those of physical descent. The real master of minds always deeply imprints his own name upon his receptive pupils.

By a process of strict and faultless reasoning it is made evident that Paul and John indisputably prove themselves to have been pupils of the same Jesus, to have derived their leading ideas from His teaching, and their grand inspiration from His life; for they state, as the pith and substance of their teaching, the same facts and doctrines, rest on the same evidence, travel to the same goal, and live the same charmed and redeeming life. Albeit the Apostle of the Gentiles did not know Christ "after the flesh;" and John knew Him more intimately than any other earthly being, save His mother Mary, yet Paul "learned Christ" with a knowledge not a whit less distinct, clear, and full than John's, and wrote his epistles and preached his sermons from as direct and real a communication of the Lord Jesus as John had when he reported the Teacher's own words, and set down the very miracles he had seen performed before his eyes. In short, if these two men were not entered on the Master's school-books the same morning, and never or rarely sat together on the same benches, it is certain they graduated under the same Tutor, and had substantially the same training and inspiration.

Everybody knows Paul did not owe much to his fellow-associates in the apostolic college. Some critics, with censurable rashness, declare they detect traces of a persistent antagonism between "the least of the apostles" and his colleagues. This is going much further than the evidence warrants; but it would be safe to say the apostle Paul derived more aid in the prosecution of his particular work from Gamaliel than from Peter, and found a far larger help in Barnabas than in the whole of the apostles put together. Naturally the church was extremely shy of a slaughtering persecutor, and treated the new convert with a cold and hesitating regard. The young man who had signalized his brief career by the burning fierceness of his hate, the restlessness of his feverish zeal for Moses, and the scathing destructiveness of his cruelty, was not likely to be accepted without fear and suspicion as soon as he set his

baptized foot within the newly-formed circle of believers. He must prove his new "faith" by new "works." And extremely long that list of new works had to be drawn out, before he could get any frank and hearty acknowledgement of the purity of the purpose and the splendour of the gifts he had so chivalrously consecrated to Christ. And when that acknowledgment did come, it was not from the head quarters of Christianity at Jerusalem, but from an outside and mixed community recently formed at Antioch. Brought thither by his attached friend Barnabas, he was, along with him and as a sort of appendix to him, trusted with the money for the relief of the Jewish saints,* and subsequently, at the bidding of the Holy Spirit, was set apart, in and by the same church, to the momentous work of a world-converting missionary.

But even when Paul had abundantly made good his position, and given a sublime vindication of the integrity of his purpose, the reality of his conversion, and the magnitude of his powers, he was not admitted into any warm and close alliance with the apostles. The account he gives of his conference with James, Peter, and John, held at Jerusalem fourteen years after his conversion, is somewhat chilly.† It is a frosty air we breathe. No glowing sunshine irradiates the scene and kindles it into life. Neither vernal freshness nor summer glory is here. The men who "seemed to be pillars" did not give much support to the apostle of the uncircumcision; yea he distinctly and emphatically says, "they imparted nothing to me." He was indebted to them for *letting him alone*; a prodigious boon in a world like this! I admit, and to Paul, at such a juncture, of utterly unspeakable value, but not strongly indicative of exuberant cordiality and overflowing love. They give him the right hand of fellowship, and allow him to go his own way, preach his own gospel,‡ tell his own tale, and do his own special work in absolute independence, and, so far as they are concerned, in stark isolation, "only," as he adds, rather tartly perhaps, "only they would we should remember the poor, which very thing I also was so forward to do" that a reminder was as unnecessary as it was ungracious.

That solitary grip of John's hand, in the cold frosty air of an "arbitration case," is the only one, as far as we know, Paul ever had. That single interview, in which the leaders of the church "IMPARTED NOTHING" to him, is the only one recorded as happening between these two teachers:§ and remembering the characters of the two men, the intensity and vehemence of their natures, their enormous mental differences, and their special and widely separated lines of work, we may venture to say that whilst Paul owed little enough, in all truth, to all the apostles, he owed least to John, and went to his work as teacher and preacher of the gospel in a state of positive, unconditional, and almost ghastly isolation.

This, then, is indisputable. Any accord between Paul and John on points of Christian doctrine, any real correspondence and perfect parallelism in their assertions concerning the person and rank of Christ, will not be due to any interchange of ideas between them, but will have

* Saul's name follows that of Barnabas in Acts xi. 30; is the last in the list of prophets and teachers in Acts xiii. 1; and is placed after that of Barnabas in the summons given by the Spirit to designate and appoint two men to missionary labour. But as soon as they get to work Paul's name comes to the front, and remains there. It is *work* that reveals men.

† Gal. ii. 1—10, specially 6 and 9.

‡ "My gospel"—Rom. ii. 16.

§ Cf. Conybeare and Howson's *St. Paul*, Vol. I, p. 266.

originated wholly in that Divine Teacher whom they both delight to acknowledge as Master and Lord. If the two artists agree it will not be because they have copied from one another, or used the same materials and colouring, but because they have both painted the same "subject."

The case concerning the Logos in the teaching of Paul, then, stands thus. Paul is alone, preaches alone, writes alone. His independence of his fellow apostles is one of the most startling and suggestive phenomena of early church history. In that undisturbed solitariness he writes a series of letters, not less in number than two-thirds of the letters of our New Testament, not less in quantity than five-sixths of its epistolary matter, and throughout the entire range of these productions he describes the same Christ that John does in his gospel and letters and Revelation, and sets forth Christ's prehistoric glory, mediatorial sovereignty, and saving fulness in a manner so exactly like that of the apostle whom Jesus loved, that the two men *must* have seen and studied the same Unique Original.

We will take one example—the Epistle to the Colossians.* Lightfoot, speaking of this letter, says, "the theological conception of the Person of Christ underlies it. . . . The Colossian heresy owes its importance mainly to the fact that it throws out this conception into bolder relief."†

What is that conception, and how is it expressed. First of all it is to be noted that the word *Logos* is not used of Christ in this letter, nor indeed in any part of Paul's writings; but *every* idea that composes John's doctrine of the Logos is as clearly contained in this paragraph as in all solar light there are the seven colours of the rainbow. We do not see the prism, but we see the colours, and we are sure (1.) that there is a prism somewhere, call it by what name we will; and (2.) that the prism acts on nothing else but the solar light. That prism is the conception of the Logos; that solar light is the Eternal Christ Himself.

Again, the *order* in which the ideas are expressed is different in the two documents. John begins in prehistorical times, in the dateless past; Paul starts in recorded history. John finds his point of departure at the throne of the Eternal; Paul at the cross of redeeming love. John travels forwards from the beginning; Paul backwards from the present. *It is the same rainbow read from different sides.* John commences with the red, and goes through orange, yellow, green, blue, indigo, to the violet; Paul starts with the soft and delicate violet, and makes his way to the dazing and insupportable red. Still it is the same rainbow. *It is the same divine light.*

Go over the elements of Paul's conception of Christ in the order he has chosen.

(1.) *Christ Jesus is incarnate love.*‡ This is the definition of His character and essence. Christ is love. This is the core, the spring, the centre of His being. He is the Son of the Father's love, and therefore perfectly represents that love; just as a man of intellect is the son of a man of intellect, and represents intellectual wealth and power, so Christ is indeed dear to God as a Son, but more than that, He is the very love of the Father embodied, incarnated, *i.e.*, in John's language He is the only begotten Son of God, who is in the bosom of the Father.

* Colossians i. 13, 15–20; ii. 9.

† Lightfoot, Professor; Colossians, Preface vi.

‡ Col. i. 13. The right translation is not "dear Son," but "the Son of His love."

(2.) Christ is the "perfect image of the Unseen God,"* as well as the Son of the loving Father. The Invisible Holy, the Eternal Unseen Power "that makes for righteousness" is beheld in Him, represented by a *facsimile*. Christ stands for Him, speaks for Him. Seeing Christ we see the face of God, read the heart of God, grasp the hand of God. What word is to thought, its expression, that Christ is to the Invisible Jehovah, *i.e.*, in John's language, Christ is the Eternal Logos.

(3.) Christ is also the first of God's Sons, the absolute heir of the Father begotten before the ages, the *firstborn of all creation, and before all creation*,† enjoying an existence not only prior to His appearing amongst men, but one that is positively without date. He is the unique, the only begotten Son of the Father; *i.e.*, in John's language, "In the beginning was the Word, and the Word was with God, and the Word was God."

(4.) But Christ is Lord and Sovereign of the whole created Universe as well as prior to it. It is His offspring. "By Him all things have been created;" "For Him" they exist. He is their goal and all-sufficing reason. "In Him" they have their starting-point, and governing law, and evolution, their spring and potency. Without exception all things were created in Him. Suns and stars and mountains, the unseen and inscrutably working human soul, and the palpable and moving earth; and of all and over all He is Lord. The heavens are His, the earth also is His. No throne is above His; no dominion independent of His. He is King of kings, and Lord of lords: the Alpha and Omega of the creation, the great Mediatorial Agent of the Universe; the supreme life and harmony of all worlds; for *He is*‡ before all things, necessarily pre-existent to the universe and the one source of cohesion, harmony, and order throughout its vast and limitless ranges.

What seas of trouble Christians would have missed; what mistakes and mischiefs they would have escaped if they had only recollected the teaching of the New Testament concerning Christ's Sovereignty over Nature. We have locked, bolted, and barred Christ out of His own universe, and when we find the Huxleys and Tyndalls inside endeavouring to discover its meaning, we are pallid with fright lest they should discover something in Christ's own book He has not put there with His own fingers. They cannot. The universe is His. He made it, and to interpret it is to interpret Him. Creation is His "Oldest Testament," and those who explain it are rendering illustrious service to the Lord of Nature; and disclosing that one "Elect Agent of the Absolute, who is the Lord and Ruler of the visible and invisible universe."§

(5.) Three more ideas enter into Paul's conception of the Logos; Christ Jesus is the Mediator in the spiritual as in the natural creation.¶ He is the Supreme and bounteous *source of spiritual life*; the firstborn from the dead; the conqueror of death and of all that is deadly; the originator of a new community, the first and greatest of the dead, now

* Colossians i. 15.

† Cf. Lightfoot on Col. i. 15. Christ's universal agency in creation is stated in the next verse. The Creator is not a fragment of the created.

‡ It is well known that the imperfect would have sufficed here, but the present is used, and it declares that His pre-existence is absolute existence. This corresponds exactly to the "I am" in John viii. 56. The pronoun, too, emphasises the *personality*.—Cf. G. B. Mag., 1877, p. 125. Lightfoot on Colossians, pp. 221, 222.

§ Cf. G. B. Magazine, 1877, p. 44, and Unseen Universe, quoted.

¶ Col. i. 18—20.

risen to flood men with the fulness of His life, and to reconcile and harmonize all things in heaven and on earth.

"Twas great to speak a world from nought—
 'Twas greater to redeem!"

But for this greater task He is sufficient; for it pleased God that in Him all the fulness, the totality of Deity, should have its permanent abode. Thus in Him was life, and the life was the light of men.

(6.) But the "firstborn from the dead," *i.e.*, is the firstborn amongst many brethren. He is the *Pattern* as well as the Power, the *type* as well as the source of this new spiritual life. He founds a church of which He is at once the chief member and the living Head and Lord.

(7.) Hence His *Sovereignty in His church* is as complete and absolute as in creation. He inspires, directs, and controls all the spiritual movements of men, and in ALL THINGS HE IS THE FIRST.

Put these statements side by side, and their perfect coincidence is apparent at a glance—

PAUL says—

(1.) Christ is the Son of the Father's love.

(2.) "The image of the unseen God."

(3.) "He is before all things."

(4.) "All things were created by Christ."

(5.) Christ is the source of spiritual life.

(6.) "He is the firstborn from the dead."

(7.) "He is King in His church."

JOHN says—

(1.) Christ is the only begotten Son, who is in the bosom of the Father."

(2.) "No man hath seen God at any time; the Son hath revealed Him."

(3.) "In the beginning was the Word." "Before Abram was I AM."

(4.) "All things were made by Him."

(5.) "In Him was life,—and of His fulness have we received."

(6.) "The light shineth in the darkness—lighteneth every man that cometh into the world." "To them gave He power to become children of God."

(7.) "He came to His own." "He was full of grace and truth."

The identity could not be more thoroughgoing and complete. The Logos of Paul and John are one. *It is the same heavenly light that shines from both pages.*

The citation of passages from Paul's other writings need not be made. In his earliest letter, written many years before the Colossians, he speaks of the church which is in God the Father and the Lord Jesus Christ;* and in an epistle standing midway between the *Thessalonians* and *Colossians*, he uses the crucial words, so characteristic of the Logos doctrine, "one Lord Jesus Christ, through whom are all things, and we through Him."† A well-known passage in the *Philippians* is intractable to any interpretation save such as is supplied in the higher conception of the Person and prehistoric glory of the Saviour.‡

Therefore we conclude, that if John had not written a word, and the gospels of his fellow evangelists had been destroyed, and the church of the Lord Jesus had been compelled to form her doctrine of Christ out of the writings of the apostle Paul, she would have been compelled to set in the foreground of her teaching the fundamental fact, that Jesus Christ is the Eternal Word.

JOHN CLIFFORD.

* 1 Thess. i. 1.

† 1 Cor. viii. 6.

‡ Phil. ii. 8, "Who being in the form, *i.e.*, the substance, or subsistence, "of God."

“The Metropolis of Dissent.”

BY REV. W. BISHOP, LEICESTER.

FOR the ninth time the General Baptist Association proposes to visit the town of Leicester, honoured with the title heading this paper. How far the town has a right to this designation it is not my design to prove—sufficient for the ends in view that strangers as well as friends have thought the position taken by the citizens of this borough on the subject of religious equality such as to deserve the proud distinction of being the head-quarters of Dissent. Gathering, as visitors will, from the East, West, North, and South, it may not be unacceptable to many of them to have some few facts laid before them respecting the history, progress, and people of this ancient and rapidly extending “city.”

The history of Leicester is co-existent with the history of Great Britain. Far back in the time which preceded the Roman conquest of the island, there is strong probability that clusters of round, wattled huts stood on the banks of the river Soar, on or near the site occupied by the present town. It was not until the Roman period that these scattered groups of huts assumed anything like the unity and appearance of a town. Agricola, in or about the summer of 79 A.D., laid the foundations of the walls of what became the fortified town of Ratae. Under Roman rule it rapidly grew in population, wealth, public buildings, and importance. Private dwellings of considerable size and decoration must have stood in various parts of the town, as extensive remains clearly indicate. Temples graced the sites now occupied by St. Nicholas’ and St. Martin’s churches. In Highcross Street stood the Court House. And in the present Wednesday market held in this street we see the remnant of the market conducted by the Romans.

Through various vicissitudes, under Saxon, Dane, and Norman, the town struggled on, and towards the end of the twelfth century the townspeople emancipated themselves from the condition of serfs, and were in a fair way for reaching independence and civilisation; but the progress of the town was not rapid until the Hanoverian period. In the reigns of the two first Georges the population doubled, and from “the dulness and slowness of a small market town” it emerged “to a state more important and improving.” Notwithstanding that the town suffered severely from failing trade and the high price of corn during many winters, in the year 1821 the population had reached 30,125. But owing to the introduction of new manufactures, such as fancy hosiery, elastic web, boots and shoes, and hat-making, the census returns of 1871 were 95,220; and the population to-day is not less than 117,000. With industries capable of yet fuller development, a rapidly growing population, intense public spirit, and situated near to the great Leicestershire coal-field, there is a future of growing prosperity unequalled by anything hitherto enjoyed.

Standing on one of the main roads from the capital to the North, and in the very heart of the Midlands, Leicester has been brought into association with many of the stirring events of our national history. The Emperor Hadrian is believed, during a visit to this part of his dominions, to have passed through the town. When the Romans drew

off from the land the town had to bear the brunt of many a siege, in which sometimes Saxon and sometimes Dane became masters of the place. After the Norman conquest of the southern part of the island, William marched through the country, subjecting after many a fierce struggle the towns which lay in his way towards the North. Leicester (which had now changed its name from *Ratæ* to the Saxon *Lygeraceastre*, "the camp on the river Lyger" or *Leir*) did not escape. After an obstinate resistance the town was taken by the Conqueror and almost destroyed, its remaining inhabitants reduced to serfs, and its cattle and property handed over to his Norman earls, the chief of whom was Hugh de Grantmesnil. He and his heirs lived in the castle, and exercised an arbitrary and in some cases a stern and cruel rule over the townspeople.

In the time of the sanguinary and protracted Wars of the Roses, the town played no inconsiderable part. Near to it, on the ever-memorable Bosworth field, this internecine struggle was brought to a close. Within the walls of our town, in an inn called the "Blue Boar," standing until a few years ago, Richard III., of infamous memory, passed the night preceding the battle; and after the defeat of his army his dead body was brought and buried in St. Martin's cemetery.

In the Civil Wars the town declared for the Parliament. The Royal army, with King Charles and Prince Rupert at its head, besieged the town, and after a gallant defence by the townsmen, a breach was made in the wall, and the Royalist forces poured into the streets. The town surrendered, but not until many a sanguinary conflict had taken place in the streets. It was a victory dearly bought; for shortly after the battle of Naseby was fought, and the Royalists were compelled to relinquish their prize to the Parliamentarians under Fairfax. Charles visited the town again, but it was as a prisoner on his way to London. At the Restoration—such is the fickle nature of popular feeling—Leicester, with most of the large towns, became almost madly loyal, and celebrated the return of the exile Prince with wild demonstrations of joy.

At the time of the Pretender's invasion from the North, the town for the last time was threatened with a siege. When the army reached Derby, the wildest rumours were afloat respecting the fierce character of the Highland troops in the Prince's army, and the greatest excitement prevailed amongst the people, as reports were brought of the progress of the invader. An address was prepared and passed in the Council Chamber congratulating the Prince on his successes, and bidding him welcome to the town and kingdom; which was to be presented on his arrival. But when the army fell back and was ultimately defeated, the address was nowhere to be found, and the Council was loyal as ever to the reigning house.

In the course of its history Leicester has been honoured by the visits of many of the most celebrated men of their day, and is singularly fortunate in the prominent position taken by some of its own citizens in great national movements. Two of the lords who held court in its castle have left their mark upon the national history and institutions. Simon de Montfort, the second of that name who was Earl of Leicester, devoted himself to the two grand objects of "emancipating the people from royal tyranny, and the establishment of the representa-

tive system." Under his leadership the barons ranged themselves against the king. They were victorious in the war which broke out, and Simon to strengthen the cause he had at heart founded the House of Commons in January, 1265, and summoned two citizens from each borough to serve. Parliament itself met in the town of Leicester on four occasions. The first was in the reign of Edward IV.; the second sixty-four years after, in April 1414; the third in 1425, when Henry VI. was yet a child-king; and the fourth in 1450, the year before the outbreak of the "Wars of the Roses." Times changed, however, and though the earl was a popular favourite, and succeeded in founding an institution which has endured and been the corner-stone of our liberties, yet he fell, at once a martyr to the popular cause and the hatred of his enemies. Dr. Freeman says of him, "The career of Simon de Montfort is the most glorious in our later history. Cold must be the heart of every Englishman who does not feel a thrill of reverence and gratitude as he utters that immortal name."

John of Gaunt, though less noble, and rendering less abiding and substantial service to his country than Simon de Montfort, yet in his defence of Wickliffe, and by throwing around the Reformer the influence of his powerful patronage, rendered signal help to the Reformation in England. He frequently resided at the castle, and presented Wickliffe to the living of Lutterworth, a few miles from the town.

The names of Wickliffe, Latimer, and Cardinal Wolsey are closely associated with the town. In the same century in which Wolsey died, the greatest dramatic genius of modern times is said to have performed in the Guildhall some of his own magnificent works—it may be, the very one in which Wolsey's fall is so powerfully delineated.

At the siege of the town by the Parliamentarians, John Bunyan is said to have been present. It is believed that it was here that the event occurred, related by himself, which led to his conversion. It was probably his turn to stand as sentry on the line of defence, but from some cause he was absent, and his substitute was struck down by a bullet from the enemy. The escape made a deep and lasting impression upon the young soldier's mind, and ultimately produced his conversion. In later years he is known to have visited the town and preached in it. The house where he stayed is still standing, opposite St. Nicholas' church. The great religious reformer Wesley also visited the town, and preached in a chapel in Millstone Lane to great crowds of the townspeople.

Within the last century, and especially in the early part of the present, the town has had in it men who have a reputation wide as the empire. The Rev. R. Robinson, the rector of St. Mary's, is widely known by his work on "Scripture Characters," and his evangelical sympathies. Contemporary with him was Robert Hall, well described as the Chrysostom of the modern church, who wielded a mighty influence in the town, and raised Dissent to a position never before reached.* As his successor, the town possessed the eloquent and widely-venerated J. P. Mursell, who, though retired from active public duties, still lives

* A life-like statue of the eloquent preacher will be found in De Montfort Square, by the late Bernie Phillips, which will reward a visit.

to deserve and enjoy the respect of his fellow-townsmen for the noble work he has done in social, political, and religious movements. And to mention no more names, the name of one who has taken a foremost place in the efforts to secure religious liberty and equality will ever be associated with Leicester as the sphere of his first activities, and the birthplace of some of those noble undertakings with which his name will always be identified. Mr. Edward Miall is claimed by Leicester as one of her sons, and she rejoices in the chivalrous devotion and growing success which characterise the efforts of this champion of "a Free Church in a Free State."

The position the town has taken in the movements for freedom in civil, political, and religious life, date back to the time of the Barons. Then the Merchant Guild—the germ of the present Corporation—secured little by little the emancipation of the town from the domination of the Barons. The struggle for religious freedom began in the time of Wickliffe, and many then suffered martyrdom in the town rather than yield up conscientious convictions. In the latter part of the eighteenth and the beginning of the nineteenth centuries, the citizens of this borough were foremost in advocating reforms in Church and State. One of the earliest meetings, and conferences, were held to obtain the repeal of the "Test and Corporation Acts." To the two already mentioned—Mr. Miall and Mr. Mursell—with their able and hearty supporters in the Dissenting churches of the town, is due, to a great extent, the origin and founding of the Society now doing such valiant work for the "Liberation of the Church from State Patronage and Control." Through many years the people of Leicester have been true to the cause of liberty in all its forms; and in no town is a meeting to advocate the principles of civil or religious freedom more likely to be enthusiastic, loyal, and successful than in this.

The position of our own denomination in the town, and the part the churches have taken in these great movements, needs little comment. Where can General Baptists be but in the van of all enterprises for the civil and religious good of men? The history of our churches goes back to the Commonwealth, if the voice of tradition speaks truly. Four churches now exist, three of which are no longer striplings. The fourth, Carley Street, is but in its infancy; but under the fostering care of the three churches, and the self-denying efforts of its pastor, it will soon become vigorous and self-supporting, we believe. Names of honoured brethren who have served the churches and denomination with zeal and fidelity spring to our lips and pen—names which the denomination will not soon let die. The names of Deacon, Wigg, Goadby, Stevenson, Wallis, Pike, of Winks, Jarrom, Holmes, and Hull, will ever be fragrant in the memory of the denomination.

Let me say to friends interested in Antiquities, Archæology, etc., that many specimens of Roman Leicester have been discovered, and may be seen in the Museum and grounds, New Walk, admission to which is free. Very little of the Abbey is standing; what remains will be found on the north side of the town. Interesting objects will be found in St. Nicholas Church, and in its immediate vicinity, especially in the old wall on its western side. The Old Town Hall, the place where for many years the Merchant Guild held its meetings, is full of interest, situated

near St. Martin's Church. This ancient building is considered one of the finest examples of the style in which it is erected now extant. Until last year all the Council meetings were held within its ancient walls. Now, however, more imposing and extensive accommodation has been provided for the enlarging town business, in the New Municipal Buildings, Horsefair Street.

Meeting in this old town, in the centre of busy England, and in the heart of the denomination, amid the inspiring associations of the religious history of the town, we may look for large and enthusiastic meetings. And if the brethren come as is their wont, in the spirit of devotion to the Lord Jesus and to the interests of men, we may confidently expect the presence of the Master of Assemblies, and the success which attends earnest, faithful service in the kingdom of Christ.

The Abuse of Metaphor in Relation to Religious Belief.

BY DAWSON BURNS, M.A.

No. VIII.—*Concerning the Atonement.*

WHATEVER be the derivation assigned, whether at-one-ment or a-tone-ment, there is no question as to the meaning of the word, which is agreement or reconciliation. This is the signification it bears in the only passage where it occurs in the English version of the New Testament (Rom. v. 11)—“And not only so, but we also glory in God, through our Lord Jesus Christ, by whom we have now received the atonement” — *kataallagee* — “reconciliation.” Curiously enough, the apostle Paul employs this very word elliptically; for “to receive the reconciliation” can only mean to receive the offer of that reconciliation which Christ came into the world to effect. But in theological language the word “atonement” has another application. Recognising the *fact* of Reconciliation, and the *offer* of it in the Gospel, and the *source* of it in the love of God, “Atonement” is used to express the moral ground or reason of the offer by which it is rendered consistent with God's holiness.

This moral ground must exist in God Himself, or in man; in each separately, or both conjointly. If in man, it must lie in his repentance; but repentance, though a necessary moral condition and means of reconciliation, cannot be a meritorious ground of it; nor could man's repentance be a reconciling agency independently of that Divine disposition which is pleased to accept it, and return it with forgiving favour. All Christian churches unite in the confession—“Not by works of righteousness which we have done, but by His mercy He has saved us.”

As in God Himself, then, must be sought the method of this reconciliation, as well as the motive to it, we have to ask whether, according to the revelation given us in Scripture of God's moral government, the Divine reconciliation is related simply to the Divine love, or whether it is connected with a mediatorial procedure, which does not limit the outflow of the love, but makes the expression of God's love the mani-

festation of His righteousness, and of His justice in the punishment of sin? The answer to this question is not to be drawn from the fears or hopes of man, but is a matter of revelation; and this revelation we believe to be contained in the Holy Scriptures.

Now, the very appearance of Christ Jesus as the Incarnate Word would suffice to show that it is by a mediatorial system God is pleased to reconcile Himself to man, and man to Himself. And when we consider the humble estate of the Mediator—His sorrows and His sufferings,—we are constrained to perceive in all this, not a mere *form* under which the Divine love revealed itself and the Divine reconciliation was extended—but a *process* under which, and by virtue of which, the love allied itself to righteousness, and the offer of reconciliation was itself connected with the vindication of the Divine law—the law which had been violated by our humanity, and was penally as well as piously honoured in the person of that humanity's second head and voluntary representative.

This conclusion being arrived at, it becomes the more necessary to discriminate between the fact and the metaphorical language in which it may be described. The humiliation, sufferings, and death of Christ, constitute the Atonement—the moral ground (not the motive cause, which is eternal love) upon which a holy God consistently reconciles Himself with a sinful world, and it to Himself; but to believe this, and to rejoice in this, is something very different from accepting any explanation of the atonement which the philosophy or fancy of theologians may form, and which theological dogmatism may identify with faith in the Atonement, and even—monstrous intolerance!—with the virtue of the Atonement itself.

To every reader of the New Testament it is obvious that the atonement is presented under a variety of figurative phrases, the attempt to literalise and work out which has done great injury to truth, and has obscured rather than illustrated the counsel of God.

The Lord spoke of Himself as “a ransom (*lutron*) for many”—Matt. xx. 28; Mark x. 45. He is our Passover (*pascha*)—1 Cor. v. 7. He was “for us made sin” (*hyper heemôn amartian epoiiesen*)—2 Cor. v. 21. He was the Lamb, and Sacrifice (*thusia*) to bear or take away sin (*airein teen amartiân*)—John i. 29; 1 John iii. 5; Heb. ix. 26. He purchased redemption (*lutrôsis*) for us, and this He did by His “blood” (*aima*)—Heb. ix. 12—16; Eph. i. 7; 1 Peter i. 19. He is a propitiation (*hilasterios*) for our sins—Rom. iii. 25;—a propitiation (*hilasmos*) not for our sins only, but for those of the whole world—1 John ii. 2.

In his lectures on the Atonement, Mr. Dale properly remarks that where various figures are used, it is necessary to fix upon the idea or ideas common to them all, if we would arrive at a knowledge of the essential Scriptural doctrine. Unhappily this has often not been done, and the simplicity of the truth in Christ has been marred by additions and superstitions, the importance attached to which has been in a ratio the reverse of their intrinsic value. The notion of a “ransom” paid to the devil for the souls that had become his by sin, was for centuries one of the absurdities grafted on the Scriptural figure of “redemption;” and the dogma of a limited atonement is closely related to an abuse not

less absurd of the figure contained in the Lord's sacrificial assumption of His people's sins. It has been gravely argued, that if He suffered the penalty due to their sins, they cannot be punished a second time, and so their salvation is secured!—and hence has arisen the horrible dogma of Christ having suffered the pangs of damnation.

We must regret that our evangelical literature is not free from some blame in carrying Scriptural figures to an unwarrantable length. In many hymns there is a fume of blood which degrades rather than magnifies the Christian doctrine of the atonement. It is hard to utter a word against the sacred harp of the bard of Olney; but it is to be feared that Cowper's hymn, "There is a fountain filled with blood," has suggested a brood of religious rhymes, the effect of which has been to carnalise and not to spiritualise the minds of ill-educated converts. The worship of "the blood" is with many Protestants not a whit superior to the worship of the crucifix by many Romanists. The figure of blood is one of the most powerful in all language; yet it cannot be denied that the conception of the Lord's redeeming blood by many in our congregations is that of an efficacy resident in the physical element, which is imagined to have flowed from Christ upon the cross, though in reality it was not till He had died that, by the piercing of His side, there poured forth a stream of blood and water. This is an abuse of metaphor which Christian ministers should sedulously strive to counteract or prevent, in order that something better than a savage impression be gained of that purest and deepest love which led the Saviour of men to "give Himself for us, an offering and a sacrifice to God, for a sweet smelling savour."

Let the blood of Jesus be explained as symbolical of His life, and all that that life embraced in its richness, merit, and sovereign power—and it will then be possible for the imagination to be kindled by it into a holy fervour, without a confusion of judgment which degrades it into a miserable fetich. That such a life, unique, transcendant, and divine, should be spent and shed for us, suffering all things, even the death of the cross, to bring us to God—thus satisfying the Divine Law on our behalf, and making it honourable for ever in the sight of the universe—is a fact in which we may well rejoice and glory, exulting that we may come to "Jesus, the Mediator of the new covenant, and to the blood of sprinkling"—the application of His atoning merit and forgiving love, speaking better things than Abel's martyrdom or Aaron's rites.

DOES IT PAY TO KEEP A CONSCIENCE?

"HAVING just finished one more stage in my business career, it was my privilege to bear testimony to two out of the many houses that I have traded with, that during the twenty years I had dealt with them I had never known them do a questionable or shabby thing. And the point I wish to emphasise is this, that those two houses have each become nearly, if not quite, the largest in their respective businesses in London—a most honourable distinction when honourably gained. And yet one started from a little retail shop in St. Martin's Lane; and the other came from the plough-tail, and never had a friend to help him—excepting those that the force of his own character made for him; and when I met him the other day driving out in a carriage that would not disgrace a duke, I felt, what I said, that I didn't think there was any man in London had more justly earned the honourable position that he enjoyed."

Extract from "The Cure for Commercial Corruption," by J. Colebrook.

The Lord's Supper.*

BY REV. E. C. PIKE, B.A.

It will be remembered that my esteemed predecessor in this chair discoursed to us last autumn on "Fidelity to our Principles." Perhaps it will not be deemed inappropriate if, for a short time this morning, I direct attention to one of our privileges, the centre as it now is of a great conflict in which we cannot fail to be deeply concerned. I refer to that solemn rite whose birth-time was the night on which our Lord was betrayed. No institution amongst men, one thinks, has had a more remarkable history than this, by which now for well nigh eighteen centuries and a half, Christians have proclaimed their Redeemer's death, and by means of which, we believe, they will continue to proclaim it until He come again. This simple rite has at one time been trampled in the very dust by gluttonous professors; but more often its elements have been turned into a fetich and placed upon the high altar to be adored. In one place it has been administered to infants who could know nothing of its sublime significance, whilst in another it has been denied to men whose faith in the Saviour none could doubt. As it first comes into view it is a memorial, touching and beautiful in its simplicity, of the love which is unspeakable, and at the same time a symbol of the brotherhood of those who feel that love's constraining power; but it has strangely become the stronghold of priestism, and an instrument for the enslavement of myriads bearing the Christian name.

The early converts to Christianity were not troubled with priests and mystery-men. The celebration of the Lord's Supper appears to have been with them a very informal affair, and for awhile probably a daily observance. "They continued steadfastly in the apostles' doctrine and fellowship, in breaking of bread, and in prayers" (Acts ii. 42). Life was altogether a new thing to them after believing in Jesus. They took their ordinary food with gladness and singleness of heart such as they had scarcely known before, attending the temple worship "and breaking bread from house to house" (ib. 46). They did not need to be told that a memorial feast implies the absence and not the presence of that which is commemorated; or that if Christ's body were really in the bread before them, their meeting in anticipation of His bodily return would be an absurdity. When they read in the book of Exodus—"Ye shall eat it in haste: it is the Lord's passover" (Ex. xii. 11)—they were in no danger of supposing that the lamb eaten was other than a symbol of the Lord's passover. And when they were told that Christ had said, "Take, eat; this is my body"—they were quite aware that the bread in that case, as the paschal lamb in the other, was a symbol and no more. The primitive disciples had no superstitious regard for the bread and wine. Their peril lay in another direction altogether, viz., that of so treating the emblems as to obscure and destroy their sacred import.

The unworthy celebration of the Lord's Supper at Corinth elicited from the apostle Paul severe reproof. They who met together were wont to bring with them their various contributions to the feast, of which

* An Address delivered to the Warwickshire Conference on Monday, April 9th, 1877.

the communion service was to form a part. Richer members ate and drank their portion regardless of the fare which pertained to their poorer brethren, and even before the appointed time for the feast to begin. And so it came to pass that whilst one was hungry, another had taken more than was good for him. It was an unseemly and selfish display, as unlike as well could be what the apostle had taught them to observe, and fatal to the sense of brotherly fellowship which the ordinance was intended to foster. Probably the institution would have disgracefully perished at Corinth, and elsewhere, if Paul had not rescued it by directing that it should be set apart from the ordinary meal. Says Dean Stanley, "the *form* of the primitive practice was altered, in order to save the *spirit* of the original institution."

In process of time, however, superstition gathered round the ordinance, and what had been in danger of being trampled underfoot as an unclean thing, became known as "the Dreadful Sacrifice," and at length the perversion culminated in the Romish Mass.

The difference between the simple communion service and the celebration of the Mass is indeed tremendous, and a thing of most practical concern to every disciple of the Crucified One. We, brethren, claim to form part of the Lord's body, and we are members one of another. His blood was shed for us all alike—we commemorate that when we eat the bread and drink the wine. He is still essential to each of us—bread is not more so to the body than He is to the soul—we are reminded of this fact at our communion service. Our fellowship is direct with the Lord who bought us and with one another. But if, instead of a simple distribution of the elements with prayer and thanksgiving, it is necessary for a mortal man to perform some act of consecration or incantation, and I take the bread from his hands as something other than it was before, I thereby bear witness that I no longer claim direct relation to Christ. I have suffered a magician to intervene between my Saviour and myself, and that magician becomes my master, and I, in a fearful sense, his slave. Depend upon it, here lies the root of the controversy between Protestantism and Romanism—between Christian freedom and equality on the one hand, and ecclesiastical bondage on the other—between a reasonable faith, and the abject prostration of the intellect before a caste—between direct personal fellowship with Christ's warm heart, and the icy clutch of a set of impudent impostors and usurpers. Away, then, with the mystery-monger—One is our Master, even Christ, and all we are brethren.

If we rightly estimate the difference between the two things of which we have been speaking, we shall appreciate the intense emotion which thrilled Christian hearts at Zurich in April, 1525 (a memorable time in the history of the Reformation), when the Romish Mass fell, and the Lord's Supper was once more celebrated: nor shall we be surprised at the horror of sturdy John Knox when he declared that "one Mass was more fearful to him than if ten thousand armed enemies were landed in any part of the realm on purpose to suppress the whole religion."

In the controversy to-day with Anglican High Churchism, it is this question of the nature of the Lord's Supper that is the centre of the priest's position. It is there we must meet him. It is there he must be dislodged. Public Worship Regulation Acts and the like are miserable

attempts to clip the fringe of the priestly garment, or to throw dust in the eyes of the people. It may be well to quote a few sentences from Anglican publications to illustrate the rank popery which on this subject is being taught in the church which bears the national name.

Amongst "Instructions on Christian Doctrine" in the "Priest's Prayer Book," one reads this:—"The Holy Eucharist is the Body and Blood of Christ under the forms of Bread and Wine. Christ instituted It just before His Crucifixion, and empowered and bade His Apostles and their successors, the Priests of His Church, to 'do this,' *i.e.*, offer this Sacrifice, as He had done, until the end of time." "We cannot tell how the Bread and Wine become the Body and Blood of Christ, except that it is by the power of the Holy Ghost, exerted in the act of Consecration through the agency of the Priests of the Church, to whom Christ gave authority" (pp. 174-5).

From the "English Catholic's Vade Mecum," a book full of this priestly doctrine, I will now give a few short extracts. In a prayer deemed suitable for the communicant before the actual consecration of the elements takes place, this sentence occurs—"It is as yet only bread and wine, but, by a miracle of Thy power and grace, will shortly become the Body and Blood of Thy beloved Son" (p. 24). In the prayer of S. Thomas Aquinas there is this expression of desire—"O most gracious God, grant me so to receive the body of Thine Only-Begotten Son, our Lord Jesus Christ, which He took of the Virgin Mary, that I may be worthy to be made one with His mystical body and reckoned among His Members" (p. 43). Faith in the Real Presence is thus expressed—"I believe, O Lord Jesu Christ, Thy divine Word, that under this outward form of bread Thou Thyself art here present as truly as Thou art in heaven" (p. 54). "I most firmly believe that in this Holy Sacrament Thou art present verily and indeed; that here are Thy Body and Blood, Thy Soul and Thy Godhead" (p. 39). Again—

"Wondrous gift!—The Word who moulded
All things by His might divine,
Bread into His Body changes,
Into His own Blood the Wine;—
What though sense no change perceives,
Faith admires, adores, believes!

"While the people, all uniting
In the Sacrifice sublime,
Offer Christ to His high Father,
Offer up themselves with Him;
Then together with the Priest
On the living Victim feast!" (p. 31.)

In the "Christian Passover; or, Notes on the Holy Communion," by the Editors of the "Priest's Prayer Book," the following directions to the communicant occur amongst others:—"When at the Altar, do not crouch nor prostrate yourself, but kneel straight upright, to make it easier for the Priest to communicate you. Then stretch out the hollowed palm of your bared right hand, resting on the left (not your fingers only), to receive the Lord's Body, being most careful not to let the smallest particle fall. Take the Cup firmly and gently in both hands without jerking, and do not drink more than a very few drops. Be very sure not to wipe your lips" (pp. 46-7).

Dr. Pusey finds a proof of the actual presence of the body and blood of Christ in the bread and wine "in the supernatural lives of grace led by persons the life of whose souls is Christ in the Holy Eucharist"—and he adds, "I do not mean any disparagement to any pious Presbyterians, but believing the Holy Eucharist to be what we in common with the whole Ancient Church know It to be, we cannot but know that they who receive It worthily have a much greater closeness of union with our Lord than they who do not. Presbyterians have what *they* believe; we have what *we* believe. But they who have observed pious Presbyterians and pious English Catholics, have discerned among our people a spiritual life of a kind which was not among theirs; in a word, a sacramental life."

Well this is High Churchism, and we console ourselves with the fact that one of the Thirty-nine Articles of the Church of England protests against the Romish doctrine of transubstantiation! Let us not deceive ourselves; the Book of Common Prayer is the seed-plot of popery in the Established Church of this country. This might be shown in respect to various doctrines and practices; but keeping to the one subject before us, hearken to this rubric—"And if any of the bread and wine remain unconsecrated, the curate shall have it to his own use: but if any remain of that which was consecrated, it shall not be carried out of the church, but the priest and such other of the communicants as he shall then call to him shall, immediately after the blessing, reverently eat and drink the same." When I hear that, my thoughts travel to an ancient temple on the sands of Puri, and I remember what I have read of the holy food there, which after it has been offered to the god must be eaten to the last morsel; and I blush for nineteenth century Christianity as I place over against the cooked rice of Jagannath's temple the consecrated baker's bread in an English church!

The priestly power is making rapid strides in this country under cover of the Establishment. The latest move of the High Church clergy is an important sign of the times. These priests coolly ask that the church shall be freed from national control whilst retaining national property and prestige; and let it be remembered that in the sacerdotal vocabulary the *church* always means the *clergy*! The laity are simply hewers of wood and drawers of water. Their duty is to give and submit. The prerogative of the priests is to receive and to control.

Surely, in view of these things, it is incumbent upon us everywhere and always to employ our influence against the priestly perversion of Christianity which blasphemous God and defrauds man.

Let us keep the Supper clear of all superstition. Are we quite free from the taint? Is the supposition existing in some quarters that an ordained minister is necessary to the due administration of the ordinance in harmony with our creed? "Let all things be done decently and in order" (1 Cor. xiv. 40). And it is seemly that the president of the church should preside on such an occasion as the communion service. Yet if a church have no pastor why should not one of the members, say the senior deacon, preside at the Lord's table?

Whilst, however, we stand clear of superstition, I am anxious that we should use to the full extent the privilege which the communion

service affords. It is to be feared that not a few of our church members treat too lightly this divine appointment. Why do they stay away? If it be sheer negligence, what shall we say of their loyalty to Him who said, "This do in remembrance of me?" If the absence be deliberate, what does it import? Is it that they do not value Christian fellowship? Christ has said, "This is my commandment, that ye love one another, as I have loved you." How can this love exist if association be neglected, and cold isolation prevail? Is it that they feel unfit for so sacred an exercise? Then let them remember that if that sentence upon self be just, they are unfit to bear the Christian name, unfit to die, unfit to stand before the judgment seat of Christ.

Brethren, we need constantly recalling to the source of our strength. The times are stormy. The one safe anchorage for the soul is found at Calvary—we rest on the atoning sacrifice offered there. Day by day communion with the living Christ is needful to sustain the spiritual life—and the hope that cheers our hearts is the anticipation of His glorious appearing. Of these fundamental things the Lord's Supper reminds us, whilst it witnesses also to our oneness in Christ. It is when full of the memory of the Redeemer's love, and the sense of His life-giving power, and the blessed hope of His appearing, that we shall learn best how to bear one another's burdens, to stand compact together against every assailant, and to join heart and hand for the furtherance of that gospel which is given for the emancipation of a sin-bound world.

A Minister's Memories.

My thoughts return to linger where
I long and lately wrought
To build in virtue, love, and truth,
The souls of all I taught.

There faces upturned, thoughtful, calm,
The deep-heart's surface clear,
Would ripple oft to sunny smiles,
And sometimes to a tear.

While mingled with them, all unseen,
But with a presence felt,
Were forms of those we held so dear
What time they with us knelt—

Friends who have crossed the briny seas,
Friends scattered through our land,
Friends who have gone still further on
To stand at God's right hand.

And, O, what lights in youthful eyes
Of coming grace and power!
Nor change nor death should crush the
church
With such a splendid dowry.
Louth.

I hear the footsteps of a throng
Too young to walk by rule;
I see the youths and maidens meet,
The glory of their school:

And beauteous in their crowd, a few,
The forms with noiseless tread,
Age never touched you, cannot now,
O fair beloved dead!

Grow, youth, to strength and goodness
pure,
To use, if not renown;
And, older heads more silver till
They ripen for their crown!

My realm of friendship widens now,
But yot at heavy cost
When every kindly greeting gives
A sense of something lost,

Like one who goes from vale to vale,
That woodland flowers adorn,
And while he gathers, misses those
He culled in early morn.

E. HALL JACKSON.

The Debate on Mr. Gladstone's Resolutions.

THIS debate has accomplished its immediate purpose, although it seemed to halt midway. It has held us back a little longer from war on the side of the iniquitous Ottoman Power, and revealed once more that the really governing forces of the nation reside in the convictions, feelings, and thoughts of the people. Without that debate and the manifestations of popular feeling which accompanied it, it is almost certain that the fanatical war party would have flung us, by this time, into a war against Russia. Carlyle's statement was based on more than empty rumour. Preparations had been made and commands given for offensive action. These have been stopped; and so the country, thanks be to God! has been saved from a great crime. Mr. Gladstone, manifold as his services have been to his country, never wrought a nobler deed, or in more splendid style, than on the night of the 7th of May.

Still every man who loves his country and humanity must be vigilant. We have to deal with an astute and wily leader in Lord Beaconsfield, and even now he will master us if we suffer ourselves to sleep with both eyes shut. Lord Derby's despatch ought to be enough to open anybody's eyes, even though they were covered with acres of the perfidious *Daily Telegraph*. Don't let us forget that "Reply" in congratulating Mr. Cross upon his outspoken and manly speech. That despatch in answer to Russia's declaration of war is a wanton insult, a gross injustice, an echo of the arrant folly and double-dyed wrong of "the Guildhall speech" of his leader. No other Government speaks. Germany is quiet. Austria watches in silence. France does not utter a word. Only England is studiously offensive; and at once Turkey is grateful and hopeful. Again, the Sultan writes himself down as "a British interest," and clings with a tighter grip to the hope of help from England. But this debate, the vote notwithstanding, will tell the Sultan that such a writing must again be erased, and that long-deferred hope once more given up. The governing Turk ceases to be "a British interest" from May 14, 1877.

But the debate has another lesson. It bids all Liberals look well after their organizations, get their machinery in order, and prepare to purify and elevate the Liberal representation in the House of Commons. Why should we send men to Parliament who are so far behind Mr. Gladstone? Had the Opposition been true to its duty and acted according to the convictions of the Liberal party in the country, the European concert would have been maintained, the declaration of war not issued, and the Turk would, as he did in Syria, have yielded to the authority of the chief political forces of Europe. Let us take a deeper interest in politics. To a Christian man they are part of the kingdom of God, and should be dealt with in the same spirit of earnestness and zeal for right, and goodness, and humanity, with which he advocates missions or works in the Sunday school.

JOHN CLIFFORD.

“Auld Lang Syne ;”

OR, RECOLLECTIONS OF LIFE IN YORKSHIRE.

IV.—*The Methodist Chapel.*

“The worst speak something good : if all want sense.
God takes a text, and preacheth Pa-ti-ence.”—*Geo. Herbert.*

WHEN a minister called one day on a woman of his flock, and found that she remembered neither text nor sermon of the previous Sunday, he said, “I’m afraid you did not profit by the service.” “O yes,” said she, “I think I did ;” and pointing to some garments lying on the grass in front of her cottage, she said, “I go to those clothes every now and then, and sprinkle water upon them. The water dries up so that I cannot find a trace of it, but I think the linen becomes, somehow, whiter by the process.” “So with sermons,” continued the woman. “They appear lost upon me, for I cannot remember them ; but I think I am somewhat the better for having heard them.”

That illustration is as philosophical as it is homely. Sermons do influence the mind and mould the character in an imperceptible manner. If they do not, then the great bulk of them are altogether lost. Nobody remembers a thousandth part of what he hears in sermons. Some of the more striking passages will sparkle in the memory, like dewdrops on a blade of grass. They linger for a little time, blessing while they stay ; but sooner or later they lose their distinctive character, and become part of cloud-land. But, even when memory is sent empty away, all is not lost. For the time being, the words surround the soul like an atmosphere, and the man can’t help being influenced more or less by such an atmosphere. All this is borne out by my own experience. The sermons I listened to when a boy were, for the most part, from local (or lay) preachers, as they were called, to distinguish them from the round, or circuit, or travelling preachers. One of the local preachers was a small farmer, very brown and very thin ; but he had a quiet, thoughtful, and impressive manner ; and I can feel over again, even now, the kind of interest and charm with which I listened to one sermon of his on “How amiable are Thy tabernacles, O Lord of Hosts !” Of the sermon itself I cannot remember a single word.

Another local was so prosy that by common consent he was called “Sleepy.” Indeed the mere announcement of his name as the preacher was enough to create a drowsy feeling in the whole congregation. Slow and low, was the style of a very stout man, who in many respects was a great oddity. When he announced a hymn, we could generally hear about as much as I now write. “. . . sing together the . . . hundred and . . . tenth hymn, on the . . . hundred and . . . third page.” The consequence was that everybody turned to everybody else, to know what hymn it was. In the sermon, too, it was the same. Of the maxim, “Begin low, rise higher, take fire,” he had mastered only the first part. The leading singer found all this too much for his patience, and one day he startled the audience by shouting across the chapel, “Speak up, Caleb.” It was like coaxing Mark Twain’s frog to leap when its mouth was filled with some ounces of small shot. Caleb’s

bosom heaved with a laudable desire, but the attempt was ineffectual, and the voice after one sentence was inaudible as ever.

Mr. Laycock was the man, especially for us children. On a Sunday afternoon he very wisely recognised the fact that the school formed the major part of his congregation, and he therefore addressed himself to the majority. And such addresses! Dr. Richard Newton could not more effectually enchant young people. His subjects were such as "Salt;" "the Eye;" "the Eagle," etc. He was quite a master in the art of giving information, and then getting it back again by means of well put questions and elliptical sentences.

Very occasionally there was to be seen in the pulpit an eccentric individual who went by the name of Squire Brook, instead of — Brook, Esq. He had been a wild harum-scarum young fellow, fond of hunting and all kinds of sport, until suddenly arrested in his career of folly, and soundly converted to God. His heart was changed, but his head was as full of wild fancies and strange freaks as ever. In preaching, he leaped over all homiletic rules, just as he used to jump stone fences and five-barred gates in his hunting days. He would take a text, and after saying a number of irrelevant things he would pause, and say, "Dear friends, this text doesn't seem to go very well. If you've no objections we'll take another and try that." So saying he would turn to another part of Scripture, and announce a fresh text. If that suited him he would say, "I think this will do; we'll stick to this."

The school sermons were sometimes preached by an eccentric of another kind. He was a tall, elderly man, who tenanted a small farm on a moor some distance away. I remember going to his house in a conveyance, with some older friends, when I was but a very little boy. There was not another house in sight of his. He made us heartily welcome, and when dinner time came the whole party were plentifully supplied with thick oatmeal porridge and an abundance of milk. "Tommy o' th' Heys" was the name he was best known by, and it meant Thomas of the High House; but his proper name was Thomas Greenwood. His broad Yorkshire dialect, combined with originality and enthusiasm, secured him overflowing congregations wherever he went. On the occasion I can best recall, he had taken off his spectacles after reading his text, and laid them on the Bible. By and by, waxing warm with his theme, he was bringing both hands with mighty emphasis upon the book, when he suddenly stopped before his hands struck the page, and exclaimed, "Eh! I'd like t' 'a' brokken mi glasses!" Which being interpreted is, "I was very near breaking my spectacles." Such an anti-climax was too much for the gravity of the audience, for they fairly laughed out.

It must not be inferred from what I have said, that we had never anything else but this kind of thing. Notwithstanding every way, Christ was preached, and many had reason to rejoice. Yea, and even with such men as I have named, despite their oddities of figure and gesture and language, there went forth a power and an unction which could not be gainsaid, "the Lord working with them, and confirming the word with signs following."

I cannot close without gratefully referring to the blacksmith on whose pulpit anvil my heart was broken, but broken only to be healed

the same night by the Holy Spirit of God. He was a short, round, bullet-headed man, who on a platform could tell some of the most ludicrous stories, but who in the pulpit was wrought up to a white heat of earnestness in preaching the gospel, and in persuading sinners to accept a Saviour. What his text was on the night referred to I do not know. Nor can I call to mind with any clearness any single thing he said. I only know that after the service he pressed us to come down from the gallery into the body of the place, and he told some affecting anecdotes of young men who had put off salvation till it was too late. I had been under good impressions for a long time, but I then felt—it must be now or never. I went down into the area, and knelt, and wept, and prayed in the corner of a seat. Some kind friends came and spoke with me, and showed me the way of salvation, and I went home that night “a sinner saved by grace.”

J. FLETCHER.

Getting a New Minister.

V.—“*The Sort of Man we can and ought to get.*”

BY A “LIVE” DEACON.

IF the first question a church without a pastor has to settle is “What sort of a man we want?” the second is “What sort of a man *can* we get?” for the two questions, though much alike, are far from meaning the same thing, and differ so enormously that it would be extremely hazardous to go to work on the answer to the first inquiry, without due consideration being given to the second.

In the City, it is found that the wealthiest and best of masters cannot always command servants of spotless integrity and irreproachable industry. Clerks abound—the market is glutted with them; but good clerks of superior skill and trustworthiness are not to be had every day, either for money or love. Men who think they are born “managers” are not scarce; but managers, keen, shrewd, faultless in judgment, sharp as lightning at figures and never wrong, always energetic and never incautious, are more rare than reliable Turkish bonds. The gold is not coined to buy them. The office is not built to suit them. The business is not launched that is vast enough to attract their genius and force.

But there is another fact of too much weight to be passed over lightly. When a man goes to market, it is desirable he should properly estimate his purchasing power. That everybody believes; and yet I have seen churches waste, not months only, but years, and not time only, but golden chances of success, in the endeavour to get a true measure of their pastor-purchasing power. Some of them have looked into the church’s purse, and thought they saw there the indication of the amount of their ability to get the “sort of man they wanted.” But as there are masters honest men will not serve, so there are churches, wealthy but wrangling, or delicately respectable but intolerably frigid, that no man with a *heart*, and that heart in his work, would go to for any money that could be minted. Churches have “characters” as well as pastors, and all pastors of real pith and power inquire more carefully into the character of an inviting church than the churches do into the character and repute of the invited pastor. A minister said to me not long since of a church that did not lack money, “I’d rather be buried than go there.” It really is a wise and necessary thing for churches in quest of pastors to ask the question, “What sort of a man *can* we get?”

No doubt some churches would get what they want if they would only be just enough to pay for it. It is not the “sort of man” who is missing; it is the money to sustain him. There are business houses that could secure better

service, and diminish the frauds of their servants twenty per cent., if they would only screw themselves up to the task of paying better wages. But they will not, and therefore they must suffer. So there are churches of high ideals and slender generosity, capable of desiring an apostle or an archangel, and exulting in the self-sacrificing labours of the one, and in the magnificent flights of the other; but alas! equally capable of leaving the first to do and bear all the self-sacrifice for the church, and treating him in a most "scrubby" and niggardly style, and of giving the second only the barest pittance to keep his wings in flying condition. They will shoot at high game; and possibly feel a little grieved when their shot does not hit the mark and bring down the coveted prize. Churches ought to get a fair notion of their purchasing power before they go into the market.

A third question, too, is important. There are some things it is not right to buy. There may be some pastors, exactly the "sort of men we want," whom it is not right for us to attempt to get. A letter just to hand, as I suspect, Mr. Editor, though you do not say so, from another "live" deacon, puts this aspect of the subject in a most lively way under the stinging heading—

HAVE CHURCHES A CONSCIENCE ?

"It has been said communities have no consciences—meaning, I suppose, that a community of individuals will act in their communal capacity with less moral rectitude than they would when acting as individuals, *i.e.*, that an individual member of a community, say in the position of a head of an office as a solicitor or business as a tradesman, would think he was breaking the moral law were he to seek to entice away from a fellow-solicitor, or from a tradesman in the same way of business, a valuable clerk or clever assistant by offers of increase of salary. He would be overwhelmed with shame at the dishonourable part he was playing, and feel himself humbled in his own estimation, and deserving of the condemnation of all honourable men; though doubtless there are many men, sharp business men of the world, who would think this line of conduct smart and clever, and add to the adage, 'All things are fair in love and war'—'and business:'—but is it? I trust, Mr. Editor, Christians are not fallen so far as to be so blinded to all common honesty as to entirely forget the tenth commandment; though I confess I have heard it has been done, but the individual immediately fell to zero in my estimation as a Christian brother.

"I observe a practice in full operation in our General Baptist churches which I feel to fill me with alarm, shame, and I was about to say indignation, but should say sorrow that they should not see in how lowering a position it places them in the estimation of, I trust, all upright minds—namely, a practice of churches who for various reasons are placed in the position of being without a pastor, looking round the churches, and finding the minister they think they should like to have, and then setting about using means to obtain him from some sister church where he is working peacefully, contentedly, and successfully—and means such as I as a tradesman were I to use towards a brother tradesman in seeking to entice from his assistance should feel myself degraded in my own eyes. What moral right have I to thus injure my brother? And by the same rule, what moral right have churches to seek to injure a sister church by seeking by these underhand (advisedly) means to deprive them of the service and ministrations of one thus working with and serving them. I fail to see any. What confidence can we have in holding out the hand of fellowship at our annual meeting with those we know to be trying to filch from us, to themselves, those we value, and who but for their persistent use of the objectionable practice of sending deputations—once, twice, and even thrice—to seek to supplant us, adding private individual persuasion, personally, and by letter afterwards, and offer of increase of salary.

"I know the subject has many difficulties; but surely difficulties must not make us cowards, and instead of facing them, fly directly to breaking the decalogue, and spreading bitterness and distrust between churches and brethren, making it a question of 'Have churches a conscience?'"

That is a larger question than I can treat of now. I will deal with it in my next.

New Chapels.

I.—HEANOR.

THE Erewash Valley is as fertile of folk and activity as the Vale of Goshen; and immeasurably more so of peace and content. The population is spreading over the whole length of it, and signs of energy and increasing trade are apparent on every hand. Religiously, it is the working ground of General Baptists; and vigorous and aggressive churches abound. It is as fine a tonic to get amongst our churches there as are the breezes of the Derbyshire hills. Our pages have witnessed to a blessed succession of new chapels, and there are "more to follow." The last addition to the working machinery and force is at HEANOR, a wide-spreading village on the hill-top. The chapel is well situated, and forms a landmark for some distance round. It costs £1,300, and will seat 400. Large school-rooms seating as many children are in the rear. The work was started by the Smalley friends, and at one time was so low that the property had nearly slipped out of our possession, and would have done, only that a brave Christian sister, Mrs. Bircumshaw, of Langley Mill, chivalrously took "the case" to the Conference, and got the sale stopped. Never despair, was her motto, and the new chapel is her reward. May 7th was the opening day, and friends came in large numbers from Derby, Ripley, Smalley, Kirkby, and all the region round about. J. Clifford preached the sermons, and over £60 were collected. It was indeed a good day. Further opening services were conducted by the Rev. W. Gray on Sunday, May 13th, and Rev. J. T. Almy on May 20th, and concluded with a tea-meeting on Whit-Monday.

II.—WOODBOROUGH ROAD, NOTTINGHAM.

Several of these Erewash Valley churches are, to speak geologically, "outliers" of the Nottingham and Derby churches; and it is of the utmost moment we should look well to the strengthening of the *centres* whilst we are stretching out to the furthest limits. A writer says of the first King Charles, that "being of a middle stature, he was capable of enduring the greatest fatigues." Long men are sometimes weak. We must look well to our towns if we are to take due care of our villages. A step in this direction was taken three days after the opening of Heanor chapel by laying the foundation stones of a new General Baptist chapel in WOODBOROUGH ROAD, NOTTINGHAM, in connection with the ministry of the Rev. F. G. Buckingham. The chapel will be over the school-room, and its dimensions are 84 feet by 45 feet. It is intended to accommodate from 500 to 600 worshippers. The large school-room will seat 400 children, and is to have six class-rooms. The total cost of the undertaking will be about £3,500. There were four memorial stones placed in different parts of the building, and they were laid by Miss Bayley, of Lenton Abbey; Mr. Arnold Goodliffe; Mr. Peter Spence, J.P., of Manchester; and Mr. John Cockayne, President of the Nottingham Sunday School Union. Mr. Barwick presented the first trowel to Miss Bayley, on behalf of the Building Committee. Miss Bayley then laid the first stone. Mr. Sanby, senior deacon, presented the second trowel, which, like the others, was appropriately inscribed, to Mr. Arnold Goodliffe, who, after laying the stone, addressed a few words to the assembly, saying, as an old resident in the town, he rejoiced that the friends had selected so suitable a site for the chapel. Those of them who were old enough remembered when the whole of this district consisted of green fields; now, in this St. Ann's district there were nearly 25,000 inhabitants, and it was a part of the town not fully occupied by religious organisations. The assembly then proceeded to the third stone, where Mr. Barwick presented a trowel to Mr. Spence. Mr. Spence, having declared the stone well and duly laid, expressed the pleasure he felt in being chosen to lay one of the memorial stones of a place where the love of Christ for all men would be set forth in all its bearings, and where His gracious promises would be presented to the teeming population by which it was surrounded. Rev. F. G. Buckingham, previous to the laying of the fourth and last stone, spoke of the Sunday school accommodation that

would be afforded by the new building, and explained that for the past two months the scholars had been engaged in collecting money to furnish the school-room on their own account, and he believed that considerable success had crowned their efforts. Mr. Sanby then presented a trowel to Mr. J. Cockayne, who laid the fourth memorial stone. Addressing those present, Mr. Cockayne congratulated the committee upon having selected such an admirable site for the proposed school and chapel, surrounded as it was by so many thousands of immortal souls, most of whom required to be trained up in the fear of the Lord, which is the beginning of wisdom. If only they had a good and efficient Sabbath school, he felt certain they would get a useful, active, and successful church.

"It shall not return unto me void."

(A TRUE STORY.)

So saith the God who cannot lie concerning His Word; and as Christian workers anxious for the success of the gospel, we gladly welcome illustrations of the truth of this gracious promise. For the encouragement of labourers for the Lord who are echoing the pitiful wail of the disheartened prophet, "Who hath believed our report?" we give publicity to the following narrative:—

One Sabbath morning, nearly two years ago, we left our home to occupy the pulpit of the old sanctuary in Stoney Street, Nottingham. During the whole of the day "the burden of the Lord" seemed to rest very heavily upon us. Especially was this the case in the evening. With a heart keenly and painfully alive to the responsibilities of our position and the value of the souls of men, we entered upon the services of that evening. A printed programme of the services was in the pulpit, but our soul seemed to writhe under such human bonds, and apologising to the friends for our departure from their established custom, we placed ourselves under the immediate guidance of the Spirit of God. The hymns that evening seemed to be the fitting language of our hearts, aglow with love to God and God's creature, man. In prayer—

"Heaven seemed to come down our souls to greet,
And glory crowned the mercy-seat."

The sermon was from Agrippa's words to the prisoner of the gospel, Paul—"Almost thou persuadest me to be a Christian."* How we spoke to that audience we could scarcely tell. All ideas of pulpit decorum seemed to be banished, and from the fulness of our heart our mouth spoke. A prayer-meeting was announced to take place at the close of the service; but having left a dear child at home on the point of death (as we thought), we begged to be excused so that we might catch the last train to Hucknall leaving Nottingham about eight o'clock. Most importunately, however, the friends pleaded with us to stay, and we shall not readily forget the kindness of one friend who at once went and ordered a cab to be at the chapel to take us home after the prayer-meeting. The hour spent in that vestry was one of earnest pleading with God for the salvation of souls. The meeting broke up, and we went to our homes without having had the pleasure of seeing one soul released from Satan's thralldom and brought into the liberty of the sons of God.

* * * * *

Eighteen months had winged their flight into eternity, when one Sabbath evening we ascended the pulpit stairs at Hucknall, once again to witness for the Master. The old chapel was crowded to excess; but there was one face which particularly took our attention. Its owner was apparently in the prime of life. The face wore the expression of intelligence and rest. Almost irresistibly our eyes were drawn in the direction of that face during the service. At length the service was concluded, the congregation dismissed, and the members remained to celebrate the dying love of their Lord. The closing hymn was sung, the closing benediction was pronounced, and we dispersed,

* The Sermon afterwards appeared in the *G. B. Magazine* for Sept., 1875.

thanking the God of Bethel for the delightful ordinances of His house. The writer was almost the last person who left the chapel. As we passed through the chapel gates there was the face which had so irresistibly arrested our attention during the service. Its owner approached us, and in the most hearty manner shook our hand. "You certainly have the advantage of us," we said; and then followed this short but to us gladsome story:—

"You do not know me, sir; of course you do not, but, thank God, I have cause to know you. You remember, of course, preaching at Stoney Street about eighteen months ago?"

"Quite well," we replied.

"At that time, in the pursuit of my business, I found myself in Nottingham, and staying at the house of a friend. I was not a Christian, but an advanced teetotaller—in fact, a temperance lecturer. I had a general esteem for religion, but a deep-seated antipathy to any preacher who was not a temperance man. Sunday came, and I thought I should like to attend some place of worship, but the minister must be a teetotaler. I asked my host where such a place could be found. He directed me to Stoney Street; but suddenly it occurred to him that the late Rev. Mr. Ryder, who was then the pastor, was from home. 'However,' said he, 'Mr. A——, of Hucknall, is preaching there to-day, who, I believe, is a temperance man.' Accordingly," said he, "I came, and your sermon was God's arrow which forced its way through the joints of my armour and reached my heart. And, oh, how it rankled there! Like the stricken deer that retires from its fellows to nurse its wound in secret I kept my convictions to myself. I tried to shake them off, but could not: but at length, blessed be God! I found the great Physician of sin-sick souls, and He applied the oil and wine of the Gospel, and with His own fingers bound up my bleeding heart. I left Nottingham, and sometime afterwards, as I read the Scriptures, I discovered that it is the duty of Christians to be baptized in obedience to their Master's commands. I was in Northamptonshire [the name of the town the writer has forgotten] when I arrived at this conviction. I applied to the Baptist minister for baptism, and he very gladly administered it to me. Some months ago I found myself in Nottingham again on the Sabbath, and so walked to Hucknall to tell you my story. You, however, were away from home on that occasion; so this evening I have again walked over from Nottingham. I have seen you, and now I go back to Nottingham with a light heart."

And so it came to pass that the sermon preached, and the prayers wet with the tears of anxiety that went up that night from the old sanctuary at Nottingham were not in vain. He who keepeth His covenant with His loved ones fulfilled His gracious promise in His own good time. Praying father and mother, the heavens may seem as brass above thy head preventing thy prayers from reaching the throne of the Eternal One; teacher, preacher, thy labour may seem to be lost; but as assuredly as God lives, the God that heard the prayers of Israel from the brickyards of Egypt, and eventually appeared for their relief, the God that preserves the precious grain through the darksome months of winter and then smiles upon it in the summer sunbeams, causing it to spring up and bring forth fruit, so assuredly that God shall appear for thee. "My word . . . shall not return unto me void."

Hucknall.

J. T. ALMY.

THE TRIENNIAL CONFERENCE OF THE LIBERATION SOCIETY

Held during the past month was high-toned, self-restrained, and courageous. The attendance of delegates was larger than on any previous occasion, the enthusiasm was as intense, and the determination to stand by and advance the Society's principles as fixed and energetic as ever. The most important aspect of the Conference is in the direction of the "practical suggestions relative to the Disestablishment and Disendowment of the Church of England." All our readers should get these. It is now settled that the thing is to be done. The question, on which the nation's answer needs to be wisely prepared, is, "How to do it." This scheme is full of light, justice, and fairness, and, in the main, will, as we judge, work well.

Joseph Cook, of Boston.

FOR some months past we have been gradually making the acquaintance of a new man of immense power and originality as a thinker, of wide and balanced knowledge on the subjects with which he deals, holding a solid intuitional philosophy, animated with an intense love of truth, and obviously fitted to do the work in relation to scientific theology that Christianity more needs just now than any other. This is a luxury which comes so rarely that it deserves to be recorded. Glimpses of Joseph Cook's work have been caught in the American papers which reach us, and we have looked with eagerness through the well-filled columns of the *Morning Star* and the *National Baptist* for anything over his name. Just now, through Mr. Dickenson's *Theological Quarterly*, and his volume of Mr. Cook's *Monday Lectures*, we have gained a fuller acquaintance with this remarkable man, and are now anxious to lay hold of and possess every product of his highly cultivated genius.

Mr. Cook's work is mainly a Monday Lecture, of which the *Morning Star* says, "The lectures were commenced in the Meisonaon, but the crowds of attendants soon demanded a larger audience room, and they were removed to Tremont Temple, that accommodates 2,000 or more; but this place is too small, and the effort to secure the Music Hall was unsuccessful. Every seat in the Temple is now filled by half-past eleven; every foot of standing room is then occupied, and many are turned away, or, as is the case with business men who cannot go early and wait, many make no effort to attend. The audience is about equally divided between men and women, and at twelve o'clock precisely a stout middle aged man comes upon the platform, whose very manner says, 'There is work to be done, and I expect to do it.' As he seats himself in front of a hundred clergymen upon the platform, and twice that number before him, you recognise in his broad, high forehead a man of brains, massive and imposing, easily distinguished from all the thinking men around him.

"The organ voluntary ceases, he invokes the Divine blessing, sits down with one leg over the knee of the other, and commences talking on some live, controverted topics, and in his earnest, conversational way intensely interests you for about ten minutes. Some well-known old hymn is then sung, after which he asks some prominent clergyman to lead in prayer. He then rises and commences his lecture, which is delivered without manuscript. He is very earnest in the expression of his thoughts, some would call him almost boisterous at times; and though he treats his subject in a somewhat metaphysical manner, he does it so simply that the masses as well as the most learned listen with delight. As a speaker he is not particularly eloquent, neither is he graceful, in the common acceptance of those terms, but he is an engine of power, and every errorist does well in leaving the track when he is advancing.

"Clergymen from all parts of New England flock to these lectures, and he is causing the foundations of false religion to tremble as never before. The good work that he is doing is second only to that of Moody (if there be any exception), and he not only works harmoniously with the great evangelist, but takes every fitting opportunity to speak in his support."

A writer in the *National Baptist*, speaking of the effects of his work and its relation to Mr. Moody's Revival Mission, says, in American style, "The props of error and unbelief have been demolished, and the way prepared for the reception of saving truth. It does not escape thinking minds here, that Mr. Cook's lectures have been a providential preparation for Mr. Moody's sermons. Mr. Cook in Boston was a necessary precursor to Mr. Moody in Boston. The present unexampled, wide-spread, and apparently deepening religious interest is not less due to the former than to the latter. No wonder there is strange hubbub in the enemy's camp. What solace remains to arrogant unbelief if it be proved to be neither philosophical, scientific, nor well-informed? Boston's pseudo-liberal and semi-literary lobsters are in hot water. No wonder they flounder and change colour from natural green to compulsory red. It is the practice of all lobsters under a good cooking. And when the process is finished, it is expected that they, too, will be done."

Mr. Cook's plan is to show that in all departments of science and philosophy the latest assured results harmonise with an intelligent interpretation of Scripture, and with a vigour that never fails, a research that, within its own sphere, is never at fault, and a logic that is always crushing and conclusive, he defends Christianity. He is a thinker, and therefore a believer, and *again*, therefore, he does not stand sponsor for the accumulated mistakes and errors of previous and existing expositors; but, in the main, his work is the finest defence of the "faith of Christ" it has been our lot to see. We urge every minister, student, local preacher, and every thinker in our churches, to get the *Monday Lectures* by return of post, and we are sure they will be grateful for our advice.

JOHN CLIFFORD.

The Burials Bill.

A REMINISCENCE OF A VISIT TO LLANDUDNO.

In the latter part of August last I found myself at Llandudno, seeking rest and strength for brain and heart. One morning the town was suddenly startled by the news that a boat had been upset and three souls had been unexpectedly called away. An account of the accident appeared in the morning papers. A gentleman intending to go to Liverpool by the steamer arrived too late at the starting place for the boat. Anxious to proceed, he arranged with two youths to row him to the packet. They had not proceeded very far when a bather asked permission to rest for a minute on the side of the boat as he was somewhat exhausted. The favour was readily granted, and the two youths steadied the boat on one side while the tired bather rested on the other. Either thoughtlessly or by inadvertence the bather let go his hold without due warning, and the boat at once capsized. The gentleman was taken out alive, but died almost immediately. Not until some hours had passed away were the bodies of the two youths recovered.

It was a beautiful summer day which saw the mournful funeral procession as it toiled slowly up the road to the beautiful little cemetery on the summit of the Great Orme. We were anxious to see the cemetery, but more anxious to witness the funeral. We expected, of course, to see the body interred with the accompaniment of religious rites; but judge of our surprise, when no minister of the gospel appeared, and save for the presence of the aged father, the poor lad's sister, and sympathetic onlookers, the last remains of the poor lad were buried with no more feeling (not so much) from the *poor man's church* than the feeling I should have over burying my dog. Not a word was spoken. The coffin was lowered into the grave and covered up in silence, only broken by the sobs and cries of the disconsolate mourners. No words of faith and hope were uttered over that grave, and astonished at the scene, I asked, What does this mean? Where is the clergyman? The answer I received was most suggestive. "Oh, sir, he was a member of the Baptist church." My friend, indignant, paid for the funeral. Entering the pretty little church, as I walked down the aisle I said to myself, And this is Christian charity in the nineteenth century! "Yes," said a gentleman, who overheard me, "a little more opposition to Osborn Morgan's Bill, and this will cease for ever." Here was a good, true-hearted lad suddenly taken away while performing an act of charity, and the vaunted charity of the *poor man's church* refuses him Christian burial because he was a Baptist. Well might noble John Bright place upon the tombstone of his son buried in the same churchyard, the quiet rebuke, "There shall be one fold and one shepherd."

It is time this monstrous injustice ceased; and in the presence of the attempt now made to perpetuate it, let Nonconformity arise in its strength and say, "In the name of Christian charity, No!"

W. S.

The Leicester Association.

THE CITY is coming up from end to end of the denomination—"Are you going to the Association?"—"Of course we shall meet at the Association"—"Everybody will be at the Association." Our great annual "gossip" is about to take place again, and it is expected with as much delight and joy as if there would be no hard work to be performed, no difficulties to master, and no sorrows to bear. The joy of these occasions always overflows. The bliss of meeting as brothers and sisters engaged in a common toil, consecrated to the same service, and delighting in the leadership of the same Master and King, makes work welcome; difficulty succumb to patience, skill, and energy; and sorrow a source of chastened feeling and purer purpose.

One question occurs to us amongst many. Is it possible that the "Echoes" of the last Association have ceased to be heard? From page 306 of last year's magazine some information may be obtained as to their character and meaning. Is the Railway "bell" purchased? Have the suggestions with regard to the Wednesday afternoon service had due consideration? We doubt not all these things have been properly arranged. Leicester is a centre of business, is animated with a fine municipal spirit, and eager to do all things well and orderly, and will give us proof of its calibre in all the arrangements for our annual gathering. We have not a single misgiving.

May we offer one suggestion? Last year we found the advantage of printing the "Agenda" of the business to be done at the sittings of the Association. It would be an additional convenience if a brief and summary statement of the work done on TUESDAY, with Committees appointed, their members' names and place of meeting, could be printed on Tuesday night, and in the hands of all members of Committees, and others specially interested, on Wednesday morning. This could easily be done in Leicester, and its advantages would be manifold.

One fact will cause the profoundest regret. Our beloved brother Hester is unable, through illness, to discharge the duties of President. He has won so warm a place in all our hearts by his devotion to the welfare of the denomination, his glowing sympathy, and his force of character, that his absence will cause widespread sorrow. May the gracious Master succour and cheer our dear friend with His sympathetic presence, gladden his heart with His favour, and speedily bring back his health, is the hearty and earnest prayer of the tribes of our Israel.

JOHN CLIFFORD.

Home Mission Funds.

DEAR READER, "gentle" or strong, have you sent a subscription or donation to the funds of the Home Mission for this year? If not, do not wait longer than the tenth of this month before doing it in the most liberal and cheerful way you can. Has the church of which you are "deacons," or deacon, or pastor, forwarded a collection, or voted a contribution? If not, lose no time in having a real share in this good work. We are depending upon you. The heathenism of England cries aloud for the gospel. Christ your Master bids you go to the lost sheep of this house of England. Will you not respond, and respond now?

All monies should be in the hands of the Treasurer, T. H. Harrison, Esq., Wardwick, Derby, on or before June 11th.

THE GENERAL BAPTIST MAGAZINE for May—"This is the liveliest of all the denominational magazines. It is brimful of life. The variety of articles is really wonderful, and not one of them is dull, which is more than we could honestly say of most of the religious periodicals. Perhaps the most interesting paper in the present number is one by J. Binns, giving an account of 'The New Member for Halifax.' 'On Choosing Books,' by Mr. Clifford, the editor, is a paper that will be relished by studious young men, and women too."—*Greenock Daily Telegraph*, 9th May.

Our Political Crow's Nest.

I. THE TROUBLE SIGNAL HOISTED AGAIN IN FRANCE.—The letter of Marshal MacMahon dismissing M. Jules Simon is the most deplorable event that has happened recently in France. The Republican party was rapidly winning its way to universal confidence under the patient and sagacious leadership of M. Gambetta. Characterized by forbearance, caution, and an English spirit of compromise, it had raised bright hopes for Republicanism in the minds of all who take an interest in the peace and progress of the French people. The rash and autocratic act of the President will strain these newly-born qualities to the utmost: but we trust the tension will not be too great. Even this reverse, painful as it is, may work good for France if the Republicans will only give free sway to common sense, as well as boldness, and to temperate measures as well as vehement rhetoric, and will firmly hold together. They are fighting priests. Ultramontanism is against them, and it is a prodigious power, but trades on the weakness and failure of men, and fails before their self-possessed strength and manly and straightforward energy. What priest and Imperialist and Orleanist want is a break-down. Profit for the Papacy is impossible out of the peaceable working of Republicanism. We earnestly hope this disaster will be met with such self-restraint and patience as will convert it into a victory for order and progress.

II. THE BURIALS QUESTION.—The Government, though full of apologies, are still bent on passing their unjust measure. They seek to conciliate clerical hostility, and will go miles in that direction rather than step an inch towards treating dissenters with justice. The Bill is bad in its substance, and incapable of such modification as will make it a fair and English law. To avoid doing what is right it proposes to incur a wasteful and ridiculous increase of the rates by closing the existing National Church-yards, and putting the parishes to the expense of providing two burying grounds, one consecrated and the other unconsecrated. Thus we are to have a new "Church Rate" for the sake of preserving pure the sacred sceptre of clerical intolerance. If ten persons in a parish of two hundred request a new burial ground apart from the parish ground, even though there is plenty of room in the church-yard, the new ground is to be bought. Let every church petition against this exasperatingly unjust action of our Tory Government.

III. STATE-CHURCHISM *in extremis*.—Mr. Tooth is back again as rebellious and as headstrong as ever. The delicate attentions to his martyr spirit in Horsemonger Lane Gaol have only whetted his desire for martyrdom. St. James's, Hatcham, has been forced, and a "stolen" service, of a highly Ritualistic character, has been celebrated. What will the State Church do now with its recalcitrant servant? Imagine an expelled post office servant forcing the door of the General Post Office and insisting upon discharging his former work. What would be his fate?

What will the Ritualists do? Their throats are still in the air; but will they do more than threaten? The Ridsdale verdict is against them. Chasuble and alb may not be worn during the Communion Service of the English Church. The wafer is condemned. Crucifixes are not licensed. The eastward position is *in nubibus*. We condole with the aggrieved Ritualists. How inexpressibly sad it is that they can wear nothing more than a surplice; but then they can teach "Catholic Truth;" or, in other words, they can use their State-pay and State-position to "Romanize" the bulwark of Protestantism. And this they will do so long as Englishmen let them!

IV. THE FRANCHISE IN THE COUNTY ought not to be long before it obtains the serious attention of the whole Liberal party and of Parliament. There are about four millions of people living in contiguity to parliamentary boroughs whose characteristics are essentially the same as the dwellers in those boroughs, and yet they are practically without a vote. Inside boroughs you have thirteen or fourteen millions of the people, outside eighteen or nineteen millions. Freeholders, it is well known, are few. Even the *Tory* returns (and they are full of errors in their favour), show that of the 52,000,000 of acres in Great Britain, 40,000,000 acres are in the hands of 12,000 persons, *i.e.*, four-fifths of the land, peopled by thirty-three million inhabitants, are owned by less, much less, than 12,000 persons. The £12 rating, too, owing to the methods of estimating rates adopted in different parts of the country, makes a rental of £16 necessary in all cases, and in some of £22, in order to have a vote. Such facts show that the great bulk of the population are not yet represented, and call loudly for an assimilation of the franchise in counties and boroughs, and a redistribution of seats.

Reviews.

THE BOOK OF THE REVELATION OF JESUS CHRIST. By General H. GOODWYN. *Stock.*

WHAT the germ theory, *v.* spontaneous generation, is in natural science, that the Book of Revelation is in biblical hermeneutics. The controversy on the former problem has maintained itself in increasing vigour from the earliest dawn of inquiry, and is as vehement to-day in the hands of Pasteur, Tyndall, Sanderson, and Bastian, as it was in other hands thousands of years ago: and in like manner the mystery of this book excites as much reflection, and gives as abundant a crop of errors to-day as it did in the middle and early ages of the church. Nor does the parallel stop there. Scientific men are full of hope that they are at the door of the settlement of this question. They expect soon to conquer by the use of inductive investigation and patient experiment. So the workers in the interpretation of this book are confidently approaching the solution of their difficulties. May it be so in both cases!

General Goodwyn has contributed to this result by his labours on the Book of Revelations. He dares to think for himself, and to pursue his own course; and though we cannot endorse all the results of his patient toil, yet we appreciate the spirit and originality and courage of his research, and commend the book to those who are interested in this painfully fascinating study.

THE GLORY OF THE CROSS AS MANIFESTED BY THE LAST WORDS OF JESUS. By A. B. Mackay. *Hodder & Stoughton.*

THE "seven last sayings of Jesus on the cross" receive a most sympathetic and forcible treatment in this volume. The exposition is often ingenious, always careful and well sustained, and is set in a style so easy and bright, limpid and pleasant, that the reader is allured from page to page as by a magic spell. An earnest spiritual purpose and a vigorous pressure of the truth on the conscience, give promise of a usefulness as large as the interest the book excites in the momentous theme is deep. This is a cheap edition, and costs only 2s. 6d.

CHRIST'S FAREWELL CHARGE; COMMONLY CALLED, THE COMMISSION. By Francis Johnstone. *Stock.*

THIS treatise embraces the whole of that commission given by Christ to His dis-

ciples after His resurrection, and deals with the form in which each evangelist has recorded it, in a practical spirit, and on a thoroughly scriptural basis. Each clause of the commission is expounded, and numerous texts are cited in illustration, rendering the work of great value to young Christians. Valuable as a handbook on the whole of this subject, it will be especially serviceable as an exposition and defence of our Lord's last words concerning baptism. We heartily commend the book.

EDUCATION PROGRESSIVE THROUGH LIFE. Essays for Students. By Henry Trigg. *Stock.*

A BOOK belonging to the class of Todd's Student's Guide, Smiles's Self Help, and Blackies Self-Culture. Though not equal in literary merit to any one of these three, yet its re-statement of the stimulus to mental discipline, the culture of taste, and the practise of religion, is fitted to accomplish the author's purpose in rousing the sleeping energies of those who have taken the deluding opiate of having "finished their education" because they have been through the curriculum of a school.

THE CROSS AND ITS DOMINION. By Wm. Penn. *Stock.*

A COGENT argument for the universality of redemption by the atonement of Jesus Christ, based upon a large and elaborate citation and exposition of the Scriptures. The first part of the work is so true, discriminating and helpful, that it is a pity the unsatisfactory and illogical treatment of the subject of baptism in the last chapter has been added.

GUY FALCONER; or, Chronicles of the Old Moat House. *S. S. Union.*

THIS story is written with a purpose, and achieves it. It is a "Protestant" story, and replete with good teaching, graphically set forth in characters of abiding interest. It deserves a place in every British home.

THE VALLEY OF DEATH RAILWAY. A Dream. By an Old Traveller. *Stock.*

CONVEYS some necessary and useful truths under the cover of an allegory, which is on the whole well constructed and effectively sustained. Many might be won by its setting to consider questions too much neglected.

THE PILGRIM'S PROGRESS. *Stock.*

THIS facsimile edition of the "Pilgrim's Progress" is a cheap form of that published two years ago by Mr. Stock. The illustrations from the earlier editions, and the conversation between Christian and Evangelist which were added to the first issue are now omitted. This absolute facsimile of the *edito princeps* published in 1678 ought to have a large circulation, and we trust it will.

PAMPHLETS.

Modern Amusements in their Influence on Church Life. By W. Chapman. Full

of wise and sensible counsels, well expressed.—*A Burning Question, and a Cooling Answer.* By T. Henson. (Marlborough.) A Tract for the Times. Well written, full of truth, and adapted for usefulness, is this answer to the inquiry, "Who will show us any good."—*Is it the Duty of Believers to be Baptized.* By E. MacLean. (Stock). An address to the crowds of dry Baptists in pedo-baptist churches. Necessary, good, and convincing.—*Three new Musical Services, Eva, Jonah, and Robinson Crusoe.* (Weeks & Co.) These will be welcomed by our musical friends.

Church Register.

THE COLLEGE.

At a recent meeting of the Chilwell College Committee applications were considered from eight candidates. Two of those candidates were received on the customary probation; two were not considered eligible; four were requested to submit to the usual tests in relation to preaching. The President and Classical Tutor made an encouraging report concerning the young men now in the house; their industry in study, and their ability in preaching, were spoken of in terms of warm commendation. The Treasurer will probably himself write concerning the Funds; but one thing may, perhaps, be said, viz., that the income of the College cannot be considered satisfactory until it has reached at least £1,000 a year.

The Committee of the College will feel greatly obliged if the churches which have not already sent in their collections and subscriptions will kindly do so at once, as the accounts at present show a somewhat large balance due to the Treasurer.

N.B.—All monies should be sent direct to T. W. Marshall, Esq., Bank House, Loughborough.

W. EVANS, *Assistant Secretary.*

GENERAL BAPTIST BUILDING FUND.

DEAR SIR, — May I remind those churches and friends who have made promises to our Building Fund that the first instalments of their promises are now due.

Permit me also to add, that if they will send the money to W. B. Bembridge,

Esq., of Ripley, instead of to me, they will save the Secretary a considerable amount of unnecessary labour.

It is hoped that those churches that have not yet responded to our appeals will soon let us hear from them.

Devsbury. N. HERBERT SHAW.

CHURCHES.

DERBY, Osmaston Road.—On Sunday, May 13, the anniversary sermons were preached by Rev. R. Younger Roberts, of Landport. Collections over £16. On the Monday following a tea meeting was held, and at its close a public meeting, under the presidency of Rev. T. Goadby. Addresses were delivered by the Chairman, Revs. W. Mirams, R. Y. Roberts, W. Wootton, and Mr. S. Smithard. The choir gave some excellent selections from the works of Haydn, Mendelssohn, and Beethoven.

DERBY, Watson Street.—The anniversary sermons were preached May 13, morning and evening by the Rev. J. Stevenson, M.A., and in the afternoon by the Rev. Dr. Underwood. A tea and public meeting was held on the 14th, the Rev. J. Stevenson in the chair. Addresses were given by Dr. Underwood, Messrs. G. Slack, G. Wright, A. Andrews, and H. A. Blount. This cause was commenced by the Derby and Derbyshire Baptist Preachers' Association in August, 1867. The church now numbers over seventy, and there are 200 Sabbath scholars. The chapel will seat 200. There is a large piece of ground adjoining, on which a good sized chapel can be built. The ground and chapel cost over £500, and are now out of debt.

LONDON, EAST FINCHLEY.—Retiring over three years ago from regular pastoral work, the Rev. J. Batey inaugurated last year in East Finchley (a district without Baptists) an effort to raise a G. B. church. The results are, an iron chapel to accommodate about two hundred persons, and a young but hopeful church. Mr. Batey has not formally assumed the pastorate, but gratuitously supplies the pulpit. About one half of the cost of the building has been raised by subscriptions and collections. The case was recommended at the last London Conference, and Commercial Road, New Church Street, Praed Street, Ford, and Hitchin, have contributed aid. The ground is secured in Mr. Batey's name, and that of R. Johnson, Esq., of Camden Town, London. Will churches and friends help?

TODMORDEN.—The chapel, which had been closed for a month for painting and decorating, was re-opened on Sunday, May 6, when sermons were preached by the Rev. H. Briggs and the Rev. J. K. Chappelle, pastor. The expenditure was £105; subscriptions and collections realized £131 17s. 2d., thus leaving a balance in hand of £26 17s. 2d. The annual church meeting was held in April, when the treasurer's account showed a balance in hand of £40, and several friends spoke of the increasing efficiency of the various organizations of the church.

SCHOOL SERMONS.

BONSALL.—May 13. Preacher, Mr. H. A. Blount, of Derby. Chapel crowded to excess. Collections nearly double any previous year.

DENHOLME.—May 13. Preacher, Rev. R. Silby. Collections, £36 19s. 6d.

LEICESTER, *Friar Lane*.—May 13, two sermons were preached by Rev. J. H. Atkinson, and another by Mr. S. D. Rickards, of London. Collections, £66. On the following day a tea meeting was held, after which between twenty and thirty of the senior scholars were presented with Bibles by the pastor, and dismissed into the young men's and young women's classes. Addresses were delivered by Revs. R. Caven, B.A., to parents, and W. Evans to children.

MARKET BOSWORTH.—April 29th. Preacher, Rev. E. Stevenson. Collections, £8 7s.

NANTWICH.—April 29. Preached by the Rev. W. Durban, B.A., of Chester.

NEWTHORPE, *near Nottingham*.—The forty-ninth anniversary was held April 29th. Preacher, Rev. J. Stevenson, M.A. 130 friends sat down to tea on Monday.

The oratorio "Babylon" was performed by the choir, chair being taken by the Rev. Jabez J. Hayman. An address was given by the Rev. J. Wild, of Ilkeston. The collection and proceeds were satisfactory.

WIRKSWORTH.—Preacher, the newly chosen pastor, W. E. Davies. Congregations excellent. Collections, £16 6s. 6d.

MINISTERIAL.

RIPLEY.—The church presented the Rev. E. H. and Mrs. Jackson with a beautiful silver-plated tea and coffee service, together with a purse of money value £20, on their leaving Ripley for Louth; the principal pieces of the service have engraved upon them a suitable inscription, recording the esteem in which the church holds Mr. Jackson as a minister, and his amiable partner as a minister's wife.

BAPTISMS.

BOSTON.—Four, by J. Jolly.
 BURNLEY, *Enon*.—Ten, by J. Turner.
 BURTON-ON-TRENT.—One, by Dr. Underwood; seven, by A. Underwood.
 DERBY, *Osmaston Road*.—Five, by W. R. Stevenson, M.A., two of them belonged to the Church of England.
 HOSE.—Three, by J. Thomas.
 KIRKBY.—One, by A. Firth.
 LEICESTER, *Carley St.*.—Five, by J. C. Forth.
 LONDON, *Praed Street*.—Three.
 " *Commercial Rd.*.—Eleven, by J. Fletcher.
 LONG EATON.—Seven, by C. T. Johnson.
 NOTTINGHAM, *Mechanics' Hall*.—Eight, by G. H. Malins.
 NORWICH.—Four, by G. Taylor.
 OVERSEAL.—Nine, by S. Halfpenny.
 POYNTON.—One, by G. Walker.
 SHEEPSHEAD.—Two, by H. A. Blount.
 WALSHALL.—Four, by W. Lees.

MARRIAGES.

BEESON—HUBBARD.—April 9, at the Baptist Chapel, Kegworth, by Rev. T. Yates, assisted by the Rev. J. McTurk (Wesleyan) Mr. W. Beeson, to Miss Hubbard, both of Kegworth.

MACHIN—REYNOLDS.—April 12, at the G. B. Chapel, Osmaston Road, by the Rev. J. W. Williams, Antony Joseph Machin, to Sarah Ann, second daughter of John Reynolds, all of Derby.

REYNOLDS—TUNERCLIFFE.—April 9, at the G. B. Chapel, Osmaston Road, by the Rev. J. W. Williams, Frederick, only son of John Reynolds, Macklin Street, to Emma Tunercliffe, both of Derby.

THIRLBY—HOLROYD.—April 18, at Lisbon, Kendall County, Illinois, U.S., Thomas, second son of Mr. Thos. Thirlby, Normanton-le-Heath, to Mary, third daughter of Mr. Benjamin Holroyd, of Lisbon, late of Elland, Yorkshire.

THIRLBY—ILES.—May 16th, at St. Paul's Church, Balsall Heath, Birmingham, Mr. Frederick Thirlby, of Menland, South Devon, fourth son of Mr. Thomas Thirlby, of Normanton-le-Heath, Leicestershire, to Elizabeth, second daughter of the late Mr. Charles Iles, of the former place.

THE
MISSIONARY OBSERVER.

JUNE, 1877.

The Late Mr. Thomas Hill.

TREASURER OF THE MISSIONARY SOCIETY.

It is with pain, tempered with much pleasure, that I recall some of the leading incidents in the life of my deeply lamented father. I feel it both a duty and a pleasure to offer these memorial pages for the perusal of the many friends whom he so highly esteemed and loved in life, and with whom he spent so many happy hours.

The following narrative is mainly derived from the diary and memoranda which my father kept from youth up, and from which I could have drawn much more copiously, but have restricted myself to quotations which I feel may be specially interesting to friends.

His father, Mr. Thomas Hill, of New Basford, near Nottingham, was early in life brought into intimacy with the General Baptists, among others with Mr. Rogers, of Fleet, and Mr. J. Heard, of Nottingham; and being in the habit of attending the preaching of the G. B. churches, he ere long joined the congregation at Stoney Street: so that my father lived from his youth in the earnest religious atmosphere of the early G. B. churches and families.

About his fifth year he suffered the greatest possible social loss in the death of his mother, who was a Miss A. Miller, of Loughborough. The following is one of his earliest memoranda:—

“I was born on the 6th February, 1808, at Lovett Mill, near Nottingham. It was my great privilege to have pious parents, who early impressed upon my mind the great goodness of God to me, and my duty to love and serve Him. I was taught Dr. Watts’s Divine Songs, in which I took great delight; they produced in my heart a desire to love God, and to know more about Him and Jesus Christ His dear Son, whom I used to love and pity much for His sufferings. I had also the blessing of pious relations, who lived at Loughborough; and as my mother died when I was young, I spent much of my time there at school.”

This school was ably conducted by the Rev. T. Stevenson, under whose tuition my father received a sound English education. The kind care and religious admonitions of the relations with whom he resided were of great service to him, and the memory of his grandmother Miller he especially cherished through life, as her love compensated him in some degree for the loss of his mother.

When about thirteen years of age he was much struck with a sermon by the Rev. J. G. Pike on “Eternity;” and Mr. Stevenson’s ministry also deeply affected him. The diary continues:—

“Feb. 6, 1831.—When I was fifteen years old I was apprenticed to Messrs. Oldknow and Wilson, drapers, Nottingham. Both my masters were religious

men. We had family prayers morning and night, and this, with the good order of the house, probably preserved me from many of the temptations to which young men are exposed. During the first years of my apprenticeship I had to attend a Calvinistic chapel, and from the speciousness of their arguments was sometimes puzzled. However, I remain a firm G. B."

Shortly after this my father commenced attending the G. B. chapel in Broad Street, and heard "that faithful man the Rev. Robert Smith." He became a Sabbath school teacher about 1824, and continued to teach until leaving Nottingham. Though he served his apprenticeship in the drapery business, and became a Burgess of Nottingham, yet in consequence of family changes my father did not continue in this trade, but in March, 1830, went to reside at Barnstaple, Devon, with his uncle Miller, who was engaged in the lace trade, to assist in the management of the factory. In a memorandum regarding this event he says:—

"I came to this place in March, 1830, and reside with my uncle. For the first three months my mind was occupied about many things; we had a bad man for a minister, and the place is very deficient in plain gospel preaching. In the summer Miss B. visited us, and it is owing principally to the close and searching conversations I had with her that I am now come to the firm resolution that, whatever others may do, 'I will serve the Lord;' which I humbly pray for grace to do while I continue in this life."

Shortly after this period my father was favoured with the ministry of the Rev. E. Burton, and also the frequent visits to Barnstaple of the late revered Dr. Brock; the pulpit was also occasionally supplied by the Rev. — Pulsford. To all these gentlemen he was warmly attached. A new G. B. chapel, in which his uncle Mr. Miller was much interested, was opened on the 24th Feb., 1833; and this place of worship he regularly attended until he left Barnstaple.

"Sunday evening, April 7th.—Mr. Brock being here to recruit his health, he preached for us—a full congregation—from 1 Peter i., part of the eleventh verse—'The sufferings of Christ, and the glory which should follow.' In his introduction he proved the divinity of our Saviour from the tenth and previous part of this verse, in a train of subtle and clear reasoning. He spoke beautifully on the sufferings of Christ, who for our sakes became a 'man of sorrows,' and concluded with a very solemn and affectionate address to sinners; this is a thing he never forgets, and he does it with great effect. There is something about this young man I much love; so much earnestness and boldness in contending for the faith, so much holy jealousy and brotherly love when addressing the people of God, mixed with genuine piety, humility and much frankness and sincerity. He gains many friends. May the Lord bless him! He is just going to Norwich to preach to the congregation of the late Mr. Kinghorn."

"Sunday, April 14th.—Mr. Brock and Mr. Burton became very much attached to each other. Mr. Brock preached at Cross Street on Tuesday evening from these words—'The Lord hath much people in that city'—a strong Calvinistic sermon. After service he jokingly said, 'There, brother Burton, do you reply to this on Sunday morning, and I will answer again in the evening.' Mr. Burton did not intend to do so, but was induced to state our sentiments in consequence of an anonymous letter he had received requesting him to state his doctrinal views. In his morning sermon he took for his text Luke xv. 22, 'And the servant said, Lord, it is done as thou hast commanded, and yet there is room.' He showed that while that text remained true it proved the universality of the atonement."

Continuing, my father says—

"We have again had the pleasure and profit of a visit from Miss B. and her sister, and I have had during the last month many opportunities of social Christian communion of sentiment and feeling. Our thoughts have been often directed towards the subject of personal piety, and activity in the promotion of the Redeemer's cause. Baptism has also frequently been the subject of dis-

course; this has lately occupied my mind, and often have I proposed the question, 'What doth hinder me?' I trust the conversations we have held have set my mind at rest, and now I am willing to consecrate my life to the Lord, and follow Him in all His ordinances."

Having shortly after this proposed himself as a candidate for believers' baptism, and being accepted by the friends (who, however, were not yet formed into a church), he was baptized on the 15th Sept., 1833, with six other friends.

"Mr. Pulsford, of Torrington, came over for the day, and preached in the morning from 'Why baptizest thou?' In the afternoon he formed the church, and administered the Lord's supper in a most delightful manner. My soul was lost in wonder, love, and praise."

Shortly after this some event occurred which caused my father much trouble of mind, and he was favoured with a rather remarkable experience of spiritual consolation as follows:—

"Feb. 16th, 1834.—This day I was in deep trouble, and my spirit was vexed within me; my rebellious heart murmured at events which happened contrary to my wishes. I went to chapel in a very depressed state of mind, and came away comforted. Mr. Gardener preached from Job xvii. 11, 'My purposes are broken off, even the thoughts of my heart.' I must own I felt astonished when he announced his text, and I said, surely the hand of God is in this. If the preacher had known my individual circumstances, he could not have chosen a more suitable text, it so exactly described my case."

"On Sunday, May 4th, we had a baptism. Mr. Burton preached and officiated. Mr. Brock, who was here, gave out the hymns, and in the evening administered the Lord's supper in a most delightful manner. In addressing the spectators he said in a most impressive way, 'My friends, remember there will be no spectators in heaven.' What made the service peculiarly interesting to him was that one of his sisters had been baptized that morning, and he administered the ordinance to her, and also to another sister and to his mother. He is a young man that my soul loves."

During a visit to Nottingham at this time, my father attended a missionary breakfast at Stoney Street school-room, June 29th, 1835, and remarks in reference to this event, "Our Mission has at the present about forty native converts in communion." The following Wednesday he attended the Annual Association at Castle Donington, as a representative of the Barnstaple church, which at this time was in trouble in regard to the pastorate, as being so far from the Midland Counties there was difficulty in obtaining a G. B. minister. In regard to this visit he says—

"The case of our poor cause came under consideration, and excited the strong sympathy of the brethren. I had to inform the meeting of our state and prospects, and it put me rather to the rout to be thus called upon to speak before so large an assembly."

About this time also my father met and became lastingly attached to my mother, Miss Jane Balm, daughter of Mr. J. Balm, of Quorndon, near Loughborough, to whom he was united for life, May 18th, 1836. Various family and business changes shortly led him to leave Barnstaple and return to Nottingham, which he did June 16th, 1837, having resided there about six years. It caused him much pain of mind to leave the church and friends, and he received from them most gratifying testimonies of esteem and love.

Being settled in Nottingham, he again identified himself with the Broad Street church, then under the pastorate of the Rev. I. Ingham, who however resigned very shortly. He again became a teacher in the school. To this form of Christian work he was ardently attached, and laboured in it for thirty years.

On Oct. 9th, 1839, he makes the following memorandum :—

“The Rev. H. Hunter and Mr. J. Smith went over to Sheffield to see if there was an opening for introducing the G. B. cause there. They returned with a favourable report. O Lord, smile upon this attempt to extend Immanuel’s kingdom. I have identified myself with this cause heart and hand.”

“Feb. 6th, 1848.—This is my fortieth birthday. In all probability more than half my life on earth has passed. I am like a traveller who has gained the summit of a lofty hill. My steps from this time, as far as bodily health is concerned, will be downward.”

On the 20th March, 1850, Mr. Balm, his father-in-law, whom he most highly esteemed and loved, and with whom he was intimately allied in business, died, and in many ways his loss was much felt. In 1851 the Rev. W. R. Stevenson accepted the pastorate of Broad Street church, and the intimacy then formed continued until my father’s death.

But it is time I varied this chronological style to refer to his connection with public religious societies. Perhaps the earliest work of a denominational character which he undertook was assisting in the founding and establishment of the church at Sheffield before-mentioned, and which was then the special field of the Midland Home Missions. I well remember that during the ministry of Mr. Ashberry and others, my father took a most active interest in this cause, and he continued both its secretary and treasurer for about twenty years. It ultimately succeeded, very much to his satisfaction, and he derived great pleasure from witnessing its growth, and from the consciousness of having been a humble instrument in this extension of Christ’s kingdom.

He was elected a deacon of the Broad Street church in 1857; and also continued his connection with the Sunday school, being mainly instrumental in founding and conducting an adult class which was held in the People’s Hall, and in which work his coadjutors were the late Mr. W. Stevenson, Mr. C. Bishop, and others. This work was eminently successful, and my father had the pleasure of seeing most of the members of this class both spiritually benefited and also in much improved temporal circumstances. He was also an active member of the College and Hymn Book Committees, and the success of both these institutions was to him a source of great satisfaction. The following entry in his diary refers to an event which must again have reminded my father that he himself was progressing in life :—

“On the 21st Aug., 1861, my dear father finished his earthly course. He was in his eightieth year, and had no premonition of his approaching end. ‘His end was peaceful and serene.’”

I think the work in which he took the warmest interest was the Orissa Mission. He was intimate with the working of this Society from its foundation under the fostering care of the Rev. J. G. Pike. He was personally intimate with all its missionaries and agents, and was for many years an active and deeply interested member of its Committee. He was emphatically a believer in Missions and missionaries. At the time of the Association at Birmingham in June, 1865, the late Mr. Pegg had retired after twenty years of honoured service from the responsible office of Treasurer, and the Mission was at that time passing through a trying period of financial depression. Being most strongly urged to accept this post, he at last consented. By judicious endeavours to make income and expenditure meet, my father at last had the satisfaction of seeing the Mission in a sound

financial condition, in which the income of the society was sufficient for the necessary annual expenditure without continually trenching on reserves and special funds, and without the occasional recurrence of crises so trying to all concerned. After an experience of twelve years in this post, and the intimate acquaintance thereby necessitated with the working of this institution, I know my father's deliberate opinion was that the Society was ably conducted both at home and abroad, that it was both efficient and economical, and that the laborious services of its officers ought to command the respect and esteem of the churches. The lingering illness and at last the death of the late Rev. J. C. Pike, the Society's able Secretary, with whom he was socially allied, and for whom he had much esteem and love, was a great blow to my father, and necessarily caused him a great amount of anxious and laborious work; and in this work he was engaged almost to the last.

In speaking of my father's character and religious opinions, I must crave indulgence if I pass the bounds of conventionality. As a family we feel that our loss is irreparable. We have lost one who was truly a father. His greatest delight seemed to be in ministering to the pleasure and instruction of his children in the home circle. We feel that we have lost a father whose advice was invaluable, but whose example also gave weight to every word he said. He preached to us by his life, and let his light shine before us, so that we are impelled to glorify his Father and our Father, God, and feel assured that he is now enjoying those pleasures which are for evermore at God's right hand. In reference to his constant habit of keeping a diary, and in introduction to a few concluding quotations, I will give his motives in his own words.

"Sunday, April 23rd, 1870.—I have also been reading over several of my former experiences and writings. Of late my memory fails me, and had I not in former years committed thoughts and incidents to writing, I should now be without records which call to mind events in my life which are a perpetual source of pleasant meditation; and even as the tired traveller halts to rest and look back upon the steep and (may be) dangerous path which he has climbed with feelings of lively satisfaction, so do I; and trials and difficulties surmounted through the good hand of God helping me are now the sources of a serene and abiding joy."

On Sunday, Feb. 6th, 1859, I note with renewed feelings of love the following extract:—

"O Lord, grant me grace and strength to set before my family a good example in a holy, humble, and useful life; and give me wisdom in their management, and ability to teach and guide them in all right and excellent things."

"1872.—Worldly things are more prosperous with me than formerly; but money and trade do not fill my heart, and I pray God that they never may."

"On the 6th Feb., 1875, my sixty-seventh birthday. I am becoming more and more sensible that I am an old man. I am called 'the old gentleman,' etc., by the work-people, and I feel strength and buoyant energy decrease, and various ailments creep on, which admonish me that my appointed time draws near. And what about the end? Well, my hope is in Christ. I cannot explain the way in which His death is the ground of my pardon and acceptance with God, and yet I am most firmly convinced that it is so. And this is a source of peace and confidence which my own unworthy life and works could never give."

My father had deep reverence towards God, and a strong and constant sense of duty, and in his later years his religion became still more and more a religion of love, and he appeared to enjoy somewhat of that "peace which passeth all understanding."

I remember hearing him seeking to express his idea of Christianity in this way. He said—

“That Christianity did not so much prompt the spirit of that inquiry, How can I be saved and enter heaven? But the spirit of Christianity is love to God and man; and having this spirit a man will be saved.”

I have also repeatedly heard him say that true pleasure is to be found in seeking that of others, and that those who mainly sought their own frequently failed of the mark. He was a sociable man, and had a great number of true friends. The Roman Mission, which was commenced in his last years, he took a special interest in, and would have been delighted to have gone to Rome with the other friends of the deputation, had not the infirmities of age prevented; and this was the closing year of his life.

Towards the end of October, 1876, my father's health somewhat failed, and his medical man was called in. He was not, however, entirely confined to the house until within two days of his death. His complaint was of a trying character; but early in December some improvement was shown, and we were all encouraged. Most unexpectedly, on the morning of Monday, Dec. 11th, he was seized with an attack of fainting, or syncope, from which he never rallied. He was unable to converse during these last few minutes, and appeared to expire with but little suffering. He was buried in the general cemetery, Nottingham, on Friday, Dec. 15th, 1876, by his old friend and beloved pastor, the Rev. W. R. Stevenson. The presence of a large and sympathising concourse of friends and work-people testified to the love and esteem in which he was held. On Sunday, Dec. 24th, Mr. Stevenson preached his funeral sermon in Broad Street chapel, from these words—
“Until the day break and the shadows flee away.” F. HILL.

The Work in Rome.

To the Editor of the “*Missionary Observer*.”

DEAR SIR,—I was thinking of writing you a note on what I saw in Rome on Easter-Sunday, when four persons were baptized and admitted to the fellowship of Mr. Wall's church, and also of the progress of the works on the chapel, when two communications from Mr. Wall appeared in the *Baptist* and the *Freeman*, one of which, or at least part thereof, is so important and interesting, that I hope at this eleventh hour you will be able to find room for it in the *Observer*. We are indebted to Mr. Wall for his Christian candour and catholicity towards the General Baptists, and this extract cannot fail to increase the interest felt in anticipation of his visit with Grassi to the Association at Leicester. It is much to be regretted that the Committee of the Baptist Missionary Society have not yet conceded to us more time than three weeks for Mr. Wall's visit to the churches with Grassi. Pressing application has been made for an extension of this time, and perhaps in the June number of the Magazine we may be enabled to announce a longer programme, and also then give the probable time when the chapel may be completed and opened. I send the article from the *Freeman*, and leave you to deal with it according to the space you have at command.

I am, dear Sir, yours truly,

Leicester, April 23rd, 1877.

THOMAS COOK.

MR. WALL'S WORK IN ROME.

We have received a long and interesting letter from Mr. Wall, which we are unable to insert in full. He states that arrangements have been made for the erection of the chapel and minister's house for Sig. Grassi on the site of Pudenz's Palace. "On the very spot where tradition places the residence of Peter, and where, probably, the apostle Paul spent some part of his time in Rome, the chapel walls are rising fast. The impression this is producing on priests and citizens, and on the thousands of pilgrims who flock to that spot from all parts of the world, is very profound. The General Baptists who support Sig. Grassi by their cordial co-operation with me, notwithstanding diversity of views, have set a noble example of true catholicity." "The most encouraging branch of our work is the sale of the Holy Scriptures. During the last fifteen months nearly eight thousand copies of the New Testament have been sent forth, and about seven thousand sold. In addition to this we have sent some thousands of detached gospels to various cities in Italy." The printing press is also active, and Mr. Wall now wants a larger press. The preaching services on Sunday evenings have been well attended. "On Sunday evenings I have often spoken on special subjects, which were announced by means of bills posted through the city. These meetings have not only attracted large numbers, but have been blessed to the conversion of souls. Persons of all classes have attended—workmen and masters, students and professors, priests and members of Parliament, persons from the Vatican and Government

officials. Of course they came from various motives; still it is a fact that thousands have heard the gospel. Active opposition has almost entirely ceased, and people enter our halls with as much respect as they enter their own churches. Occasionally some bigoted Catholic walks wrathfully into our meeting and refuses to take a seat, but never hesitates to take off his hat. During Holy Week, when Catholics are in Rome from all parts of the world, we had six successive special meetings, which were all well attended. On Easter-Sunday morning our chapel was nearly filled with communicants, and in the evening it was crowded with listeners. On the Saturday morning I went to witness the baptism of perverted Jews in the ancient baptistery of Constantine. The bath was filled with water, but there was no Jew to baptize. A gentleman present told me they had not been able to catch one this year. A day or two before our church had accepted twelve candidates—seven for baptism, and five for further instruction—and on the following Sunday four were publicly immersed. So profound was the impression that several after the service sent in their names, and one desired to be baptized that same evening." Mr. Wall concludes: "For more than six years our church, which numbers above a hundred members, has raised its voice in Rome against Vaticanism, and has sought to do so on the ground and within the limits of primitive Christianity; and our past, although brief, is sufficient to encourage us to expect still greater things in the future."

A MONTH LATER.

THE above communication was too late for the May Magazine, and the respected Editor now returns it to me to be revised and enlarged for the June number of the *Missionary Observer*.

Suddenly prostrated, at the date of the above note, by a severe bronchial attack, I have not been able to do anything during three weeks of severe trial, except attend to medical prescriptions and personal care of attendants. But in the first stages of convalescence, I have received from Mr. Wall another encouraging note of assurance that the chapel is rapidly growing into shape, and is promised to be ready for opening by the end of October—the time fixed for the completion of the buildings. We may therefore fairly calculate on the arrangement of a Special Party for the Opening Services, as soon as practicable after the Autumnal Meetings of the Baptist Union; and this will accord with desires expressed by ministers and others of both sections of Baptists. It is to be hoped that churches will be able to give a furlough to ministers

Jesus Christ the Eternal Word.

VI.—SUMMARY AND RESULTS.

THE evidences hitherto quoted to show that the New Testament teaches that Jesus Christ is the Eternal Word comprise not only the chief existing witnesses to gospel facts and doctrines, but also deal with almost all the sources of proof the New Testament contains about anything. Seven-eighths of the documents from which the distinctive teachings of Christianity are drawn, have been laid under contribution. No apostle is more prolific than Paul, and no witness is more distinct, emphatic, and capital. John supplies three letters, one gospel, and a book of Revelation; and, it is needless to add, that letter, gospel, and revelation, are alike luminous with the doctrine of the Logos. The other three Evangelists, as we have seen, deal with the same facts as John, and yield a testimony not less important because of differences of setting and of phrase. With the complete accord of such important and distinct voices concerning this particular, we may say, with unshaken conviction, that this doctrine is of the very pith and substance of the New Testament Scriptures.

Not that the witness of

PETER, JAMES, AND JUDE,

is to be feared. By no means. If these writers do not positively and expressly teach the doctrine of Christ's prehistoric glory and power, they enunciate precepts, inculcate laws, expound facts, and use terms which are only fairly explicable by means of it. They imply it as books on mechanics do the law of gravitation, or treatises on music the laws of sound, as foliage and fruit imply nourishing moisture, life-giving heat, and circulating sap.

Peter, fresh from the baptism of the Holy Spirit, describes Christ as the PRINCE of LIFE,* *i.e.*, as De Wette says, the author of life in the fullest sense in which the Scriptures ascribe that property to the Saviour, and as including not only the spiritual life, to the enjoyment of which men were then called, but also natural or physical life, the life Christ's murderer's had taken, and by so doing had aggravated their guilt, in that He who was thus deprived of life was Himself the one who gives life to all.† He has "life in Himself," so that death cannot hold Him in its grip. He, too, is "Lord of all" living men, enjoying a dominion which embraces all nations and races, Gentiles as well as Jews, so that all alike may avail themselves of His redeeming grace.‡ James speaks of Christ as the "Lord of glory;" and Jude also uses the New Testament term importing legislative rank and ruling power.§

But, instead of continuing this process further, we may briefly remark that other evidence of the character and import of apostolic

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† Acts ii. 24.

‡ Acts x. 36.

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teaching is found in the records of the faith and feeling, the life and devotion, of

THE EARLY CHRISTIANS.

"The elevating influence of this teaching," says Lightfoot, speaking of Paul's teaching in the Colossians "on the choicest spirits of the sub-apostolic age is seen in the noblest of early Christian writings,"* and, we may add, in the memorials of martyrs, in the controversial records of the defenders of the faith, and in the sublime and passionate enthusiasm of those consciously redeemed men as they worship "Christ as God."

"Men showed me, at Rome, in the Kircherian Museum, a square foot of the plaster of a wall of a palace not many years ago uncovered on the Palatine Hill. On the poor clay was traced a cross bearing a human figure, with a brute's head. The figure was nailed to the cross, and before it a soldier was represented kneeling and extending his hands in the Greek posture of devotion. Underneath all was scratched, in rude lettering in Greek, '*Alexamenos adores his God.*'" That representation of the central thought of Christianity was made in a jeering moment by some rude soldier in the days of Caracalla; but it blazes there now in Rome, the most majestic monument of its age in the world.†

The testimony of Justin Martyr, a Greek philosopher of Samaria, who became a Christian about 132 A.D., and was martyred at Rome for refusing to sacrifice to the gods about 168 A.D., is far too extensive to quote.‡ One citation we may give from Diognetus, a Christian who lived in the early part of the second century, and whose epistle is "a gem of purest ray serene." He says:—

"Truly, God Himself, who is Almighty, the Creator of all things invisible, has sent from heaven and placed among men [Him who is] the truth, and the holy and incomprehensible Word, and has firmly established Him in their hearts. He did not, as one might have imagined, send to men any servant or angel, but the very Creator and Fashioner of all things, by whom He made the heavens, by whom He enclosed the sea within its proper bounds, whose ordinances all the stars faithfully observe, from whom the sun has received the measure of his daily course to be observed, whom the moon obeys, being commanded to shine in the night; and whom the stars also obey, following the moon in her course; by whom all things have been arranged and placed within their proper limits, and to whom all are subject—the heavens and the things that are therein; the earth and the things that are therein; the sea and the things that are therein; fire, air, and the abyss; the things that are in the heights, the things which are in the depths, and the things which lie between. This [messenger] He sent to them as a king sends his son, who is also a king, so sent He Him; as God, He sent; Him as to men, He sent Him; as a Saviour, He sent Him."§

But to sum up. These things are clear—

(1.) The teaching concerning the Person and Rank of the Lord Jesus Christ the early Christians clung to with relentless tenacity, and

* Lightfoot, Colossians, 222. Cf. also 190, 212.

† Joseph Cook's Monday Lectures, p. 98.

‡ Cf. Neander's Church History, Vol. ii., pp. 304-5, Theological Review for April, "Justin Martyr and the Fourth Gospel."

§ Clark's Ante-Nicene Library, Vol. I., pp. 309, 310.

tremorless heroism. It was the very heart of their faith that they were not trusting to or saved by a creature like themselves, but by a being of unlimited power and exhaustless grace.

(2.) The New Testament is unanimous, hearty, emphatic, and strenuous in this representation of Christ. It never wavers, halts, or hesitates: but preserves, on this theme, one perpetual calm.

(3.) Frederic Harrison says, in the *Nineteenth Century* for June, "We need to-day not the faculty of worship, but a clearer vision of the power we should worship." That clearer vision is here, and nowhere else. Christ is God, and is the revealer of God; not the whole of God, but with the Father and the Spirit is God. In Him we have the clearer and the fuller vision. There is no other form of the true God for us than Christ the Redeemer and King. He is the light that coming into the world lighteth every man.

(4.) Science and philosophy both approximate to this conception of God, and of God's world; *i.e.*, Christ, the Lord of Nature, *reveals* the meaning of nature towards which scientific men painfully and laboriously travel; *i.e.*, again, Christ Jesus, the Lord of mind, *reveals* the loftiest deductions of philosophic thinking.

(5.) The perfect wisdom is perfect trust of Christ. This is the one way to pardon, and power, and victory. Faith in the mighty love and loving might of Christ to give us pardon and holiness *is* salvation.

(6.) The supreme glory of Christ is that He inspires this saving, conquering, trust in Himself. Somebody has contrasted Christianity and Paganism thus—Christianity says, "Gently trust;" Paganism said, "Try hard;" and Christianity has won. This is the victory that overcometh the world, even our faith.

JOHN CLIFFORD.

A Song of Summer.

Always in your darkest hour strive to remember your brightest.—J. P. RICHTER.

SING me a song of summer,
For my heart is wintry sad,
That glorious bright new-comer,
Who makes all nature glad!
Sing me a song of summer,
That the dark from the bright may borrow,
And the part in the radiant whole of things
May drown its little sorrow.

Sing me a song of summer,
When God walks forth in light,
And spreads his glowing mantle
O'er the blank and grey of night;
And where he comes, his quickening touch
Revives the insensate dead,
And the numbed and frozen pulse of things
Beats music to his tread.

Sing me a song of summer,
With his banners of golden bloom,
That glorious bright new-comer,
Who bears bleak winter's doom,
With banners of gold and of silver,
And wings of rosy display,
And verduous power in his path,
When he comes with the pride of the May;

When he comes with his genial sweep
O'er the barren and bare of the scene,
And makes the stiff earth to wave
With an ocean of undulant green;
With flourish of leafy expansion,
And boast of luxuriant bloom,
And the revel of life as it triumphs
O'er the dust and decay of the tomb.

Sing me a song of summer;
O God! what a glorious thing
Is the march of this mighty new-comer
With splendour of life on its wing!
When he quickens the pulse of creation,
And maketh all feebleness strong,
Till it spread into blossom of beauty,
And burst into peans of song!

Sing me a song of summer!
Though my heart be wintry and sad,
The thought of this blessed new-comer
Shall foster the germ of the glad.
'Neath the veil of my grief let me cherish
The joy that shall rush into day,
When the bane of the winter shall perish
In the pride and the power of the May.

—PROF. BLACKIE.

Spots and Wrinkles.

BY REV. T. R. STEVENSON, COLOMBO.

CLEARLY enough, the Church has not yet reached the goal set before her by the great Master. Perhaps this "consummation devoutly to be wished" will never be fully attained on our side of the grave. "Without spot, or wrinkle, or any such thing," is a noble theory rather than an accomplished fact. What sect, or fraction of a sect, is yet "clear as the sun?" "Fair as the moon" Christ's Bride may be; but we all know that it is one thing to see the lunar satellite with the naked eye, and quite another to examine it through a telescope. In the first case it looks bright and silvery, in the second it is found to have terrible abysses and frightful volcanic ruins. No theological Madam Rachel has yet introduced an ethical *cosmetique* by which the various denominations may be rendered "beautiful for ever."

Of course "to err is human," and this characteristic of our species is universal. Perfection trod the earth but once: "not transferable" was inscribed on it. All we can do is, as Carlyle says, to approximate. The best man will be too conscious of his own shortcomings to belabour his fellows without mercy. Nevertheless, "faithful are the counsels of a friend." Fault-finding is sometimes beneficial, and leads to fault-mending. Now, it has occurred to the writer that there are sundry and divers foibles shown by dissenting communities in general, and Baptists in particular, which it would be a manifest gain for us to realise and fling overboard. They are like unsightly parasites which mar the grandeur of a tree otherwise worthy of all admiration. To change the figure, they are "spots" on a fine face, and "wrinkles" across a brow that betokens thought and intelligence.

Take up any number of, say, the *Emancipator*, or its more plebeian contemporary the *Dipper*, both excellent journals, and you will soon find under the head of "denominational intelligence," or something to that effect, items which, to use a slang but expressive phrase, are very small. The dignity of the Church is compromised by them. Outsiders not initiated into the mysteries of our sacred sectarian arcana must think that, in one sense at any rate, we are a "peculiar people." Not to beat about the bush, however, by vague generalities, we make bold to name an illustration of our meaning. We refer to testimonials. Is there not room for improvement in this matter? If there be but a step from the sublime to the ridiculous in anything, it is obviously in this. A pastor works hard for his members, puts his shoulder to the wheels of preaching and visiting. Accordingly, a presentation takes place. Who but a cynic will ridicule that? Nothing can be more creditable to an appreciative congregation, few things more stimulating to an earnest minister. Nevertheless, the business is sometimes mismanaged with astounding adroitness. The offerings are so eccentric or so paltry as to make one wish that they had been presented privately, or, at any rate, with no "chiel anang" them "takin' notes," who was infatuated enough to "prent" them. For instance (and each of the subsequent exemplifications is fact): how pitiful for a paragraph to appear to the effect that

a "travelling rug" was presented to "the pastor." A travelling rug! Why did not the sapient correspondent who communicated this edifying piece of information tell us whether the rug was plain or figured, black or coloured? Like *Oliver Twist*, we instinctively yearn for "more." Again: not long ago we were enlightened by the news that not only a gift was offered to Rev. —, but, mark it well, "a bouquet to his wife, and a small present for his suffering daughter."

Really, this is too bad: one can put up with a good deal of humbug, religious and otherwise, but there is a limit to the most elastic power of endurance. A bunch of flowers is got together for the better half of a reverend gentlemen, and behold! its fragrance goes forth to the five quarters of the habitable globe; far outstripping all the attempts of Eugene Rimmel and Co. to produce a charming aroma. "A bouquet to his wife," was it? O good friends, your floral taste seems ill-timed in its development: be ye well assured of this, that if ye had modestly sent a new dress to the identical lady and *said nothing about it in the newspaper*, contenting yourselves with a solemn "minute" in the church book, it would have been well for all concerned. As for the "small present for his suffering daughter," that was kind (especially if as costly as the one given to her mamma); but to publish it in a journal with a large circulation, thus proclaiming what nobody likes to have revealed—namely, poverty,—that was not kind: it was precisely suited to add to the "suffering" of the invalid.

One other specimen we adduce. An old minister who had toiled hard for a country church in the West of England, supplementing a very limited salary by a little farming, was compelled, by the infirmities of age, to resign his charge. We know him well, and our esteem is equal to our knowledge. All honour to the faithful, plodding, upright "angel of the church" at B——. While sundry rockets oratorical went up at wondrous speed, burst into miraculous stars, and then—came down a dark, smouldering, inglorious stick, this venerable man did his duty modestly, never asking nor expecting praise. More than one popular St. Katharine's wheel was lit, revolved with much of splutter and hissing, flinging around such harvests of sparks as were rarely seen before, but alas! very soon over; whereas he of whom we write had only a little lamp, but a lamp, observe, which he took care to trim well, keep lit, and use as a guide to belated travellers on life's journey. "Of whom the world was not worthy," nor the church, *his* church, at least. So it must be conceded when we mention the mode in which his long services were acknowledged. "A silver cream jug." Positively; we are not joking. This is not an extract from Mrs. Oliphant or Anthony Trollope: it is from "denominational intelligence," printed and published for our benefit. Poor fellow: there is something inexpressibly humiliating in the whole affair. His excellent wife is dead, he must give up his ministerial work, life is now losing much of its charm—and his devoted members solace him with "a silver cream jug." To be sure, how brightly shines forth the jug's splendours amid the growing shadows of old age! Any cup of sorrow may be quaffed with meekness by him who can also recur to "a silver cream jug."

So much for testimonials. A word about reports of meetings. When shall we have done with that hackneyed old horse, ridden so unmerci-

fully by such as chronicle Sunday school treats? It is time he was relegated to some more obscure locality. We refer to "ample justice" which is "done to the good things of this life." We would also suggest the wisdom of a considerably sharper look-out on the part of the sub-editor, in order that he may prevent his "valuable space," as correspondents call it, being occupied with such trash as that a certain deacon invited the choir of the Baptist chapel at — to "a hot supper." John Wesley laid it down as a rule, in his spiritual diagnosis, that hot suppers were unfavourable to heavenly-mindedness. About that we do not pretend to decide: we should, however, be inclined for "heavenly-mindedness to read "digestion." Whether or no, it may be safely affirmed that the detailing of such an occurrence is "unfavourable" to equanimity of temper on the part of all but "friend" Chadband and "brother" Stiggins. That these derive "profit" from such items we can without difficulty understand; but we hold that they are, happily, exceptional phenomena.

Gazing at that portion of the ecclesiastical heavens in which the Baptist luminaries revolve, we notice that, as in the stellar sky, so here, some planets have remarkable appendages. To wit: there is that awful D.D. which follows the names of various rabbis. We never see it without feeling inclined to exclaim with Hamlet—

"Thou com'st to me in such a questionable shape,
That I will speak to thee."

The ghost, *alias* degree, *may* be all right, but it produces uneasy doubts until satisfactory information is forthcoming as to the regions whence it came. The diploma given to an Angus and a Maclaren, issued from sources acknowledged on all hands to be competent in determining the suitable objects of their distinction, and were bestowed on recipients deserving of the bay or laurel that Learning was pleased to twine around their brows. But as for some: well, to put it mildly, they are apocryphal, not inspired. We don't say that the silver is not genuine—certainly not: albeit, we have a grave suspicion that it is *German* silver; don't you see, sir? Full many a Teutonic degree is open to suspicion; and as touching our American friends, why nothing can exceed their generosity in the matter—"this is known in all the earth." We recollect the John Bull Baptist minister who hails from Liverpool, convulsing his audience in the Nottingham Mechanics' Hall, at the Autumnal Union, by saying that "*how* many get their degrees he did not know, and *why* they got them nobody knew." Two of the brethren honoured by transatlantic authorities (?) were, we know, completely nonplussed when the Latin diploma reached them, and were entirely dependent on the interpretation of more erudite friends. Nevertheless, a title is a title, and they accepted it, yea, gloried in the same. One of them had a new door-plate at once, and tradition adds that he wished his wife to get the marking-ink and put the magical D.D. at the end of his name on all his linen! Such eagerness for distinctions which, after all, are of a very dubious order, contrasts unfavourably with the poet laureate's refusal of a title, and the calm confidence in public appreciation of any merits he might possess which was displayed by the greatest of modern humourists when he declined being known to posterity as Sir Charles Dickens. "The children of this world are, in their generation,"

not only "wiser," but sometimes a good deal manlier "than the children of light."

Now and then, reverend gentlemen secede from the Baptist denomination, some becoming Independents, and others Episcopalians. This makes certain champions of orthodoxy extremely angry, and not seldom provokes remarks of a very bitter character. More than once we have read what were evidently intended to be crushing, exterminating attacks on the renegades—the latter, however, surviving the assault, reminding one of the assistant shot at or stabbed in a basket by the Wizard of the North, who, the moment after, comes running down from the other end of the room as lively and well as ever? It is fully assumed that those who leave our ranks have done so from questionable motives, and it is insinuated that their absence is preferable to their presence. We have been amused to notice how it is suddenly found out that the deserters were not much to boast of after all, and were never thought much of. This is paltry and ungenerous. Regret that a man leaves, if you will, or do the exact opposite if it suits you; but, any way, do let us have fair play. Our principles as Baptists are too strong to need such miserable bolstering up. We recollect a brother "going over to the church," as it is called, a few years ago. Barring some rather stiff episcopal predilections, which, we presume, were largely attributable to the force of his early education and associations, he was well-spoken of and well-beloved. But when he resigned his pastorate, *heigho presto begone*, as regards the fullest word of praise. His case was discussed in newspapers with a freedom which had in it considerably more self-righteousness than courtesy. He was nothing *now*; and as for his reasons for leaving, which of them could bear daylight? It so happened that, soon afterwards, we had the pleasure of officiating in his late chapel, and forming an opinion of his work there. Whoever reviled him, his congregation did not: on the contrary, they bore witness to his piety and power. We suspect that this is not a solitary case, and, if not, it ought to make certain of our number a trifle less vehement in our fulminations against those whom we regard, in our charity, as turncoats. A friend of the writer's, who has written some very good verses, missed his way marvellously in reference to the matter under consideration. A defection having occurred from "the body," he wrote a number of lines to this effect—"Well, let him go." Quite so: by all means "let him go:" the more so, inasmuch as we cannot prevent it: "let him go," but why not let him "go in peace?" Were the author of this poetry not a capital fellow, and too much of a man to be piqued by our reference, we should never have adverted to it. We allude to it, however, with the deepest conviction that his second thoughts will endorse the view which we have taken: indeed, from our knowledge of him, we feel pretty sure that before now he has questioned the expediency of having enriched the journal to which he contributed such an effusion. The whole experiment was abortive, and remarkable as a contrast to his habitual generosity.

About ministerial removals, too, there is a peculiarity on which we could wish some light throwing. It has sometimes been remarked that these are commonly regulated by the prospect of increased income. Be it so. If a pastor can be as useful in a town where he gets £300 per annum as in one where it barely reaches £200, who shall blame him?

Mr. Spurgeon says that he is "in favour of salaries being raised all round;" and the sentiment is quite worthy of him, which is saying a good deal. But the feature about these professional migrations which we do not admire is that which attributes so much to Providence. That God is in all and through all, we firmly believe; but we also firmly believe that there is neither reverence nor integrity in talking about Providence as so mightily affecting us, when, in his heart of hearts, he who thus speaks knows that he is influenced by the laudable desire to increase his family's and his own comfort. A renowned general declared that he had always observed that Providence was on the side of big battalions: it would seem, according to letters of resignation often tendered to churches, that Providence is usually on the side of larger salaries! Do let us be frank. Put the matter exactly as it is. Don't be so fearfully verdant as to imagine that people can't see through all unvarnished representations. Depend upon it, when the members get home from the church meeting they state their own opinion as to the construction to be put upon the term "Providence" in connection with the intended removal. Say what you mean: you will be respected all the more by those whose esteem you prize. As to others, need they trouble you?

All this is plain speaking. That we shall raise the ire of some, we have little doubt. We are, however, equally certain that not a few will go with us in much that we have advanced. To all we commend our words as treating of subjects that ought to be grappled with and set right.

Wrinkles and Spots.

A "SCRAP" FROM A COLLOQUY.

M. How came you, Mr. Editor, to insert in your "valuable" Magazine that paper from Colombo? I thought you had more regard for denominational organs, and denominational sensibilities, than to suffer such a "spot" on the fair face of our Magazine.

N. To tell you the truth, few things excite my gratitude more quickly or thoroughly than the bravery of persons who will find fault with their neighbours, and within their hearing, and then back their fault-finding with their names and reasons. And in no case is this more welcome than on *denominational* matters. For we are all so prone to "glorify" our denominational selves, that it is quite refreshing to meet with "a grumbler." I shrink from wholly endorsing the opinion of the "Live Deacon" concerning the mission of "grumblers," yet the world would be, as it seems to me, so tame and stagnant without its sapient critics, that I was ready to give free course to this "spicy breeze" wafted from Ceylon's isle.

M. Perhaps too ready. You've heard of the Cambridge man who had a curious and inconvenient "fatality" belonging to him. He insisted on seeing a black spot on the nose of every person with whom he conversed, and took out his pocket handkerchief, not to wipe his own, but other's nasal organs. At last somebody took him to task, and said, My dear fellow, you go through the whole town wiping people's noses.

You have wiped Dr. A.'s, and Professor B.'s, and Mrs. Z.'s; do go to the oculist and get your eyes put to rights, for the "spot" is in your own eye.

N. Yes, that's very well for a *story!* but you don't mean to say that you delight in the system of gazetting every slightly generous deed a church may do. Why can't people be quiet about their goodness? Let them do their good works, and leave them to gazette themselves. One Dr. Joseph Puffer is enough for an empire. Besides, in nine cases out of ten even valuable testimonials are no more than a tardy recognition of long outstanding claims.

M. That's true enough; but so few folk ever come to admit the claims of their pastors to anything like sufficient and generous support, that when it is done, even through a testimonial, it is to be rejoiced over, and the record of one miracle on the blind may perhaps lead to a second.

N. But you don't class the gift of a "bouquet of flowers" and "a silver cream jug" amongst the miracles of generosity, surely.

M. You know I don't. I agree with your contributor that such things are not worth giving in so pompous and glaring a manner, and that the editor, or his "sub" (if he is fortunate enough to have one), ought to run his pen through "the silver cream jug," if he can get it through anything so hard, and blot out the "bouquet;" and that the people had much better give "hard cash" to their minister when they give anything, for that is exchangeable into books or "boquets," commentaries or "jugs." But I must say I do not agree with the writer in his scathing criticisms on Baptist D.D.'s, and—

N.—Wait a bit: not so fast. He admits some of them are valid enough, and speaks of the diploma of "an Angus" as of honourable origin, and yet it was from an American University, I believe. It is not that he thinks all degrees bad and unreal, not even all *honorary* degrees; but he thinks that he knows better than the American Senate or German University where honorary degrees should be bestowed.

M. But the effect of his criticism is to represent all degrees not won in examinations as "spotted," just because one or two of those who have worn them have not had all the qualities *he* expects in a D.D. I feel inclined to suggest another story—that of the fox and grapes.

N. Oh! don't, its of no use. The honorary degree question is not a difficult one. As in most other questions, there are good, bad, and indifferent sources. Some Scotch ones have fallen in quarters quite as ill-deserved as any American ones; and methods are resorted to for getting Scotch degrees no more praiseworthy than some used to obtain American diplomas; and most wise people expect the man to honour the honorary degree, rather than the degree to honour the man. The voice from Colombo speaks for *reality*, and you will allow that is a good end to aim at.

M. I do; and I endorse every word he says about talking frankly about changes of pastorate, and carefulness in attributing to a divine what is more directly due to a human "providence." But even you, with your passion for seeing good in everything, wont back what is said about "secessions" from the Baptist denomination.

N. Yes, indeed I would, in so far as it is a plea for charity to the seceder. It really is a hard thing to be a Baptist, and specially to be a General Baptist. A man needs some pluck to stand by his guns now-a-days. See how you "laymen" fall from your steadfastness.

M. How so? In what way? What do you mean, Sir?

N. Keep cool, and I will tell you. "Society," written with a capital S, has entered the churches. Hence, usually, when a General Baptist "layman" gets £400 a year he becomes a "Particular." If the £400 is raised to £600 he is sure to find his way to Independency or Presbyterianism; and when it reaches a £1,000 per annum, nothing will keep him from the Church of "Society" as by law established.

M. I fear there is some truth in what you say; but you should blame our wives, who must get our daughters married respectably, for much of that: still, what has that to do with ministerial defections?

N. Well, "ministers are but men," and they are likely to be unconsciously influenced by "Society" as much as "laymen," and so may easily come to say, "This "Calvinism," after all, does not matter," and "that question of 'dipping' is of no consequence," and so go up "higher" in the social scale with a light heart. Let us be charitable.

M. "Charitable." Goodness gracious! what do you mean? Doesn't it matter whether a minister identifies himself with a true or false view of God and His gospel? "Of no consequence" whether a preacher associates himself with a body professing error or truth! What *can* you mean? I had thought that at least *you*—

N. Don't be in a hurry! Hear another word. I haven't said these ministerial secessions are of no consequence; I think them of great consequence. If I became an Independent I should regard myself as a defender of "sprinkling" as the mode of baptism, because Independents are committed to that, and of babes as the "subjects" of baptism for the same reason. And if I became a Particular Baptist I should hold it part of my duty to propagate "Calvinism;" still others may not think so, and I would not judge them by my conscience. But what I maintain is that minister's ought not to be blamed for secession any more than you laymen. If you can throw all your influence, your presence, your work, your gifts, into an organization teaching "the sprinkling of babes," or the restriction of salvation by the act of God, or the right of the State to control the religious life of the nation, and be guiltless, then I say, so can we. *There are not two moralities, one for the minister and another for his hearer.* That's my point; so again I say, let us go our own way, always faithful to conscience, but let us always be charitable.

M. Then you wouldn't sacrifice truth to charity?

N. I hope I wouldn't; and these seceders do not think they are disloyal to truth; they profess to be her sworn defenders. We must credit them with loyalty and treat them with fairness, being more anxious to be true and real ourselves in all things than to see the spots and wrinkles in others; remembering, also, that the brighter the ground the more obvious the dark "spot," and the sunnier the face the more marked and glaring the wrinkles.

JOHN CLIFFORD.

Russian Illustrations of Scripture.

I. In the book of Proverbs, xvii. 24, we read, "Wisdom is before him that hath understanding; but the eyes of a fool are in the ends of the earth." The latter part of this passage is capable of extensive illustration. Yonder man, for instance, who is drowning his senses in beer, the while he is settling the Eastern Question with his boon companion, is a standing iconograph of what the wise man says. Indeed all of us must plead guilty to having at one time or another meddled with far-off concerns, to the neglect of our own immediate interests. A somewhat comical illustration of this is given in the deservedly popular writings of Kryloff, the Russian fabulist. The fable, as we have it translated from Russian verse to English prose, runs thus: "Three muzhiks (peasants) came to a village to pass the night. They had done their business at Petersburg as carriers; had sometimes worked, and sometimes amused themselves, and were now going home to their families. As a muzhik does not like to go to bed empty, our visitors demanded supper. But villagers have little to give. They set on the table before the hungry travellers a dish of cabbage soup, some bread, and the remains of a bowl of porridge. It wasn't like Petersburg fare; but its no use talking about that. Anything is better than going to bed hungry. So the muzhiks crossed themselves and sat down to table. Then one, who was the sharpest of them, seeing that there was really nothing for three, began to consider how he could set matters straight. (When one cannot use force, one should try a little cunning.) 'Children,' he cries, 'you know Thomas: well, he's likely to have his hair cropped (*i.e.*, to be taken as a soldier) during this levy.' 'What levy?' 'Why there's news of a war with China. Our Little Father (*i.e.*, the Emperor) has ordered the Chinese to pay a tribute of tea.' On that the two others took to weighing the matter, and deliberating on it (unfortunately they could read, and had studied newspapers and the like) as to how the war would be carried on, and who should have the command. Our friends began a regular discussion, surmised, explained, wrangled. That was just what the trickster wanted. While they were giving their advice and settling the affair, he quietly ate up the whole of the soup and the porridge."

II. The south-eastern part of European Russia is called the steppe region. A large part of it is level as the sea, and barren as the desert of Sahara. The only thing which for hundreds of miles relieves the dreary monotony of the scene is the gorgeous but "insubstantial pageant" created by the mirage. Another part of this vast region is inhabited and cultivated by pastoral tribes, such as the Bashkirs, Kirghis, etc. The Bashkirs have at the present time a custom which is as old probably as the time of the patriarchs, Abraham, Isaac, Jacob, and Job—a custom observed, moreover, by our Lord on the night in which He was betrayed. The references to it are to be found in Matt. xxvi. 23, where it says, "He that dippeth his hand with Me in the dish, the same shall betray Me:" and again in John xiii. 26, which says, "And when He had dipped the sop, He gave it to Judas Iscariot, the son of Simon." When Mr. D. Makenzie Wallace, M.A., was preparing

his recent great work on Russia, he found an illustration of these texts in a dinner which he had with the above-mentioned tribe. A sheep was killed, skinned, cut up, and boiled in a great pot. It was served in a wooden bowl, with no accompaniment save that of a little "salted horseflesh." These Mahometan subjects of the Tsar are entirely unacquainted with such modern implements as knives, forks, and spoons. They possess neither tables nor plates, but squatting cross-legged on the ground, they dip their hands into the common dish, and if the stranger at their feast be one for whom they entertain a high regard, they honour him by "putting bits of mutton, and sometimes even handfuls of hashed meat, into his mouth."

III. Our Saviour administered a severe but well-merited rebuke to the Pharisees, when He said, "Ye tithe mint and rue, and all manner of herbs, and pass over judgment and the love of God." They were religious, but not righteous. Of "judgment, mercy, and faith," they knew nothing; but no ritualist could be more regular at prayers, or more zealous for the punctilious observance of every outward and artificial requirement. A proof case is given in John xviii. 28—"Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the Passover." It appears that if a Jew entered into the house of a Gentile, he became unclean until the evening, and on the occasion referred to it would have involved a fast that was very unwelcome. "O impious blindness!" says Augustine, "they are afraid of being defiled by the hall of a heathen judge; and yet do not fear to shed the blood of their own innocent brother, who is the Lord of life!" This spirit of intense ceremonialism is not yet dead. Take for proof the state of religion in Russia. It is characteristic of the Russian church to attach inordinate importance to ceremony. The consequence is that among a very large class, religion has degenerated into a mere superstition, thus making possible a repetition of such a pharasaical *fiasco* of religion as John records. A Russian robber, for instance, will waylay a merchant, rifle his baggage, and leave him in the condition of "a certain man" "between Jerusalem and Jericho;" but however tender the piece of cooked meat he finds among his victim's goods, the robber's conscience is too tender to permit of his eating it, if the day be a fast day. In like manner a burglar will enter a church, and while stealing the jewels from the icons (images), he will invoke the aid of some saint other than the one he robs, to aid him in his design, and like those people (not Russian) who rob Peter to pay Paul, he will, if the enterprise prove successful, burn a quantity of tapers before the image of his patron saint.

Of course, these are extreme, and we trust also very rare cases; but we in England shall do well to note them. Ritualism is rampant here, and if it led in our Saviour's day to such hypocrisy as characterised the Pharisees at the palace of Pilate, and if it be possible for it to repeat such things in Russia, what is the inference? If a tree is known by its fruits, we know that ritualism is an evil tree, a tree as evil as the cross, and as likely to be the instrument on which to "crucify the Son of God afresh and put Him to an open shame."

J. FLETCHER.

The Abuse of Metaphor in Relation to Religious Belief.

BY DAWSON BURNS, M.A.

No. IX.—Concerning Heaven and Hell.

BEFORE proceeding to consider how far the metaphorical language of Scripture has coloured the popular idiom, and become imbedded in the dogmatic thought of Christendom, concerning Heaven and Hell, it may be useful to notice the theory that the word, *Hadees*, may be used to describe the sphere of disembodied spirits, whether good or evil. Scripture usage is believed to warrant such an application. Undoubtedly in the Greek mythology the name *Hadees* is given to the receptacle of disembodied souls. *Hadees* the viewless, or unseen, was supposed to be situated in the interior of the earth, and to consist of two domains, Elysium and Tartarus, over both of which Pluto held his awful sway. To Elysium went the souls of the devout; to Tartarus the souls of the impious. But Elysium itself was far from being the abode of what is understood in Christian teaching as heavenly bliss and glory. The shades of mighty heroes were far from completely happy, and deplored the fate which had cut them off from the joys of life, and consigned them to the tamer employments and weaker enjoyments of the under-world.

Bishop Lowth, followed by a train of other expositors, asserts that the ancient Hebrews shared this conception of the state and residence of the dead. But what evidence is there for this assertion? We know nothing, certainly, of what the ancient Hebrews believed except what is told us in the only really ancient Hebrew book we possess—the Old Testament Scriptures. And upon this point what is the testimony of the Hebrew Bible?

The Hebrew word *Sheol* is that which the Greek Septuagint Version usually renders by *Hadees*; and how is *Sheol* used by the sacred writers? Is it ever employed, in a single instance, to describe the place in which the spirits of the righteous dead exist in peace and joy? Never! It occurs sixty-four times, and in every case is used to indicate a place of darkness or misery. Probably *sheol* originally referred to the hollow excavations made to receive the bodies of the dead, and thus came to be associated with ideas of gloom and horror.* To this rule there is not even an apparent exception, unless it be the passage twice quoted in St. Peter's discourse from Psalm xvi. 10, "For thou wilt not leave my soul in hell (*sheol*, Hebrew; *hadees*, Greek); neither wilt thou suffer thine Holy One to see corruption"—(Acts ii. 27, 31). That *sheol* here does not refer to the spirit-world of the holy dead is clear from the context, from the prophetic application to the dead body of Christ, and from the implied desire of an early deliverance from this state. What saint in any age can be imagined as looking forward with delight to the

* In the English Version of the Old Testament *sheol* is rendered twice by "pit," thirty times by "hell," and thirty-two times by "grave." The words "hell" and *sheol* have a similar etymological meaning as "hollow place"—"underground, and therefore dark and doleful. *Sheol* thus is contrasted in some passages with heaven as "the high and holy place," just as hell is opposed to heaven—the place heaved-up, the lofty and exalted.

time when he should not be left in heaven? The translation of *nephesh* by soul is here misleading—the reference being to the animal life, which might be poetically described as going down to the grave, or darkness; or *nephesh* may be taken, as in some other passages, as equivalent to self, or person—“Thou wilt not leave me (myself) in *sheol*”—the dark sepulchre—“nor suffer thine Holy One (as to his flesh) to see corruption.”

If we turn to the New Testament we find that *hadees* occurs ten times, including the double mention in Acts ii. How utterly repugnant to Christ and His apostles would have been any mental association of *hadees* with heaven will appear by a citation of these passages:—

(1.) Matthew xi. 23—“And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell” (*hadees*). Here heaven and *hadees* are not identified, but opposed.

(2.) Luke x. 15 is the passage corresponding to the above.

(3.) Matthew xvi. 18—“and the gates of hell (*hadees*) shall not prevail against it (the Church).” Can this *hadees* be imagined to include the heavenly state, or any state where the souls of the pious dead are in conscious blessedness?

(4.) Luke xvi. 23—“And in hell (*hadees*) he lift up his eyes, being in torment.” Here *hadees* is opposed to “Abraham’s bosom,” from which it is separated by “a great gulf”—*chasma mega*—a great chasm.

(5, 6.) The passages in Acts ii. 27, 31, (quoted from Ps. xvi. 10.)

(7.) 1 Cor. xv. 55—“O death, where is thy sting? O grave (*hadees*), where is thy victory?” *Hadees* is conceived of as a power overcome by the greater power of Christ.

(8.) Rev. i. 18—“I have the keys of hell (*hadees*) and of death.” The Lord here asserts his dominion over Death and the Grave.

(9.) Rev. vi. 8—“And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell (*Hadees*) followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.” Death and the Grave are here vividly personified as going forth in company to spoil and ravage the nations.

(10.) Rev. xx. 13, 14—“And death and hell (*hadees*) delivered up the dead which were in them. . . . And death and hell (*hadees*) were cast into the lake of fire.” Death and the Grave are pictured as having engorged many victims whom they are compelled to disgorge, and are themselves engulfed in the fiery lake. The despoilers are despoiled—the devourers are finally swallowed up.

Can any impartial student fail to conclude from these passages that, in the New Testament, *hadees* is always descriptive of a place or power opposed to man’s happiness and welfare, and is never supposed capable of including the home of pure and happy spirits? Whatever range of signification was, therefore, given to *hadees* by the heathen Greeks, it is clear that nothing like that scope was assigned to *sheol* by the writers of the Old Testament, or to *hadees* by writers of the New Testament. Is there any parallel to this limitation of meaning in the New Testament usage as compared with the classical usage in regard to certain

words? There is, as may be seen in the New Testament use of the words *daimôn* and *daimonion* (whence our English "demon"), to which an evil significance is always attached. It was not so in classical Greek. The *daimôn* might be good or bad; and Socrates, we know, placed a high value upon the monitions of the *daimôn* under whose care he believed himself to be placed. So with *hadees*. But as *sheol* was suggestive to the ancient Hebrews of darkness and dread, so the primitive Christians looked upon *Hadees* as a gloomy and hostile power destined to fall before the all-subduing might of the Lord of Life. Such a modern phrase as "the *hadees* of the blest" would have seemed to them a solecism as grave as to speak of a cheerful horror, or a virtuous crime.

Concerning Heaven—the plural form occurs in the first verse of Genesis, "In the beginning God created the heavens and the earth," where *shamahyim* (heavens) is employed apparently in regard to all creation outside this globe. It comprehends the expanse in which the birds fly, and the higher expanse where the sun and moon and stars shew forth the glory of God. It embraces, also, the regions beyond—the invisible domain where the Most High is surrounded by His angelic servants, and by a splendour insufferable to mortal vision. The descriptions of heaven are, however, very brief, and devoid of all tinsel fancy; they are metaphorical, but in such a way as to excite reverence and not to stimulate a morbid curiosity. Heaven is God's "holy habitation" (Deut. xxvi. 15); His "dwelling-place" (1 Kings viii. 30); His "Throne" (1 Kings xxii. 19, and elsewhere); His "holy temple" (Psalm xi. 4); His "hill" and "holy place" (Psalm xxiv. 3).

"The "heaven of heavens"—the highest heavens—is a phrase recurring once and again (2 Chron. ii. 6, Psalm lxviii. 33); yet even this supreme heaven was not to be supposed to contain, *i.e.*, enclose Him (1 Kings viii. 27). When the description become more detailed, it is evidently borrowed from the earthly temple. So it is with Isaiah's vision of the Lord "sitting upon a throne, high and lifted up, and His trained filled the temple," His servants being the encircling and adoring seraphim—(Isaiah vi. 1—8). Ezekiel's still more gorgeous vision is of supernatural beings who come with a whirlwind out of the north, and over whose heads is a firmament, on which rests a sapphire throne, upon which is the appearance of a Man. If this was designed as a picture of heaven it was one of heaven let down to earth; and representing, under the most wondrous forms and colours, "the appearance of the likeness of the glory of the Lord."

There is no passage in the Old Testament which directly identifies heaven with the abode of the spirits of the righteous dead. It pleased God to give to the people of Israel, who were a sense-loving race, promises of earthly good and threats of earthly evil according to their fidelity or disloyalty; and in this way proofs of God's veracity were to be afforded them in the present world without waiting for the disclosures of another state. Thus they had not even such a poor excuse for sin as the difficulty of verifying the Divine word would have suggested to their carnal minds, had the promises and threats had respect to a being beyond the visible and terrestrial. Yet may we not infer that the faithful pious looked forward to some other fate than that of extinction

by the stroke of death? Can we suppose that they had no desire, no hope, no bright anticipation of happiness after the body had returned to the earth? The teaching of the eleventh chapter of the Epistle to the Hebrews is opposed to this conception. Enoch was not, for "God took him;" and if he were believed to have been taken to live with God in glory, the thought of an after-life could not have been wholly absent. The question, too, is settled if the patriarchs "sought a better country, that is to say, a heavenly"—for what they sought they must have held to exist and to be attainable by them. The prayer of Balaam, "Let me die the death of the righteous, and let my last end be like his" (Numbers xxiii. 10), suggests something more than a peaceful end of existence, since it was as well known then as now that the righteous did not, as such, enjoy a more certain tranquility in death than other men. Again, the account of Samuel's appearance after death—nay, the belief of Saul that Samuel could be summoned, whether he did or did not appear—negatives the idea that to the old Hebrew mind death was annihilation. Elijah's translation would have seemed incredible had not the Israelitish mind conceived of a continued existence of the righteous when separated from mundane conditions.

If we turn to the Psalms, it is clear that whatever depths of despondency they sometimes disclose, and whatever thick darkness may have temporarily enshrouded one or more of the lyric bards, no thought of death as an eternal sleep possessed the Psalmists as a class. Their illustrious chief, the son of Jesse, was visited by golden glimpses of a life beyond life. "Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever" (Psalm xxiii. 6), hints at a house "not made with hands, eternal in the heavens." When David could sing triumphantly, not of himself, but of His greater Son, that He could not be left in *sheol*—place of darkness and death—but that even his flesh would rest in hope, and, "Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand are pleasures for evermore"—Psalm xvi. 11—we may fairly conclude that this path of life was not believed to be closed to all souls but one, or those pleasures for evermore to remain untasted by departed spirits before Messiah's advent. "But God will redeem my soul from the power of the grave: for He shall receive me" (Psalm xlix. 15), is the utterance of a faith that had soared higher than the skies. Again, no believer in annihilation at death could have sung, "Thou shalt guide me with thy counsel, and afterward receive me to glory" (Psalm lxxiii. 24).

The language ascribed to Job is too conflicting to give us an insight into the fixed views of the author of that profound drama; but that he had aspirations after a life to come, and faith in a vindication of Divine Justice not always revealed in this world, is the only theory consistent with the object of the poem.

The Book of Proverbs is not without hints of a blessedness after death. The frequent association of life with righteousness hardly comports with the idea that such life was itself liable to an utter extinction. Is there not, too, a suggestion of the everlasting glory in the declaration, "The path of the just is as the shining light, that shineth more and more unto the perfect day" (Prov. iv. 18)? and the sentiment that

"The wicked is driven away in his wickedness : but the righteous hath hope in his death" (Prov. xiv. 32), is not consistent with the belief that death is an end of all hope, because of all existence.

The Evangelical Prophet used language which must have made his contemporaries think of a heaven to be attained ; as when he exclaimed, "He will swallow up death in victory ; and the Lord God will wipe away tears from off all faces"—(Isaiah xxv. 8.)

In Daniel all fear of extinction for the friends of God is absent. They do not perish ; for "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" (Daniel xii. 3). In less poetical language, they are in heaven, in a state of gladness and glory eternally.

The substance of Old Testament revelation concerning Heaven is that of a place or sphere where God is transcendentally manifested ; and though there is no direct declaration of good men's reception into Heaven after death, they are spoken of as existing in such a condition as substantially constitutes Heaven, whether regarded as a locality or a state.

(To be continued.)

A Woman on the Fluent Verbosity of Men.

WE have always maintained the rights of *women*, and have no doubt our vindication, though long delayed, will yet come. We catch a glimpse of its approach in the wise and timely words of Mrs. SURR at a meeting of the London School Board held some months ago. Mrs. SURR said she considered that the members of the Board should take more notice of time than had been their wont. She wished to inquire whether the members were expected to get up and say something when they had nothing to say. For her part, she did not think that it was well even for those who were able to speak well to be always speaking. It had been observed that some rose three or four times in the course of one afternoon only to express what was mere fluent verbosity respecting what had been said by previous speakers. The ladies of the Board had, on the contrary, preserved a silence which was golden. If the ladies spoke as much as the gentlemen of the Board, the debates would be protracted into a late period of the evening. In the discharge of her duties as a member of the Board, she felt bound to protest against this waste of valuable time. She therefore begged to move—"That, for important reasons, the Board room clock be so placed as to be visible to the majority of the members." Isn't that excellent? and does it not set the vain babblings of men in their true light? What oceans of incontinent talk we are obliged to sail through at Committee Meetings, Conferences, Board Meetings, and Associations, before we can get safely harboured in a good scheme. Again and again ladies have said in our hearing, when some pachydermatous delegate has succeeded in wasting the time of the assembly, "We only wish we could speak : we should get through the business in half the time." No doubt they would. Is it too much to hope that the General Baptists will inaugurate the era of the speedy and safe despatch of business by the admission of the "ruling" sex as representatives? Any way, we may all take to heart the unwelcome but needed words of Mrs. SURR, and cease to do evil and learn to do well.—*Scraps*.

The Baptist Local Preacher and his Work.*

BY W. RICHARDSON, OF NOTTINGHAM.

THE lay ministry has a history stretching back to Noah, the carpenter and "preacher of righteousness." There were herdsmen on the Judæan hills moved by the Spirit of God in prophetic times; and also in the days of our Lord, besides the orthodox orders, there were "burning and shining lights" flashing their radiant beams in Galilean and Samaritan villages, "turning men from darkness to light, and from the power of Satan unto God."

The Baptist village preacher is a growth, rather than an institution—a development of the evangelistic spirit, called into existence, or revived, by the nonconformity of the last century, and organised during the present one.

This order of labourers is distinguished from the pastor by the fact of the latter generally being set apart to the work of the ministry, while the former is not; but both alike are one in Divine regard, sanctity of life, authority to save men, and having all things in common in the kingdom of Christ; they are one in spiritual brotherhood, with no master save Christ, and no king but Jesus, "that they may be one," and "there shall be one fold and one shepherd."

When compared with brethren of the Methodist family, while there are points of resemblance, they differ in several respects. The Methodist village preacher is a helper and co-pastor with the circuit minister, alternately serving the same congregation; hence their mutual interest and powerful organisation, and the present movement in the Wesleyan Conference to affiliate the two orders after the lapse of six generations.

The number of Baptist village preachers may be estimated at four hundred, or six to a thousand members; while one of the smaller Methodist bodies, of only half the age of our own, has one village preacher to every twenty members of both sexes. Then again, when compared with pastors, numerically, the disparity is still greater; in our own ranks there are four village preachers to one pastor, while there are in the body referred to twenty to one circuit minister.

It is not the purpose of the writer to canonise his brethren; but I may say some of them enjoy pre-eminence in the church, and others are able expounders of the doctrines of the cross, and we trust it may be said of all "that they are a band of men whose hearts God has touched, and who have an unction from the Holy One"—

"To tell to sinners all around,
What a dear Saviour they have found."

Our main object is to ascertain to what extent the denomination has estimated and utilised this important branch of Christian workers, and how far it has been developed and rendered efficient for the proclamation of the gospel of the ever-blessed God.

Our rural congregations require men of special adaptability, all will admit, sound in the cardinal doctrines, loyal to the connexion, having deep convictions of the moral and spiritual needs of the people, and of their own personal obligations to God, an intense passion for the advancement of the kingdom of the Redeemer in the earth; these,

* The substance of a paper read to the Local Preachers' Conference, at the Association held at Leicester, Wednesday, June 20th, 1877.

accompanied with a lively sense of the Divine approval and benediction upon their arduous labours. "The Lord builds up Jerusalem," but He employs a diversity of workmen: by some the foundations are laid; afterwards skilled artisans carry on the operations. We do not build downwards, but upwards, from basement to roof-tree. Then pardon the inquiry, How many of the sixty village stations, with their commodious sanctuaries and flourishing schools, would be told off at the present Association but for the village preacher?

When we attempt to tabulate results, we discover a sad omission of detail, a paucity of information, of data, and accurate returns. We may, however, test the baptisms and dismissals, and in both items we find the proportion is larger in the village than in the town churches. Are not the latter like city warehouses, repositories of wrought goods manufactured in the provinces?

The past history of the village churches reminds us of Fitzroy's storm chart, with its undulating lines; the winds of state churchism blowing high, then, again, the winds of ignorance and profanity blowing low: but these churches, like the storm-lashed rock, have defied all assaults, and by the faithful and unwearied labours of these servants of Christ they stand to-day, as beautiful for vigour as for age. In treating upon this department, it is no reflection to designate the work of our brethren as preliminary and preparatory. During the past twenty years twelve churches, formerly supplied by the Nottingham Union, have now settled pastors over them. Our Derby brethren have done a noble work at Watson Street, and in seventeen stations which they supply. Then our Leicester brethren officiate at ten stations, and assist at ten others, with commendable efficiency.

Seeing, then, that the elements of life are drawn from the country churches, that not only the fibre and brain, but many of the pastors themselves are from the provinces, ought we not to multiply our agencies and devote greater energy in this direction? Three plans have been attempted, which we will submit for your consideration.

I. *Colportage*.—Our excellent brother Underwood, of Broughton, says, in reference to an agent of the Metropolitan Tabernacle Society residing in their midst, "Situated as we are, twelve miles from Nottingham, it has been an advantage to us; besides his Sabbath labours, we have three week-night services." This agency, proceeding from that ever-gushing fountain of metropolitan resources, is capable of unlimited extension.

II. *The Evangelistic*.—As this is supplementary to the ordinary system, and intended to aid it by visitation and extra services, we may suggest to the Home Mission Committee the advantage of having in their council the executive of the Preachers' Association.

III. *The Consecutive*.—The writer is indebted to brother Blount, of Derby, for this plan. It is proposed that instead of a brother going to a village station one Sabbath in the quarter, he shall take a series of Lord's-days, say, a month; that by this arrangement he would be in a better position to judge of the spiritual needs of the people, to prepare his discourses, and also by a succession of visits he would interview the inquirers, render seasonable aid in the school, and, if an adept at winning souls, he would lead anxious ones unto faith and salvation. That such a plan offers advantages, we doubt not, and would greatly facilitate the cause, under the direction of efficient brethren.

At the Association.

PASSING NOTES.

THE great event of our denominational year has once more come and gone. The anticipated gathering of the tribes has been held at Leicester, and has left behind it many happy and refreshing memories. Our 108th Association clearly marks an advance in our life as a federation of churches, and justifies the conviction that we are not only energetically working for Christ and souls, but also succeeding to a gratifying extent in the actual work we have in hand, as well as in the preparation for more efficient and wide-spread service.

The first day, Monday, was given up to preparation. Committee followed committee with almost startling rapidity; and the work of the Session was arranged with calmness, deliberation, and despatch.

Committees to shape and mature business form a feature of our work much more distinctly recognised than it used to be, and it adds greatly to the harmony and efficiency of our proceedings? Large assemblies cannot safely deliberate on details; and where a spirit of trustfulness reigns, and it is felt that every one works not for himself, but for the welfare of the associated churches, no course could be wiser than that which secures the quiet and unexcited consideration of all details by a few willing and sensible minds.

But all business is best done when done in the spirit of prayer; and therefore with the true instinct of the spiritual life, a meeting for *prayer* prepares the way for the meetings for work. It was well attended, devout, and earnest; the Rev. W. Lees discoursing in a helpful and suggestive strain concerning the fixed connection between consecration and spiritual success.

That is the right way to start. Thoughtful deliberation blended with earnest prayer. This spirit must succeed. Victories are always possible to the servants of Christ who adopt the Cromwellian maxim, which unites trust in God with proper care for the working condition of the powder.

Tuesday morning opened with renewed attention to prayer, the Rev. G. Barker giving, at an early hour, a wise and quickening address on the importance of prayer-meetings and the way of promoting the interest of the churches in their efficiency. Later on, when gathered for public business, the absence of the Rev. Giles Hester, the President elect, through illness, was keenly felt, and cast a shade of gloom over the early proceedings of the Assembly. The Committee of "Exigencies" nominated the Rev. C. Clarke, B.A., to fill his place, and the Association at once heartily and enthusiastically adopted that nomination, and at the close of the sittings as heartily and enthusiastically thanked Mr. Clarke for the kindness, fairness, and ability with which he had discharged the duties of the chair.

Special attention centred around the Foreign Missionary Society from two causes: first, the effort being made for a NEW CHAPEL IN ROME; and secondly, the election of a new Secretary. The Committee which had the latter matter in charge advised, that inasmuch as the three brethren whose names were proposed were thoroughly well-known, there should be no speaking in advocacy of their respective claims, but that the vote by ballot should be taken at once. To our utter astonishment the large gathering, with a surprising unanimity, passed this "self-denying ordinance" forthwith. It was the right thing to do. It was a brave thing to do. And we rejoiced exceedingly in the self-suppression and wisdom which inspired and sustained the doing of it. It is one of the finest auguries for the future yielded by this Association.

The presence of Signor Grassi and the Rev. James Wall, from Rome, to advocate the claims of the Roman Mission, added very largely to the interest of our sittings. The Missionary Meeting in the Temperance Hall "overflowed," and a second meeting was held in Dover Street chapel. The Revs. R. Silby, J. Fletcher, James Wall, and Signor Grassi, spoke at *both* meetings; and additions to the extent of some £500 were made to the funds of the new chapel. One or two lessons were taught about the management of public meetings, which we need not register, but which it is hoped may not be so completely

forgotten as to require repetition. A canvass of the churches is arranged, and it is earnestly hoped our friends will vigorously and generously support the appeal of our beloved friends.

The HOME MISSIONARY MEETING, we may be permitted to say, was a conspicuous success. For order, interest and effectiveness, it was said again and again never to have been surpassed in our history. The Chairman, Mr. Richard Johnson, "engineered" the meeting with faultless skill. The energetic and powerful eloquence of Mr. Goadby, the pathos and beauty of the appeal for villages made by Mr. Robinson, the stern and hard facts and admirably effective methods of Christian work recited by Mr. McCree, made the meeting all that could be desired. It is very gratifying to know that the churches have obviously commenced to take a deep and growing interest in this ALL-INCLUDING department of our work.

The "Local Preachers' Conference" on Wednesday morning was a new element in our week's activities. The attendance was very good; speech was frank; the spirit was earnest; and it is not too much to believe that this branch of the work of the churches will receive large accessions of force, become more perfectly organized, and more effective in its evangelising work in the towns and villages of our land. It was felt that we not only ought to develop the preaching power amongst us, but that the many signs of the increasing efficiency of "delegates and representatives" make the task as hopeful as it is imperative. Strangers expressed to us their pleasure in observing the genuine ability, directness, and despatch of the non-ministerial portion of our assembly; and the paper at the Sunday School Conference, the speeches of the officers of our societies, not only justify, but make urgent the suggestion of Mr. Cox that we should not restrict our choice of a President to the ranks of the ministry.

But we must cease to quote these "passing notes," for our space is filled. The "Communion Service;" the sermon, delivered to a crowded audience, on the happily chosen theme of "Christ in Life," by Rev. R. Y. Roberts; the early morning discourse of the Rev. W. Gray, the letter by the Rev. T. Barrass, the arrangements for the New Hymn Book, the business of Thursday and Friday, the resolution of sympathy with Mr. Gladstone's attitude on the Eastern Question, etc., for all this, and much besides, we must refer our readers to the Year Book for 1877.

The review of our meetings fills us with gratitude. God is with us. He is blessing our work. The churches are prospering. Souls are being saved. The Building Fund has distributed £1,600. More than £500 are added to the funds of the new chapel at Rome. The Home Missionary Society has taken firmer hold of the churches. The Hymn Book Trustees have handed between four and five hundred pounds to the Association. The Magazine reported that 1876 was its best year up to that date. Peace is within the walls of our Jerusalem, and prosperity within her palaces, and for my brethren and companions sakes we will still say, "Peace be within thee."

JOHN CLIFFORD.

RUSKIN AND CARLYLE.

APROPOS to the questionable morality of the publishers of London, I have been told, on good authority, a little anecdote that I have not hitherto seen in print. A friend called on Carlyle one day, and found him in one of those uncontrollable paroxysms of laughter that used to prove such an admirable vent for his huge social nature. It was utterly irrepressible, and immensely infectious. The friend laughed heartily to see Carlyle laughing so heartily, and then asked what it was about. Carlyle answered, still laughing between almost every word, "that Ruskin had just been there, and had lived all these years without discovering that the book publishers of London were a set of rogues; and now that he has discovered it, his wrath is equal to his former complaisance."

—Extract from "*The Cure for Commercial Corruption.*"

Getting a New Minister.

VI.—A Case of Conscience.

BY A "LIVE" DEACON.

"DIFFICULTIES" have been defined in an oft-quoted phrase as "things to be overcome;" and it is not a little surprising how easily and speedily they are overcome, in nine cases out of ten, if only they are dealt with in a courageous spirit, and firmly handled with some honest goodness and strong sense. I have seen a barking cur suddenly raise his temperature at the sight of a stranger, and heard the exasperated animal fill the air with his terrible threats; and yet no sooner has a steady and resolved gaze been fixed upon the excited whelp than he has instantly collapsed, put his caudal appendage in a position of abject meekness, and retired from the scene in conscious disgrace. I will not say that the "difficulty" mentioned in my last paper will vanish as easily; but I am sure that if it is faced with determination and in a spirit of justice and love, it will not prove to be insuperable.

Three facts are admitted. (1.) Broadly speaking, vacant churches are justified in looking amongst the pastors of other churches for eligible candidates. For though Colleges may yield a large supply of pastors, they are not able to offer everything. College-trained men are not, as a matter of course, endowed with mature judgment, large experience, and manifold wisdom. They have qualities desirable and enviable in many respects; but not the sort *all* churches need. For them we must go to men who have added to their College training the better training of actual work, of real service to the churches. That cannot be denied. That is not denied.

(2.) Some ministers do need change of scene. Some minds, like some fields are not continuously productive. They need a larger and more steady supply of "super-phosphates" and "guanos" than they are able or willing to get. And the only way they can compensate for this defect is by migration. Change of sphere is to some like steam-ploughing on land. They are completely overturned, and the produce in the new position is surprisingly large. In many cases these migrations should be effected oftener than they are. As a rule, ten years in one place is too long for most men; and whilst one in a thousand may profitably occupy a pastorate for a lifetime, it is better for three-fourths to change about every fourth year. It is necessary and just to keep up the migratory movement amongst pastors.

(3.) It is also allowed by all except the offending parties that some churches treat their ministers to such "workhouse fare," that it is a duty to give them (*i.e.*, the churches) the advantage of being without their pastors for a while. They will never know the worth of their minister till he is gone. The blessing has to be removed to be appreciated. They are injuring themselves and their minister too, and it is a neighbourly act to save them from adding to their guilt.

Generally speaking, then, churches are justified in looking into the ranks of existing pastors for candidates, provided they go to work to get them in obedience to these two laws:—

I. *Thou shalt love thy neighbour as thyself.*

II. *Thou shalt love thy denomination more than thyself.*

The first is a law as much binding on churches to churches as on men to men. I would not consciously break it in the city: why should I in a church meeting? If it holds on "Change," who has a right to ignore it in the life and work of churches? An enlightened obedience to that command is a supreme duty in "buying and selling and getting gain;" and cannot be less in managing churches in the difficult operation of choosing a pastor.

It would save a world of trouble if we would only honestly ask ourselves the question, "Ought we to approve of the course of action proposed, if it were adopted by another church towards us?" I do not say we are to ask, "Should we approve?" but *ought* we to do it? for we often hesitate to endorse deeds as right in others because they occasion some inconvenience to ourselves, and

expose us to loss and risk. The question is, "Ought we to endorse this particular deed if we occupied our neighbour's position?" A common case is this. The pastor you think of occupies a church which has not been prosperous for many years. It has not had the right man. At last he is found. Before he arrived there you never dreamt of him, would not have mentioned his name. Since then, he has been successful, is happy and appreciated, and has the promise of years of usefulness. If you were a member of the church he serves, what would you think of the application you now make?

Oh! but we could give more money!

Yes; but *ought* you? Is the monetary consideration the only one to be entertained? Is it the only one you *would* see if the positions were exactly reversed? You know it is not; and the church of Christ is the last place on earth where Mammon should have a throne.

But ours is "a larger and more important sphere."

Perhaps so. Churches rarely lack conceit. Many of them, if "respectable" and blessed with a "banking account," are as full of vanity as an egg of meat, and seem to regard their "sphere" as the centre of Paradise, and big as the universe. There are other things to be thought of than the "largeness" of a "sphere." A soap-bubble may be a thousand times the size of a sphere of gold; but it is not so valuable. "Spheres" must be looked into as well as at; and you should ask what *injury* would be inflicted on the smaller and insignificant sphere, if you took the man after your own heart out of it. Thou shalt love thy neighbour as thyself, applies quite as much when that neighbour is an insignificant Zaccheus, as when he is a gigantic Goliath; not less or more to the happy and modest society at Little Peddington, than to the "respectable and influential" community at Lauditon Magna.

Of course, there may be a *seeming* where there is not a *real* violation of this law. I wouldn't try to get the services of the managing clerk of Messrs. A. B. and Co., in the same line of business as I am, simply because he could do my work better than it is being done, and I could give him better pay. But he has been there seventeen years, and ought, considering his capacity and experience, to have a share in the firm. They are not treating him fairly. I know his worth, and I tell *them* I shall offer him a position with me as a junior partner, and a fifth of the profits. They say, We'd rather you let Mr. Z. alone; but we cannot stand in his way, and as we cannot afford to lose him, we will give him a share with us. In that transaction everything is fair and open and right; although it is not altogether pleasant. We must not confuse seeming and real violations of this law. Intelligence is necessary to true obedience.

But I must pass to the *second* law. Where churches are united in a denomination, they have more to consider than the relative claims of the two churches interested in the migration of a pastor. They ought to inquire, what is the probable effect of the proposed choice on the attainment of the ends for which we are formed into a federation of churches? How will it affect our denominational efficiency and progress? Humanity is more than Europe, Europe is more than Britain, Britain is more than any one town, the town is more than any single ward; and so a federation of churches is (as you, Mr. Editor, would call it,) more than any single church; and the federation exists in vain if churches will not loyally accept and obey the law, "Thou shalt love the federation of churches more than thyself."

There is a church selfishness which is as hurtful to the church as individual selfishness is to man or woman. A *church* that saves its life for itself shall lose it. All self-seeking is a mistake, and churches need federations to enlarge their aims, purify their loves, and give them a wider and more lasting usefulness. And since no step is likely to affect so deeply their denominational sympathy and activity as the choice of a pastor, it is of great moment that they should give due consideration to the probable influence of their choice on the whole denomination. It is little and "belittling" for a town to consider none but "local interests" in sending a member to Parliament; and it is worse for a church belonging to a federation of churches to close its eyes to everything except what can be squeezed within its four walls.

Church-Membership.

BY REV. JOSEPH COOK, OF BOSTON.

EVERY true church is a contract, not between two parties only, but three. It is not only an agreement of men with men, but of men with God. In disbanding a church, men alone cannot annul the contract. This is the scholarly idea of the bond of Christians in fellowship with each other and with an invisible Head. Thus the Christians of the world are really and confessedly members of a Theocracy. You think Cromwell's and Milton's dream of a Theocracy failed. Many an archangel pities you, and all the deep students of science among men smile, if you say this seriously. God governs, and His kingship is no pretence. Our best hope for America is that it is, as every other part of the universe is, a Theocracy. A true church is the outward form among men of God's kingdom in human history, and it illustrates His kingdom in all worlds.

We must look on every true church as really a Divine institution, for it is a contract with the Unseen Power that is filling the world just as the magnetic currents of the globe fill all the needles on it. Our Lord was, and is, and is to come; and in all true believers He is as much present as the magnetic currents of the globe are in the balancing needles that point out the north pole rightly, if they are true to the currents that are in them, but not of them. The church is our Lord's body; the church is our Lord's temple; the church brings every true believer in contact with the deepest inmost of our Lord's present life in the world; and this is the supreme reason for uniting with it. It is painfully evident here, I hope, that I am speaking of a true church, and not of a Sunday club!

Experience has shown that most men who do not unite with the church drop away from their early religious life. The two great reasons for uniting with a true church are, that you are likely to grow more inside the church than out of it, and that you can probably do more good in it than out of it.

To which church do I ask you to join yourselves? I wish you could find out. Am I making a party plea? I wish you would find out on which side it is made. I know, perhaps, five hundred young men who are members of churches; but I do not know of twenty of them to which evangelical church they belong, nor do I care. It is not a partisan plea I am making in asking you to become a member of the visible church; and if you are a member of the true invisible church, you will assuredly wish to aid in making some part of the visible church a true church.

But you say that creeds are long. They are quite short in some places although they are deep. Not a few newspapers have lately cited a portion of the Andover creed which the professors there sign. That is in form a very different creed from the one that belongs to the Andover chapel church. The public does not seem to know that the detailed statement or confession which the professors may well be called on to subscribe, is a different thing from that statement of essentials which Andover puts into a church creed. The Andover chapel church creed is hardly longer than my hand is broad, but it is as deep as any rift in granite that goes to the core of the world. The best church creeds include great essentials and no more. I think now especially of the short creed in the Yale College church, written by President Dwight, not very wide, but fathomlessly deep. These are simply the creeds which you wish to make the basis of your action, and therefore may well make the basis of your profession.

I hold in my hand the creed which the American Evangelist, who will soon lead our devotions, subscribed twenty-one years ago in Boston. That confession of faith has by the Divine blessing amounted to something in the world. As a ray of keen light for others, our evangelist will allow me in his presence to read what perhaps he never has seen, the record on the church books of his examination in that house of God yonder in which he first resolved to do his duty.

"No 1079. Dwight L. Moody.—Boards 43, Court Street. He has been baptized. First awakened on the 16th May. Became anxious about himself. Saw himself a sinner; and sin now seems hateful, and holiness desirable. Thinks he has repented. Has purposed to give up sin. Feels dependent upon Christ for forgiveness. Loves the Scriptures. Prays. Desires to be useful.

Religiously educated. Been in the city a year. From Northfield, this State. Is not ashamed to be known as a Christian. Eighteen years old.

"No. 1131. March 12, 1856.—Thinks he has made some progress since he was here before—at least in knowledge. Has maintained his habits of prayer and reading the Bible. Believes God will hear his prayers. Is fully determined to adhere to the cause of Christ always. Feels that it would be very bad if he should join the church and then turn. Must repent of sin, and ask forgiveness for Christ's sake. Will never give up his hope, or love Christ less, whether admitted to the church or not. His prevailing intention is to give up his will to God.

"Admitted May 4, 1856."

That is a most moving record. Gentlemen, I hold that this is an examination that no church need feel ashamed of, and the results of it are of the same character.

The Christian ordinances of baptism and the Lord's supper you do not approach closely unless you come into the church. There is a power in the close contact with illumined souls which will come to you nowhere outside of God's house. Why is it that there is such a strange power exerted by a great assembly all of one mind? Go to the little gatherings where some men of the class that neglect God's house spend their Sundays—fire-engine rooms and the secret clubs for drinking,—and all the sentiment runs one way there. Men are like eels in pools of the muddy sort, and by and by come to think their pool is the whole ocean. You are transfused with the spirit of any company that moves all one way. Put yourselves into the crystalline springs and streams. Somewhere in the church you will find crystalline waters. There is a church inside the church. Move in that! enswathed in that! Let that be the trans-fusing bath of your immort life; and very soon you will find in the power of that interfusion of soul with soul that assuredly God is yet in His holy temple!

Yes; but there are hypocrites in the church. I know it. Let Tennyson describe one.

"With all his conscience and one eye asked,
So false, he partly took himself for true;
Whose pious talk, when most his heart was dry,
Made wet the crafty crow's-foot round his eye;
Who never naming God except for gain,
So never took that useful name in vain;
Made Him his cat's-paw, and the Cross his tool,
And Christ the bait to trap his dupe and fool;
Nor deeds of gift, but gifts of grace he forged,
And, snake-like, slimed his victim ere he gorged;
And oft at Bible meetings, o'er the rest
Arising, did his holy, only best."—*Tennyson's Sea-Dreams.*

The black angels look through pillars of blue fire of that sort. Do you want the church better? Unite with it and turn out such men; or rather, unite with it and keep such men from getting in.

Perhaps some of our churches are too ambitious to be large in numbers. Let us be reasonably shy of that church ambition which cares more for quantity than quality. Our evangelist has said that he once in Chicago was ambitious to have a big church. He got one. Then he became ambitious to get a small one. A recognition of the necessity of spiritual church membership is the crowning glory of the churches in America of all denominations, and it is almost a distinctively American idea.

Think of the host in the air behind me, as I invite you to become members of God's house! Here is a visible audience which might be enlarged to fill the city, or the nation, or the continent, or the world; but even then the audience before me would be as a ripple compared with sea in contrast with this audience in the air behind me,—all the sainted of our New England shore, all who have gone hence from foreign lands and are now in the Unseen Holy! The church is one on earth and in heaven. Think of the martyrs of the Reformation—those who on the continent of Europe prepared the way for this modern rising of the sun; and of all those who in the eighteen Christian centuries have laboured, and into whose labours we have entered. The goodly company of the martyrs and apostles and prophets is before you! With all that company I urge you to join hands, when I ask you to pass your brief career in this world in organized, aggressive companionship with those who have a zeal for good works.

Out for a Sunday Holiday.

A REMINISCENCE.

"Of course we shall see you at chapel to-morrow," said a draper to us on a recent Saturday, on learning that we were about to have a Sabbath rest. "Certainly not: I shall go and see how other drapers do their work and set out their windows."

Accordingly we betook ourselves to a chapel on the Sunday morning that had been a Baptist chapel, but has passed into the hands of the "New Church," or, popularly speaking, the "Swedenborgians." It was a wet morning, and we were two or three minutes before time; for in going to the "New Church" we desired to note not only any new doctrines that might be preached, but whether any new habits, such as punctual attendance and the like, were developed. On the matter of attendance there certainly was not much that was flattering; for the old sin of unpunctuality seemed to be in strong force in the sparse congregation.

But one thing was new. Scarcely had we entered the porch or lobby, when a female stewardess with an amiable kindness paid to us the utmost attention, disposed of a "moist" umbrella and a damp "waterproof," conducted us to a comfortable seat, and forthwith supplied us with the books necessary for the service, and thereby put us into the best possible mood for appreciating at its highest value the whole of the subsequent proceedings.

"Well," said I to myself, "this is the *New Church* most assuredly; and if all its *credentials* are only as good and praiseworthy as this, I shall have more joy in making an acquaintance with it 'in the flesh' than I have in the knowledge acquired from books. For, if my ears do not deceive me, courtesy and kindly attention are quite forgotten in most of the old churches and chapels, and a stranger is no sooner within the gates of Zion than he is made to feel that he belongs to the outer court, is not one of the flock, but is left to the uncovenanted mercies of heathendom. We have had "revivals," "awakenings," and "movements for higher life." I really should like to see a "revival" of the ancient grace of Christian courteous treatment of visitors to our places of worship; a "movement" for treating religious worshippers almost as well as they would be treated in "clubs." I wish some Moody would preach to the churches the duty of repentance for this neglect, and some Sankey sing his solos in favour of "being kind" to the visitors to our church homes.

The audience was not large; for the regular minister was away, and it was only a "supply" who was officiating. Ah! said I, this belongs to the "old church," I fear: this is a *la Londoners* generally, and is a thread of the ancient and orthodox church, woven into the garment of the new. Nor was this the only vestige reminding us of the Egypt we had left. Soon was it seen that in the "New Church" *all* things are not new; for the two ministers on whom the conducting of the service was devolved appeared in white surplices, read the prayers from printed books, and repeated the ten commandments.

Ministers, it occurred to us, have great advantages in the matter of "wandering thoughts" over their congregations. Their attention is fixed on their subject and work, and the suggestions of the past do not obtrude so painfully upon their minds. The unexpected apparition of white surplices carried me back to the only occasion when we had such a solemn presence in our own chapel. It was a wedding ceremony, in which we took a subordinate part. All were waiting. A cab stopped at the chapel door, and down the aisle came the very reverend gentleman who had the chief working to do, looking for all the world as though he had put his *night-shirt* on. We shall never forget the scene! Never were risible faculties more strained! And as we gazed on the surpliced official of the New Jerusalem Church we said, amidst crowding visions of night-shirts, "Surely in the Church of the Future, ministers will find content in dressing as ordinary gentlemen."

The singing was exceedingly good; the sermon not the best we ever heard, and remarkable mainly for the use of common language in an uncommon sense. JOHN FOSTER, in his Essay on the aversion of men of taste to Evangelical

Religion, cites the use of old, dry theological, forgotten, technical terms, as one of the causes of that antipathy. Professor Seely insists on the need of using the current English of the hour for effective preaching. But had either of these two notables attended the New Church service, he would have asked for a Swedenborgian dictionary, in order to enter into the meaning of much that was said. But though this "peep" at the New Church did not impress us very deeply with the idea of its power and usefulness, nor fill us with desire to forsake the revelation of the New Testament for the revelation of Emanuel Swedenborg, yet we did wish that the kindness shown to strangers might become the distinguishing grace of all the churches of Jesus Christ.

In the evening we went to an "old" church, and heard an old man preach a sermon fresh with youthful enthusiasm and vigorous with youthful energy. A child might have understood his language; a cultured and powerful man must have been refreshed by his thoughts and appeals. There was no "surplice;" there was a man standing amongst men, and reasoning with them as a brother and a father, now leading their thoughts to God, and now turning them in upon themselves.

In the morning we were most deeply impressed on going in, in the evening we felt most deeply on coming out.

JOHN CLIFFORD.

Scraps from the Editor's Waste-Basket.

I. TRAINING FOR THE MINISTRY.—Dr. Vaughan asks, "Where is the experienced pastor who would not gladly take under his general direction, from time to time, three or four candidates for holy orders? Great joy would it carry to the heart of one parochial clergyman—for him I can answer—to receive applications of such a nature; to find that there were men of blameless character, of steady purpose, of open mind and true devotion, who were willing to take up their abode in his parish, before ordination, to see what he could show them, and to render to him such services, in his schools and amongst his poor, as church order might permit and mutual convenience arrange. Then, and not till then, would he feel that his parish was efficiently worked, and he would cherish the hope that what was thus given to him would be repaid in some measure by opportunities of widening experience, and growing in the knowledge alike of man and of God." This plan has often been advocated amongst us, and there is a strong desire for its adoption in several quarters now. Many will remember how earnestly our beloved friend and brother Mathews urged it as the closing process in ministerial education. Its advantages are obvious and manifold. Could not, as the "Live Deacon" suggests, our Colloge arrangements be made to include it? The only difficulty we know of is the financial one, and that might, by agreement between the receiving church and pastor and the Colloge committee, be so arranged as not to be a burden to either. Dr. Vaughan has carried out this method for the last four-

teen years, and more than 200 clergymen graduates of Oxford and Cambridge, have received at Doncaster and the Temple this kind of training. It is one of the capital needs of Free Church methods of preparing men for ministerial work.

II. ACCIDENTS will happen in the best-regulated periodicals until Editors have less work and more repose, better memories and more daring in universal verification. We confess to a feeling of shame that "How to write a letter" (p. 150) should have been allowed to go over to the credit of Henry Crabbe Robinson, when it is really due to Robert Robinson, the genial, the good, the great Robert Robinson, of Cambridge, author of "Village Discourses." See Vol. I., Bunyan Library, p. xxxix. Nor is that the only error. The recipient of the advice was not a girl, but a boy—said boy being father to the late Ebenezer Foster, banker, of Cambridge. We could say something by way of excuse for this dual error; but no! We would rather break the pen, etc., etc., than try to shift an atom of the blame.

"Where is 'here?'" is a question asked by several correspondents. "Here" is, in this case, on page 154, line 14 from foot, and stands for Long Eaton. Will our long-suffering readers make this short correction?

III. THE AUGUST MAGAZINE.—Be sure to get it. It will contain Mr. Argyle's Address at the Sunday School Conference on "The Little Ones," addresses at Home Missionary Meeting, etc., etc.

Reviews.

THE WINES OF THE BIBLE. By A. M. Wilson. *Hamilton, Adams, and Co.*

This is a lengthened and laborious examination and refutation of the unfermented wine theory. We have never been able to "get up" any keen human interest in this question. To us it seems to have no more to do with "the duty that is next us," than any theories about "the swords of the Bible," or the "precious stones" composing the Urim and Thummim of the high priest. Historically, scientifically, and as a matter of exposition, the subject deserves examination; but the Temperance Reformer is as completely free from all risk in the issue of the controversy, as Nature herself is free from all tremor as to the results of the debates of scientific men.

It is one merit of this work that it is written by one who has been a teetotaler for more than thirty years, and who confesses that he is "reluctantly" constrained to conclude that so far as the Wines of the Ancients are concerned, unfermented wine is a myth. The spirit in which the examination is conducted is fair and just; the labour must have been as immense as it appears conscientious; the results are exposures of some weak points in the armoury of the defenders of "unfermented wines," and a strong case indeed for their non-existence in biblical times. We shall look with some literary interest for the reply to this most able and exhaustive treatise. May we add that Mr. Wilson's volume would be greatly enriched if indexes of texts and subjects were added?

SANITAS SANITATUM ET OMNIA SANITAS. By Richard Metcalfe. Vol. I. *Co-operative Printing Co., Fetter Lane.*

This compilation on matters of social and sanitary science supplies an oft admitted want, and coming from an author of such lengthened and wide experience as Mr. Metcalfe, has the great advantages of fullness and reliability. The first volume, now published, gives an account of the rise and progress of the bath and wash-house movement in England; describes the laws relating to their erection; gives tables of their cost, their working expenses, and the places where they occur; in short, it may be regarded as a complete guide to the baths and wash-houses of England. The Turkish bath, the hot-air bath, are shown to be admirable medicinal agents, and destined to be of great service amongst the poor. All who are interested in the social and sanitary

progress of the country will find this volume of great use.

THE ILLUSTRATED POLYGLOT PILGRIM'S PROGRESS. In English and French. *Stock.*

MACAULAY'S method of learning a language was to begin by picking his way through a version of the Scriptures, or a rendering of some popular English author into the tongue he desired to master. This gave him an easy access to the vocabulary of the language, and its special idioms. Mr. B. West, working on this idea, is intending to publish the polyglot "Pilgrim" in every language spoken in civilized countries where a desire is apparent to acquire a knowledge of the English and other languages. This first vol. gives the Pilgrim story in an English and French dress, and in all respects is well adapted to realize Mr. West's purposes.

WHAT THE GOSPELS TEACH ON THE DIVINITY AND HUMANITY OF JESUS CHRIST. By a Layman. *Stock.*

THE writer of this book is aware of some of the errors of modern theology, and attempts their exposure and refutation. The intention is good, but the execution is insufferably weak, the definitions fearfully dull and indistinct, and the thinking throughout provokingly feeble and confused.

HEAVENLY LOVE AND EARTHLY ECHOES. By H. K. Wood. *Hodder & Stoughton.*

WE are not surprised this interesting compilation has reached the ninth thousand. The main theme is the love of God to men, and the treatment of the theme is most appropriate, winning, and earnest. The various joys and sorrows of life, the vicissitudes, fears, hopes, and victories of Christian experience, furnish many fascinating and impressive illustrations of the triumph of the Father's love. The style is direct, simple, and popular. Altogether the book is an admirable specimen of "experimental" Christian teaching.

THE TWO SPIRITS; OR, TRUTH AND ERROR. By A. G. and M. R. Butler. *Stock.*

A POWERFUL and well-sustained indictment of the Romish Church, setting out in parallel columns the teachings of Rome and the words of Jehovah. The book is able and timely. It deserves a wide circulation.

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 MIDLAND WHITSUNTIDE CONFERENCE met at Hugglescote on Wednesday, May 23. The Rev. I. Stubbins presided at the morning devotional service, and Messrs. Bishop and Haddon prayed, after which the Rev. J. H. Atkinson preached from Hebrews i. 1, 2.

In the afternoon meeting for business the Rev. W. Evans presided, and prayer was offered by the Rev. W. Wootton.

I. The Rev. J. Alcorn having declined to serve as Secretary for the ensuing three years, it was resolved that we request the Rev. James Salisbury, M.A., to accept the Secretaryship.

II. NEW CHURCHES. (a.) The churches at *Long Eaton*, *Stanton Hill*, and *Heanor*, were received into the Conference, and recommended for admission to the Association.—(b.) The church at *Grantham*. Brethron Bishop, Barwick, and Goodliffe were appointed a committee of inquiry.

III. Resolved,—That the Autumnal Conference be held at Wirksworth, and that the Rev. James Parkinson, of New Lenton, be requested to preach in the morning; and, in case of failure, the Rev. J. W. Williams, of Derby.

IV. A petition against the Government Burials Bill was agreed upon, such petition to be signed by the President and Secretary, and forwarded to Mr. A. McArthur, M.P. for Leicester, for presentation.

V. Resolved,—That it is the opinion of this Conference that the present aspect of the Eastern Question has been brought about by the lamentable failure of the Government to apprehend its true phases. It also expresses its warmest sympathy and heartiest thanks to the Right Hon. W. E. Gladstone for the noble part he has taken in aiding the country to come to a right understanding of the question, and sincerely hopes that through his influence, aided by his friends, strict neutrality may be observed and maintained. And, further, that a copy of this resolution, signed by the Chairman and Secretary of the Conference be forwarded to Mr. Gladstone.

VI. Resolved,—That we request the Association to arrange, whenever practicable, for a service for the young at its

annual meetings, such service to be held on the Monday evening.

VII. That the thanks of the Conference be offered to the Rev. J. H. Atkinson for his excellent sermon this morning.

In the evening a public service was held, when a sermon was preached by the Rev. A. Underwood, M.A., of Burton-on-Trent. WATSON DYSON, *Sec. pro tem.*

THE LANCASHIRE AND YORKSHIRE CONFERENCE was held at Shore, May 23. The Rev. J. K. Chappelle president. The first service was held at 11 a.m. The Rev. I. Preston preached from 1 Thess. v. 9.

BUSINESS SESSION.—Churches reported 72 baptized; 35 candidates.

I. (1.) HOME MISSIONS.—That the best thanks of the Conference be presented to the Treasurer, Secretary, and Committee of the local H. M. for their services during the past year, and that brethren A. Robertshaw, and J. Thomas audit the Home Mission accounts. (2.) That the following brethren represent this Conference on the Home Mission Committee—W. Gray, J. Lawton, W. Sharman, J. Lister, and J. Bramley.

II. That brethren W. Chapman, R. Hardy, and B. Wood, represent this Conference on the *Foreign Mission* Committee.

III. THE REV. I. PRESTON having accepted an invitation to become the pastor of the church at Tarporley, it was resolved,—That whilst bowing to the will of Providence, we cannot but regret the removal of brother Preston from the Yorkshire district; at the same time we shall thankfully cherish our recollections of his kind and genial spirit as a Christian, his sympathy as a brother, his ability as a preacher, and his wisdom as a counsellor, and we assure him that our warmest love, and our heartiest wishes for his health, happiness, and prosperity, will follow him into his new sphere of labour.

IV. A petition was adopted, to be sent to the House of Commons, on the Burials Bill.

V. The next Conference to be held at Allerton, Central. Morning, a paper on "Conference Reform; or, how may the Conference be made most useful to the churches, and the delegates who represent them," and that Mr. Binns be the writer; in case of failure, Mr. Bramley,

or Rev. N. H. Shaw. In the evening a Home Missionary meeting.

The Home Missionary meeting in the evening was well attended, and addressed by brethren R. Roo, J. Turner, W. Gray, J. Taylor, and W. Chapman.

W. SHARMAN, Sec.

DERBY AND DERBYSHIRE PREACHERS' ASSOCIATION.

The twenty-fifth Conference was held at Heanor, May 29. Business was opened at two o'clock. Mr. T. Cooper, of Derby, president, in the chair. Mr. H. A. Blount, the Secretary, read the reports, and they were considered very satisfactory. A public meeting was held in the chapel at six o'clock. Mr. H. A. Blount presided. Addresses were given by Messrs. S. Barker, J. Parr, A. Swan, and J. Leaf. The chapel was well filled. Next Conference to be at Belper.

H. A. BLOUNT, Sec.

CHURCHES.

GRIMSBY—*Anniversary and Recognition Services*.—The annual sermons in connection with the eighth anniversary of the Freeman Street Baptist Chapel were preached, May 27, by Rev. W. R. Stevenson, M.A. Unusual interest was attached to the anniversary from the recognition of the Rev. J. T. Roberts as pastor of the church. This took place, May 28. Mr. James Thorp presided, and amongst the other gentlemen who took part in the proceedings were Mr. G. Cooling, secretary; Revs. J. Jack, W. D. Williams, J. Fordyce, E. Vickridge, W. R. Stevenson, E. H. Jackson, and Dr. Underwood, etc. The secretary read the annual report, which stated that in 1868 a new chapel was erected to meet the increasing demands for additional accommodation and instruction. In 1871 they paid £200 of the debt, and in 1875 another £100, and had been able to pay off £200 more during the year, which reduced the debt to £300. The income for the year was £553 1s. 11d.; and the expenditure £519 8s. 2½d. Addresses were given by Revs. J. Jack, J. Fordyce, E. H. Jackson, W. W. Williams, Dr. Underwood, E. Vickridge, W. R. Stevenson, M.A., and the newly-chosen pastor. Proceeds of the anniversary, £49.

HITCHIN.—Anniversary sermons were preached by Rev. J. H. Atkinson, May 25, and on the day following Rev. W. G. Lewis preached in the afternoon. At the public meeting following the tea meeting Mr. W. Ashby, of Leicester, presided, and addresses were given by Revs. W. G.

Lewis, J. H. Atkinson, W. G. White, and others. Mr. Porry stated that the new chapel had cost £3,049, and that the debt was £886. Proceeds of anniversary, £57. A vigorous effort is being made to reduce the debt £200 within the coming year.

LONGFORD, Union Place—*Jubilee Services*.—These interesting services commenced with two sermons by the Rev. W. Chapman on Easter Sunday, April 1. Collections were made in aid of the fund for the onlargement of the burying ground, this being absolutely necessary. The jubilee tea meeting was held, April 3. 200 were present. Donations, profits, and children's collecting cards, £20 9s. 2d. £10 more were promised to the same object. A short sketch of the history of the church was given by Mr. C. Storer, at the public meeting, and addresses were given by Rev. W. Chapman (chairman), Revs. J. Salisbury, M.A., E. W. Cantrill, R. Morris, D. Asquith, and Mr. H. J. Hodson.

SHEFFIELD.—During the winter months the Rev. Giles Hester has very successfully conducted a class of young people in the study of "Church History," the Reformation period particularly. The closing soirée was held May 8. The Rev. James Smith, M.A., presided, and speeches were delivered by Revs. J. M. Stephens, B.A., T. W. Holmes, and Messrs. W. Nixon and F. P. Rawson. Three prizes were awarded. The first and second were divided between Messrs. C. J. Brown and J. A. Green, who obtained an equal number of marks, and the third to Miss McDonald. The Examiner (the Rev. James Smith) said all the papers "show diligence, and an encouraging and intelligent appreciation of this important Historical Era." The Chairman and speakers were unanimous in eulogizing Mr. Hester for the interest which he has taken in the young people of the place, and said that the idea of such a class was most excellent, and an example had been set which it would be well for other churches to follow.

SCHOOLS.

COALVILLE.—The well known ability of Mr. Bortenshaw, the master of the British School in connection with the Baptist Chapel, Coalville, having long been thought worthy of special acknowledgment, a subscription was recently set on foot to mark the public appreciation of his long and valuable services. An excellent gold watch and chain, a beautiful timepiece, and an elaborate tea and coffee service, were provided for presentation. A very numerous company assem-

bled in the British School Room on Tuesday evening, June 5th, Mr. Alderman Kempson, of Leicester, in the chair. The presentations were made, on behalf of the subscribers, by W. Bax, Esq., of Graciously Warren, the Rev. J. Salisbury, M.A., of Hugglescote, and the Rev. J. C. Coad and W. Wootton, of Coalville. Addresses were also delivered by the Revs. C. Had-don, J. Lacy, J. Guy, and Mr. Smith, of Birmingham. All the speakers gave expression to their high esteem for Mr. Bertenshaw, who has laboured very assiduously and successfully in connection with this school for sixteen years.

EASTWOOD.—We rejoice to report another advance in the Erewash Valley neighbourhood. On May 23, the memorial stones of the school-room in connection with our new chapel were laid with many signs of present interest and coming prosperity. The scholars, with a number of those from the Langley Mill school, met on the ground, and the service was opened by the Rev. E. Stenson, of Langley Mill, and the ceremony of laying the stones proceeded with as follows—the first by Mrs. W. Weston, of Eastwood; second, by Mr. Arnold Goodliffe, of Nottingham; third, by Mr. Samuel Barton, of Newthorpe; fourth, by Mr. George Slack, of Derby. An address was delivered by the Rev. C. W. Butler. At the conclusion of the open-air ceremonies tea was provided in the Primitive Methodist new school-room (kindly lent), when 200 persons were present. At the public meeting in the evening, Mr. Goodliffe presided, and addresses were delivered by ministers of the various denominations. The land is paid for, and property put in trust. The present building is forty feet by twenty-six, and will accommodate 250. Amount realized, £54 17s. 3d. Further subscriptions will be thankfully received by the Committee, Messrs. W. Barton, J. Mee, J. T. Gillott, W. Weston, J. W. Wakefield, J. Hawkins, and W. Day.

SCHOOL ANNIVERSARIES.

BIRCHCLIFFE.—June 3. Preachers, Rev. J. Alcorn and Mr. Councillor Longbottom. Collections, £105 15s. 6d.

CONINGSBY.—School anniversary, May 27th. Rev. J. Jarrom preached. Congregations very large. On the following day the schools enjoyed their usual treat. In the evening we had a service of song, "The Voyage of Life," performed by the children in a very creditable manner. Proceeds in excess of last year.

CROWLE, near Doncaster.—June 10, sermons by Rev. H. J. Dyer, of Gainsborough. On Monday, 200 persons at

tea; and in the evening we had a service of vocal and instrumental music. Collections, £15 19s.

FLEET.—June 17, two sermons were preached by the Rev. T. Watkinson (pastor). The morning service was entirely devoted to the children. The annual treat and public meeting followed on Monday. Collections fully sustained.

HEPTONSTALL SLACK.—Sermons, May 20th. Preacher, Rev. J. C. Jones, M.A. Weather unfavourable, but collections £80 10s.

NOTTINGHAM, Mechanics' Hall.—Rev. James Lewitt, of Worcester, preached two sermons on Sunday, June 17, and gave an address to children in the afternoon. Collections, £17 1s.

SAWLEY.—June 10. Preacher, Rev. F. G. Buckingham. Collections, £16 11s. 8d.

MINISTERIAL.

BENTLEY, REV. J., of Bridlington, has accepted a unanimous invitation to the pastorate of the Central Church, Allerton, and hopes to commence his labours early in August.

ROBINSON, A. J., co-pastor of the G. B. churches at Fleet and Holbeach, is open to supply vacant churches with a view to the pastorate. Address, Holbeach, Lincolnshire.

LOUTH—RECOGNITION SERVICE.—On Monday, June 11, the spacious school-room at Northgate was filled by the tea meeting. The congregation afterwards assembled in the chapel, Mr. George Dean, of Derby, in the chair, who commended his friend, the pastor, to the church, in a very impressive speech. Mr. Starbuck, of Alford, having offered prayer, Mr. Burton related the circumstances of the Rev. E. Hall Jackson's call to the pastorate at Northgate, and Mr. W. B. Bembridge spoke in high and affectionate terms of the character, ability, and extensive labours of his late pastor during their seven years connection at Ripley. The Rev. W. R. Stevenson, M.A., gave valuable and timely counsel. The meeting was further addressed by the Revs. W. Herbert, E. Illingworth, A. C. Perriam (Eastgate), and J. Roberts, of Grimsby. The Louth Musical Union rendered portions of the Messiah at intervals, concluding with the Hallelujah Chorus. It was stated in the course of the meeting that before the week closed the pastor would have had the happiness of baptizing, altogether, twenty-nine persons since his acceptance of the pastorate, and that the spiritual prospects of the church were in a very hopeful condition.

UNIVERSITY HONOURS.—Mr. S. R. Wilson, youngest son of Mr. D. Wilson, of Halifax, has just been elected to a Fellowship at Sidney Sussex College, Cambridge. He was educated at King William's College, Isle of Man; gained an open scholarship of £80 at Sidney Sussex College in 1873, and was bracketed fifth Wrangler in the last Mathematical Tripos.

BAPTISMS.

BIRCHCLIFFE.—Four, by W. Gray.
 BOSTON.—Seven, by J. Jolly.
 BURTON-ON-TRENT.—Nine, by A. Underwood.
 CHESHAM.—Five, by D. MacCallum.
 DERBY, *Mary's Gate*.—Twenty, by J. W. Williams.
 EAST KIRKBY.—One, by A. Firth.
 GRIMSBY.—Four, by J. T. Roberts.
 HEPTONSTALL SLACK.—Three, by J. Lawton.
 HITCHIN.—Five, by J. H. Atkinson.
 KIRKBY.—Eight, by A. Firth.
 LANGLEY MILL.—Twenty-four, by J. Bown; five, by J. Sutcliff.
 LEICESTER, *Dover Street*.—Four, by W. Evans.
 LENTON.—Nine, by J. Parkinson.
 LONG EATON.—Five, by C. T. Johnson.
 LOUTH.—Five, by E. H. Jackson.
 NETHERTON.—Four, by W. Millington, one the pastor's eldest son.
 OLD BASFORD.—Six, by W. Dyson—three remaining in the Methodist Connexion.
 PETERBOROUGH.—Three, by T. Barrass.
 RETFORD.—Three, by W. J. Avery.
 TOMMORDEN.—Three, by W. E. Bottrill.
 WALSALL.—Six, by W. Lees.

MARRIAGE.

OUTTERBRIDGE—SERGENTSON.—May 21, at the Baptist Chapel, Crowle, Lincolnshire, by Rev. Jabez Stutterd, Johnson Outterbridge, to Miss Sergentson, of Sands House, Addlingfleet, Lincoln.

OBITUARIES.

RATCLIFFE.—Mary Ann Ratcliffe died Feb. 9, 1877, relic of the late Samuel Ratcliffe, who eight years before her passed to his reward. Their names will doubtless be remembered by some of the readers of our Magazine as being intimately associated with the establishment of the G. B. interests at Magdalen and Stowbridge, in Norfolk. Mrs. Ratcliffe became, as early as sixteen years of age, member of the G. B. church then under the pastorate of the Rev. T. Rogers, of whom she ever spoke with the warmest affection. She held to the views as received in her youth with unflinching tenacity—would certainly be called an *ultra* G. B. With a quick perceptive faculty, and a large share of good common sense, was blended that ardent love of what she held to be truth, that in listening to her in argument with those who held doctrinal opinions adverse to her own, the writer has often admired her tact even when constrained to differ. Of a large-hearted, liberal spirit, every good work received her utmost aid; and when, in later years, she was less able to afford it, the Orissa Mission has not, among its contributors of a sovereign, one of whom it could be more truly called "an offering of self-denying love." As a wife, memory it carried back to early years, when our dear father never lost an opportunity of lovingly leading his little ones to feel how much they owed to a tender mother's care. As a mother her watchful solicitude over our childhood, her self-denying exertions as we grew older, when pecuniary losses ren-

dered it difficult to meet the increasing necessary expenses of fitting a large family for the battle of life; and, above all, her unceasing prayerful anxiety that all her children should early become disciples of the Lord Jesus, combine to characterize one we cannot be too thankful to have called by the endearing name of "Mother." In the later years of her life her one work seemed to be wrestling with God on behalf of those of her children as yet out of Christ. Can such prayers fail of an answer? We believe not. Of a naturally hasty temperament, often has she been heard to mourn over it as dishonouring to the Saviour. Her religious experience seemed to lack nothing but the joy of assurance; and latterly this lack was often the subject of conversation and regret. And here the question arises, is it not the duty of all Christians to seek this full assurance of acceptance, rather than look with suspicion on those who feel they have it? Surely the New Testament abounds both with precept and encouragement to make this assurance our own. Her last illness was of that painful character which entirely precluded conversation being possible—violent sickness, lasting from the Saturday night to the following Friday morning, when, about three o'clock, "all her sorrows passed away, and earth was exchanged for heaven." But her patience never failed; and her fear lest those about her should be over-vearied was most touching, as being in full harmony with her entire life. Thus ended the career of one who, for more than seventy years out of eighty-seven, loved and served her Saviour, and of whom His own words may be appropriately used, "She hath done what she could." Be it the life-work of all her children to imitate her in "whatsoever things were lovely," and thus cultivate all the elements of that truly noble character now lost to us and to the world, except in so far as "her works will follow her," then may we look forward to a re-union where, faultlessly before the throne, we shall join in the song, "Unto Him who hath loved us," &c.

SMEDLEY, MARY, the beloved wife of John Smedley, of Stapleford, died May 20, 1876, after a brief illness of six weeks. Our departed sister had been a consistent member of the church at Stapleford for many years. Quiet and unobtrusive in manner, meek in spirit, loving her Saviour most ardently, and sincerely attached to the people of God, she took a deep and tender interest in the cause of Christ. Most regular in her attendance, she made many sacrifices for the cause of Christ, and found it a holy joy. She received the preachers of the gospel, and gave them a hearty welcome. Her life was more than usually full of trouble, yet was her faith unwavering. During her short illness her peace was beautiful to witness; and towards its close her joy was exultant and divine. Just before her release she opened her eyes, and exclaimed, "Is this dying? Oh! it is beautiful, so bright, so clear; it's victory, victory; if I had but strength, all Stapleford should hear me shout, its victory to the blood of the Lamb!" And so her spirit passed triumphantly through the gates into the beautiful city.

TAGG, JAMES, who had long been a deacon, and nearly forty years a member, of the church at Netherseal, passed away, after a lingering illness, Dec. 7, 1876, aged sixty-three. He will be remembered by many ministers who have received his hearty hospitality on the occasion of their Sabbath visits to Measham and Netherseal. For a long time he had been much enfeebled in body; but in the closing days of his life he gave to his family and friends many strong assurances of his happy spiritual state, declaring his triumph in Christ.

W. S.

THE
MISSIONARY OBSERVER.

JULY, 1877.

Abstract of the Sixtieth Annual Report.

IN laying the present Report before the friends and supporters of the Mission, your Committee cannot but refer, in the first instance, to the serious losses which the Society has sustained during the past year, in consequence of the removal, by death, of your esteemed Secretary and Treasurer, the Rev. J. C. PIKE and Mr. THOMAS HILL. That two such prominent and devoted friends of the Mission should be called away within four months of each other appears a remarkable dispensation of Providence. Mysterious and marvellous as these removals are, may we not hope that they will be over-ruled for good; and, to check any spirit of murmuring or misgiving, ought we not to hear the voice of God saying, "Be still, and know that I am God. I will be exalted among the heathen. I will be exalted in the earth."

Notwithstanding notices of the life and death of your honoured brethren have already appeared in the Magazine and elsewhere, your Committee consider it only right that a reference should be made, in this Report, to the valuable and long-continued service which they have so ably rendered to your Society.*

Nor can your Committee omit a reference to their old and honoured friend, the Rev. THOMAS HALL HUDSON, who died at Ningpo, China, on Thursday morning, September 7th, 1876, aged seventy-six years.*

In view of the solemn bereavements recorded in this and former Reports, may we not well ask, "Our fathers, where are they? And the prophets, do they live for ever?" Let us be admonished by them to do the work of life, and as, one by one, ministers and missionaries, secretaries and treasurers, collectors and contributors, pass away, let us for our encouragement learn to read with a new emphasis the assuring words of our ascended Lord, "*I am He that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hades and of death.*"

With *one* exception, the *forty* brethren who formed your first Committee have passed away. With *one* exception also, the first Secretaries and Treasurers of the Mission are numbered with the dead. Among the missionaries, too, the roll of the dead is longer than the roll of the living. Bampton and Peggs; Lacey and Sutton; Allsop and Hudson; Cropper and Grant; Brown and John Orissa Goadby; together with noble and heroic women not a few, are all gone. *They* "rest from their labours," and now, in concert with the redeemed in

* See Report.

heaven, adopting and adapting the language of your honoured and sainted brother, Dr. Sutton, they can sing in sublimer strains than they ever reached on earth—

“From Burmah's shore, from Afric's strand,
From India's burning plain,
From Europe, from Columbia's land,
We all *have met* again.”

Other men have laboured, and we enter into their labours. And with a living Christ, the cause we represent to-day must be carried on to a successful issue.

Proceeding in the usual order, we will now give a brief review of the various Mission stations.

BERHAMPORE,

Your most southern station, is the largest town in the district of Ganjam—a district which was brought under British rule A.D. 1769. The town contains a population of 22,000, and the district of 1,520,000, of which 1,000,000 are Oriyas. The area of the district is 8,313 square miles, or greater than the united counties of Derby, Nottingham, Leicester, Rutland, Lincoln, and Norfolk. The number of villages is 4,562, which on an average contain over three hundred people each.

Mr. John Henry Smith has resided here during the past year. He having resigned and returned to England, the station is now occupied by your brethren Pike and Wood. A report in English has been supplied by two native brethren which contains many facts of interest.

The statistics of the year are, baptized, 13; restored, 16; received, 8; dismissed, 5; excluded, 6; members, 129; total community, 328, *i.e.*, including the branch stations.

PIPLEE.

Last year the erection of a new chapel was announced; this year a new mission house has been built. The various agencies in connection with the station have been well sustained. New houses are being erected for the famine orphans, and a few from the heathen have joined the nominal Christian community.

The statistics furnished by Mr. Bailey are, baptized, 8; received, 1; restored, 3; dismissed, 6; excluded, 4; dead, 3; total Christian community, including the out-stations of Bonamalipore, Bilepadda, and Asrayapore, 541.

POOREE.

The number of pilgrims to Pooree has been unusually large; estimated at three hundred thousand. With the view of attracting the people and filling their own coffers, the wily pundahs and brahmans have raised and circulated reports to the effect that the planetary influences were very auspicious this year; that the stars in their courses would not be equally favourable for another century to the worshippers of Juggernath; that the sea would be turned into butter-milk, in honour of “the lord of the world,” and that pilgrims bathing in this sacred element would be favoured with a vision of the god. A sad loss

of life is reported owing to a crush when the temple door was opened. Cholera has had an alarming number of victims, not only at the shrine, but in the track of the returning pilgrims. The city and its pilgrims have been so often described by your missionaries, that this year a description is supplied from Dr. Hunter's recent work on Orissa. An interesting case of conversion is given by another Pooree convert. For the use of the missionaries and native preachers a bungalow, or house, is much needed. Who would like the honour of building one for the Lord's work in this centre of idolatry?

CUTTACK.

In this your oldest and largest station, the work has been carried on throughout the year with pleasing results. Forty-two have been baptized, among whom were nine Europeans or Eurasians. One is the son of an English clergyman, and is a member of the Indian Civil Service. Another is of Roman Catholic parentage, and had been carefully trained in the doctrines and ceremonies of Popery. The proclamation of the Pope's infallibility, and the perusal of a tale in the *Sunday at Home* entitled "Within Stone Walls," undermined his faith in Popery. A third had been brought up a Papist, but had become an Episcopalian, and a most active and useful member of the Church of England. He attributes his conversion to the reading of one of Spurgeon's Sermons, and his becoming a Baptist to the perusal of the Bible. A fourth is the grandson of an English missionary, who laboured many years in the Madras Presidency.

The return of Dr. and Mrs. Buckley, after an absence of nearly two years, was hailed with joy. The removal of Mr. Bond to Calcutta, after a residence in Cuttack of twenty years, has occasioned great sorrow, particularly to your venerable sister, Mrs. Lacey, who, with one exception, is now in her old age deprived of children and grandchildren. All will devoutly pray that in her declining years she may richly enjoy the comforting and abiding presence of Jesus. In the removal of Mr. Bond, all your missionaries in India feel that they have lost the presence and countenance of a real friend—a friend who has not only presided at missionary prayer-meetings, conducted occasionally English service, acted as superintendent of the Sabbath school, been "given to hospitality," been for many years the largest subscriber to our various operations, but who has loved our Mission, and built us a synagogue—nay two, a chapel at Pipelee as well as one in Cuttack—and also a Mission house at the former station.

In the Report, interesting details are given of the Orphanages, Schools, Mission College, Press; also of the out-stations of Khoordah, Khunditta, Chaga, Minchin Patna, Macmillan Patna, etc. Reference is also made to Bible and Zenana Work. Exceedingly interesting accounts are given of itineracy among the heathen. The brethren are also most anxious to extend their work to "the regions beyond," and to occupy the vast but spiritually destitute district of Sumbulpore, in the Central Provinces of India. To enable them to accomplish this, they require at the least two more men. Who will go? Whom shall we send?

The amount received for all purposes at Cuttack during the year is 16,835 rupees, 6 annas, or £1,683 10s. 9d., of which sum 3,544 rupees,

5 annas, or £354 8s. 9d., are from the voluntary offerings of friends ; which sum may be taken as a testimony by friends on the spot to the value of your Mission.

STATISTICS.

The general statistics for the year are, baptized, 72 ; received, 1 ; restored, 7 ; dismissed, 18 ; excluded, 14 ; dead, 9 ; members, 884 ; Christian community, 2,347 ; chapels, 10.

An interesting statement is also given of the Northern Orissa Mission.

THE ROME MISSION.

It is now six years since, at the Association at Nottingham, soon after the opening of the gates of Papal Rome, a proposal was made to unite with the Rev. James Wall in his noble efforts to make known to politically liberated Romans the simple truths of the gospel. But it was not until the Association at Burnley, two years later, that any money was voted for this object.

All that we then contemplated was the payment of the expenses of a native Evangelist, to labour under the direction of Mr. Wall. In the autumn following the Association, Papal Rome was consternated by the manly renunciation of Popery by the Rev. Canon Grassi, who had officiated in one of the principal churches of the city. His baptism ; his letter to the cardinal vicar of Rome ; his citation to and noble defence before the Inquisition ; the fulmination against him of the Pope from his Vatican prison ; his subsequent marriage to a Protestant lady ; and his continued steadfastness and labours in a densely populated part of the city ; present a course of events which have justified the selection of the Committee in their selection of Signor Grassi as an Evangelist and a co-operator with Mr. Wall.

After two years the Committee enlarged the grant for payment of expenses, taking upon themselves the payment of rent of the house occupied by Grassi, and the incidental charges for lighting, etc.

But still more was required to give stability to the arrangements of the station, and to afford scope for the labours of Grassi and an assistant teacher, a doctor of divinity, who had seceded from the Franciscan order, and who for more than two years has been steadily devoted to the interests of the school which he established in the preaching rooms occupied by your Evangelist.

A considerable number of converts have gone from the Monti where Grassi preaches to be united by baptism to the church founded by Mr. Wall.

These facts and circumstances led to the consideration of providing accommodation of the threefold character now embodied in the group of buildings in course of erection. To attain this object the Committee advanced one thousand pounds first, to pay for the site, and then another thousand to commence the works, which have a fair prospect of completion by the time specified in the builder's contract, viz., the end of

October. Mr. Wall will doubtless give to the Association, and to the churches that he may visit, full particulars on all matters connected with the present state and prospects of this important Mission station; and the Committee earnestly implore the Association to give hearty sanction to the arrangements that will be proposed for raising the £3,000 necessary to reimburse the advances made from the funds of the Society, and for the completion of the works.

Your Committee contemplate no separation from the work carried on by Mr. Wall; and acting as one with the Committee of the larger Baptist Missionary Society, they reasonably rely upon assistance from Baptist friends of every section.

Whilst pilgrims and votaries of Popery in every part of the world are pouring their treasures at the feet of the Man of Sin, it is incumbent on the lovers of the Saviour to strengthen the hands and encourage the hearts of those who are engaged in the conflict with error at its chief seat of power.

THE FINANCES.

Your Committee are happy to report that, notwithstanding a year of great and wide-spread commercial depression, the ordinary income of the Society has more than equalled the average of the preceding three years. They are also glad to state that after making special grants to the amount of £320, and after paying the passages to India of Dr. and Mrs. Buckley and Mr. and Mrs. Wood, there is still a balance in the bank of £1,055 5s. It should be remembered, however, that this balance has arisen partly in consequence of a diminished staff of missionaries in Orissa. In view, therefore, of a prospective increase of expenditure both in Orissa and Rome, your Committee will rejoice to see the ordinary income reach £5,000. They desire to thank their juvenile friends for the interest they have shown in the Mission by collecting nearly one third of its income, and, for the sake of the children themselves, as well as for the sake of the cause, will be glad to learn that Juvenile Societies have been established in connection with all our Sabbath schools.

SURVEY AND CONCLUSION.

In concluding this, the SIXTIETH REPORT, we purpose to take a *brief survey* of the work done and the changes wrought since the First Report was printed. That Report, which is a small unpretending affair, and consists of eight 12mo. pages, announces contributions to the amount of £150. In 1818 no Report was published; but in 1819, owing to the illness of the Secretary, a Report was drawn up and read by the late Mr. Stevenson, of Loughborough. In 1855, the year of the venerable Mr. Pike's death, the Report was drawn up Dr. Buckley. With these two exceptions all the Reports of your Society have been prepared by father and son; and, all things considered, we think they will bear comparison with those of any other Society.

Contributions from the Churches.—The ordinary contributions, not including sums received from legacies, mission stations, or other societies, have been as follows :—

DECADE.	TOTAL AMOUNT.	YEARLY AVERAGE.
From 1817 to 1827	£12,063 5 8	£1,206 6 6
„ 1828 to 1837	12,239 18 3	1,223 19 9
„ 1838 to 1847	17,856 10 10	1,785 13 1
„ 1848 to 1857	18,470 8 3	1,847 0 9
„ 1858 to 1867	27,157 18 0	2,715 15 9
„ 1868 to 1877	30,989 18 5	3,098 18 0
Total in Sixty Years ...	118,777 19 5	

Including contributions from all other sources the total amount would not be less, probably, than £200,000.

Perhaps it may give a clearer idea of the way in which the income has been raised if we present a table showing the amount obtained every tenth year, with the number of members in our churches at the time.

YEAR.	NO. OF MEMBERS.	ANNUAL CONTRIBUTIONS.	AVERAGE PER MEMBER.
1827	9,515	£1,671 6 0	£ s. d. 0 3 6
1837	13,377	1,442 11 7	0 2 1 $\frac{3}{4}$
1847	18,018	1,958 18 4	0 2 2
1857	18,574	1,876 18 6	0 2 0
1867	19,977	2,547 1 1	0 2 6 $\frac{1}{2}$
1877	24,000	3,874 18 9	0 3 2

From the above table it will be seen that the average per member is considerably higher now than it has been for fifty years. It is still, however, below what it was at the end of the first decade of your Mission, even including the amount raised by the Juvenile Societies. Were the twenty-four thousand members of our churches to contribute after the same ratio as was done in 1827, the total income of the Society from this source would be £4,200; or, including the £1,200 collected by the juveniles, we should have an annual income of £5,400. With the increased wealth of the country, and the improved circumstances of the members of our churches generally, surely this is not too much to expect, or even to ask for the best of Masters, or the noblest of causes. Now let us take a brief glance at

The Foreign Field.—Although the Society was formed in 1816 it was not until June, 1821, that Messrs. Bampton and Peggs, with their noble wives, embarked for the East; and not until the 12th of Feb. in the following year that they landed on the coast of Orissa. Nor was it until December 25th, 1827, that Mr. Bampton had the unspeakable pleasure and honour of baptizing Erun at Berhampore, the first baptized convert of the Mission. Since then there has been steady, if not rapid, progress, as the following table will show:—

From 1821 to 1840	there were baptized,	123
„ 1841 to 1850	„	259
„ 1851 to 1860	„	345
„ 1861 to 1870	„	262
„ 1871 to 1877	„	465

Total since the commencement ... 1,454

The present Statistics are as follows:—

European Agents	... ..	14
Native Preachers	... ..	15
Students	... ..	6
Number of Chapels	... ..	10
Number of Stations	... ..	12
Number of Members	... ..	884
Total Christian Community	... ..	2,347

Nor can we forget, in this survey, the *Orissa Mission Press* (the first, and for many years the only press in the province,) which since its establishment in 1838 has been a powerful instrument in the enlightenment and elevation of the people. Prior to 1838 our Scriptures and tracts were obtained from Serampore and Calcutta; and to the Serampore missionaries belongs the honour of having first translated and printed the Bible in Oriya. One edition of the Old Testament, and two editions of the New, were issued from the Serampore press, and before our Society was formed the "Serampore brethren" had sent their Scriptures and messengers into Orissa.

As nearly as can be ascertained there have been issued from our own press—

3 editions of the Old Testament in Oriya.
7 ditto New ditto
50 ditto of separate, or several, portions of Scripture.
7,797 separate pages.
166,150 different copies, and
30,921,000 pages.

In addition to the above, school books and general literature by tens of thousands, and tracts by hundreds of thousands, have been issued from the Cuttack press.

In contrast with the foregoing statements we will now quote the first two sentences from "*The First Report of the General Baptist Missionary Society, June 24, 1817.*" "In compliance with their duty," the Report goes on to say, "your Committee now report their proceedings since the time when the *infant* Society, for which they have acted, was formed at Boston. It has not, in the past year, fallen to the lot of your Committee to be engaged in those repeated and active services in which the real friends of God and man delight to be employed; but little has been done: and, with respect to the final objects of the Society, *nothing.*"

Thank God! the *Sixtieth* Report differs from the "*first.*" Your Committee have something to report. They have to report not merely that *money* has been raised, but that men and women have entered the mission field: they have to report that infanticide has been abolished, and that infant lips are singing the praise of Jesus instead of Juggernaut; they have to report that the fires of the suttee have been extinguished, and that, from the altar of widowed hearts the flame of Jesus' love is ascending to the skies: they have to report that *human sacrifices* have been abandoned, and that victims, rescued from a barbarous death, have presented themselves as living sacrifices unto God: they have to report that the *churruck poojah*, or swinging on hooks, has been suppressed, and that men have found rest in Him whose yoke is easy and whose burden is light; they have to report that "*the regent of death*" has been disarmed of his terrors, and of converts

who, in the hour of mortal dissolution, have been able to say, "*Glory to Jesus! Glory to Jesus!*" In a word, they have to report of orphanages and schools, of churches and villages, of the extensive circulation of the Word of God, and of the spirit of hopeful inquiry among the people.

The saddest and most discouraging aspect in connection with Orissa is the lack of suitable men. Your brethren Brooks, Buckley, and Miller, have been engaged thirty-six, thirty-three, and thirty-two years respectively; and in the natural order of things they cannot be expected to render many more years of active service. Besides these there is Mr. T. Bailey, who has been out sixteen years, Mr. Pike who has only been out three, and Mr. Wood who has only been out a few months. Unless, therefore, a speedy reinforcement be sent there will be danger of an utter collapse, as regards European agency. The *money* we have! The *MEN* we need. "The harvest is plenteous. The *labourers* are few. *Pray* ye, therefore, the Lord of the harvest that He will send labourers into His harvest."

With the following testimony to the Orissa Mission, from General Sir Arthur Cotton, K.C.B., your Committee would conclude. Sir Arthur, in presiding at a missionary meeting held in Church Street Chapel, London, a few weeks ago, said—

"It is a great honour to be allowed an opportunity of telling you what my ideas are of the work and progress of missions in India. I have had very good opportunity for observing these during so many years' acquaintance with India. I have been in the Indian army now fifty-eight years, and during that time have had many advantages for observing the changes that have passed over India. I have visited many missions in various parts of the country, and have obtained information in every way I could. I have been twice for some little time in Orissa, and am especially interested in that province on account of our engineering works there. As an engineer, I always like to begin speaking of the work of missions with stating my opinion of the soundness of the foundation which has been laid, and I cannot but declare my entire satisfaction in respect of this Mission. It is founded simply and solely upon the word of God; and every listener is brought to the test of that, and challenged, as Paul's hearers were, to try all they heard by it. Where there is this living word at the root, the work must stand. Nothing can destroy it. The converts may give up their teachers, as the Asiatics gave up Paul; but if they are rooted and grounded in the living word, they won't give up Him whom that word reveals to them. It is often said that you must not put implicit confidence in the missionaries' own reports, and I must say I concur in that view. I think I must say that I never read a mission report that did not greatly underrate what had been effected. It must be so. Those who are in the midst of the fight and actually encountering all the difficulties, disappointments, and sources of depression that are inseparable from such warfare, cannot possibly take such a fair view of the matter as a looker on, and especially one who has been looking on for more than half a century, and has thus witnessed the amazing change that the preaching of the gospel has produced in that long time.

"What I honour above all in the missions is the indomitable perseverance with which your missionaries go on with their work, whether their success is apparent or not. I consider the greatest hero in the world is the man who, taking his stand upon the word of God, perseveres for years without the encouragement of confessing converts. They read, and this is true, that one soweth and another reapeth; and they know that in due time he that soweth and he that reapeth shall rejoice together. It is a great matter of thankfulness that so small a body as yours should have been enabled so many years to support in great efficiency so important a Mission. I wish other Christian churches in England showed as much vitality. If they did, the missions in India would be trebled or quadrupled, and the whole country would be effectually inoculated with the truth."

The Annual Meetings.

AT THE ANNUAL COMMITTEE MEETING OF THE FOREIGN MISSIONARY SOCIETY, held at Dover Street Chapel on Tuesday afternoon, June 19th, the Rev. William Hill, of Derby, formerly missionary in Orissa, was appointed the Secretary of the Society, in the place of the late Rev. J. C. Pike, of Leicester; and W. B. Bembridge, Esq., of Ripley, near Derby, was appointed Treasurer, in the place of the late Thomas Hill, Esq., of Nottingham.

THE ANNUAL MEETING OF THE GENERAL BAPTIST MISSIONARY SOCIETY was held at the Temperance Hall, Leicester, on Wednesday, June 20th, W. Winterton, Esq., Mayor of Leicester, in the chair. The orchestra was occupied by some four hundred children from the various Sunday schools in the town, who in an admirable manner sang a selection of hymns suitable for the occasion. The hall was crowded in every part, and a supplementary meeting was held in Dover Street Chapel.

After singing "All hail the power of Jesu's name," etc., prayer was offered by the Rev. J. Lewitt, of Worcester. The Rev. W. Hill read an abstract of the Report, and Mr. Hill, the Treasurer *pro tem.*, presented the cash statement. The following resolutions were submitted to the Meeting, and carried unanimously:

On the motion of the Rev. R. Silby, of Leeds, seconded by the Rev. J. Wall, supported by Signor Grassi:—

That the Report, an abstract of which has been read, be printed under the direction of the Committee: that this meeting records its sense of the valuable services so long rendered to the Mission by its late esteemed Secretary and Treasurer: that it rejoices to learn that the income of the Society has been maintained throughout a year of great commercial depression, and trusts that the special effort to raise funds for the new chapel and minister's residence in Rome, may be attended with success.

On the motion of the Rev. J. Fletcher, of London, seconded by Rev. W. Bailey:—

That this meeting rejoices to hear of the encouraging amount of success with which God has honoured the Mission during the past year, and throughout its past history: that it recognises the necessity of sending immediate European help to Orissa—not only to enter upon new, extensive, and inviting fields of labour, but to maintain those already occupied: and that it would be thankful to learn that the Lord had disposed suitable men to offer themselves for service in Orissa.

On the motion of the Rev. C. Clarke, B.A., seconded by G. Stevenson, Esq., of Leicester:—

That the hearty thanks of this meeting be presented to W. Winterton, Esq., the Mayor of Leicester, for presiding over the meeting.

The meeting at Dover Street was presided over by R. Johnson, Esq., of London, and addresses were delivered by Revs. E. H. Jackson, J. Fletcher, R. Silby, Sig. Grassi, J. Wall, and J. Clifford. The collections amounted to about £60.

Appeal on behalf of Sumbulpore.

BY THE REV. W. MILLER.

TO THE SECRETARY,—

Sumbulpore, Feb. 15th, 1877.

We reached here, after a twenty-six days' journey, on the morning of the 10th. Our object was to do as much work as possible on the way, hence the length of time occupied. The day after our arrival we called on Captain B——, the deputy commissioner in charge of the district, who, by the way, is the son of a rector and grandson of a bishop. We were delighted to find him on the Lord's side, and deeply interested in Missions. The Church missionary at Jubbulpore is one of his most intimate friends. He had been in correspondence with him in regard to the possibility of the Church Mission taking up Sumbulpore. Having been assured that this was utterly impracticable, he seemed quite pleased to learn that we were desirous to commence a Mission. He promised to help in every possible way, and took us to see what he deemed a suitable site for Mission premises. He said he should be glad if Mr. Pike could settle here. He has a service on the Lord's-day afternoon in the Cutchery; brother Pike is to preach next Lord's-day. Mrs. B—— is one with her husband in regard to Missions, and also expressed the pleasure it would afford her to do what she could to extend the Saviour's kingdom. I need hardly say that having a gentleman like Captain B—— as the highest official here, is a most favourable circumstance. From the rest of the Europeans we received a kind welcome, and are in various ways being helped by them. All with whom we have conversed speak most favourably of the place, and are surprised that it has been overlooked so long.

In regard to the station, I consider it one of the prettiest in Orissa, and probably the healthiest—statistics prove it to be the most healthy in the Central Provinces. Fever, for which it was formerly noted, has almost disappeared. In the general hospital there were but three patients, and the military had the same number. There are several hills and high mounds in and near the station, which add much to the variety and beauty of the scenery. The roads, bridges, drains, and tanks of the town and neighbourhood are in first rate order. The native town has been almost rebuilt, pucca and tiled roofs having succeeded thatch. The military lines, guard houses, and police lines have been recently built on elevated and healthy sites. We were much pleased with the arrangements and cleanliness of the jail, which we inspected under the guidance of Dr. Harrison, the superintendent. The municipality keeps up a public garden, which is a most pleasant place of resort in the cool of the day. The town has a population of some 12,000, and the many villages within a distance of two or three miles an equal number. According to the last census the population of the Sumbulpore district amounted to the immense number of 1,152,534 souls. The courts and important trade of the town draw vast numbers from all parts of the district, hence the streets, especially the principal bazaar, which is quite a mile in length, is crowded morning and evening with people. The fishermen and boatmen, who are mostly engaged in trading between Sumbulpore and Cuttack, number some 3,000; they are an industrious and intelligent class, and mostly well-to-do. We have among them, and indeed among all classes, morning and evening, most attentive congregations. I have never been in any place where the people are so respectful, and so disposed to hear and converse about Christianity.

Babus Bhagaban and Bala Ram, whom brother Bailey and others who have been here know well, are, I hope, entirely trusting in Christ for salvation. The former especially is much respected, and seems to be exerting a good influence on the educated young men around him. He and Bala Ram, as well as many of their friends, are most anxious that a Mission should be at once commenced. Indeed there is a very general desire among the people that we should come among them. I know of no unoccupied part of the field which has so many attractions and recommendations as this. On the ground of the vast extent of the field—its extreme spiritual destitution, as far as labourers are concerned—the desire of Europeans and natives for a Mission—the large proportion of the people who can read, and their thirst for knowledge—Sumbulpore has the strongest claims upon the Society's immediate sympathy and help. Not to

enter in at the door which the Master has so widely thrown open to us—not to respond to His command, “Go up and possess the land”—and to close the ear to the piercing cry, “Come over and help us,” uttered by more than a million of ignorant and perishing souls—is to incur a responsibility which fills the mind with deepest sorrow to contemplate. Mr. Pike cheerfully offers himself for Sumbulpore, after having visited it and compared its claims with those of Berhampore. He is delighted with the place, and deeply feels the importance of it being occupied at once. We want two more men, now that Mr. Smith is leaving for England. Give us but two, and soon it will be our joy to report that Sumbulpore has been added to the number of your stations. Do, dear brother, bring this matter before the Lord, the Committee, the ministers and churches of the denomination, and let us have, if not two, at least one man to come here with brother Pike next cold season.

I should mention that there is a large English school and several government vernacular schools here. More has been done in the district for education than in any other part of Orissa. In every village of any size a substantial school-room has been erected, and a master appointed by government, hence a large proportion of the rising generation can read—girls and boys, as both attend the schools. Quite a thirst for knowledge has been created, which has increased the demand for books. In some places we could not meet the demand. Thirty-eight rupees worth have already been sold since we left Cuttack—a larger number than was ever sold on any previous journey in Orissa. Many more might have been sold had our supply been larger.

In the full persuasion that Sumbulpore will be occupied, we have selected an admirable site for Mission premises, and got the refusal of it from the deputy commissioner. It is well elevated, on the side of a hill, in a central situation, not far from the town courts, lines, etc. A rental of one rupee only per year will have to be paid. Capital stone for building may be had for quarrying quite near. Materials are cheap—a decent bungalow may be constructed for less than a thousand rupees. We have made particular inquiries about the climate; the thermometer ranges from 42° to 114°; the former lower than ever we have it in Cuttack, the latter a little higher. It has been very cold since we came. The hot season cannot, I fancy, be much more trying than in Cuttack. Officers are out in tents in the district sometimes throughout the hot season. This station is five hundred feet higher than Cuttack. I must now close. We intend (D.V.) to commence our homeward journey on the 19th. I hope to write you further in regard to the remainder of our stay here, journey, etc.

P.S.—I must not forget to mention that many inquiries have been made after brother Bailey, and many traces of his visit and labours have been met with.

Missionary Services.

The following completes the list of services for the Association year:—

DATE.	PLACE.	DEPUTATION.
April 8	Burnley, Enon, and Ebenezer	W. Hill.
.. ..	Loughborough, Baxter Gate	J. Wild.
.. 15—17	Boston, Coningsby, and Sutterton	W. Hill, W. Jarrom, and A. J. Robinson.
.. 15—18	Wisbech, March, Chatteris, and Isleham	I. Stubbins, W. Bailey, and H. B. Robinson.
.. 22—25	London, Praed Street, Landport, and Hitchin ..	W. Hill, W. Bailey, and R. Y. Roberts.
.. 29—30	London, Church Street, and Commercial Road ..	W. Bailey and W. Hill.
May 6	Wolver	W. Bailey.
.. 6—9	Nottingham, Prospect Place, Chellaston, Hathern ..	W. Hill.
.. 18—16	Berkhamstead, Chesham, Wendover, and Ford ..	W. Bailey and W. Hill.
.. 20—21	Retford	W. Hill.
.. ..	Spalding	W. Bailey.
.. 27—29	Bourne and Long Sutton	W. Bailey and W. Hill.
June 8	Duffield and Windley	W. Hill.
.. 10—11	Hose	W. Bailey.
.. ..	Smalley	W. Hill.
.. 17	Kilbourne	W. Hill.
.. 24	Knippton	W. Hill.

Rome Chapel.

THE business connected with the Chapel and premises now in course of erection at Rome, engaged the earnest attention of the Association, and the following resolution was unanimously passed:—

“That this Association urgently requests the churches throughout the Connexion to make a special effort, within the next three months, for the erection of the Chapel and premises in Rome for Signor Grassi.”

Other resolutions were adopted, authorising the Rev. W. Hill, Secretary to the Mission, and Mr. Thos. Cook, to prepare and send to all the churches in the Connexion a letter, containing a copy of the above resolution, in addition to which it was resolved:—

“That it be an instruction to the Foreign Mission Secretary to suggest to the churches to arrange for a collection on or before September 9th, and make other organized efforts for the Chapel at Rome.”

The circular will be prepared and sent off with all possible dispatch, and Messrs. Wall and Grassi are now on their mission to a number of churches in the Midland, Yorkshire, and Eastern Districts. The hope is that every church will do its best to realize the £3,000 necessary for the attainment of the important object of paying for the chapel before it is opened for worship.

Foreign Letters Received.

BERHAMPTON—H. Wood, April 22, May 14.
 J. G. Pike, May 3.
 CUTTACK—W. Brooks, May 8, 15.
 J. Buckley, D.D., May, 1, 8, 21.

CUTTACK—W. Miller, May 1.
 PIPELEE—T. Bailey, May 7.
 POOREE—W. Miller, May 7.

Contributions

Received on account of the General Baptist Missionary Society from May 18th to June 18th, 1877.

	£	s.	d.		£	s.	d.
Woolley, Mr. G., per Rev. W. Evans..	1	1	0	March	84	10	0
Ashby and Packington	17	9	3	Melbourne	37	11	2
Audlem	9	15	8	Measham	3	11	9
Birmingham—per Mrs. Ellaway ..	10	17	6	Nantwich	1	0	0
Boston	38	11	11	New Barnet	18	8	10
Bonne	57	19	6	Northallerton	1	10	0
Burnley, Enon	8	8	0	Norwich	17	14	9
Castle Donington	32	6	0	Pinchbeck	8	1	0
Coningsby	7	16	0	Quorndon	6	19	3
Cuttack—Mr. W. Brooks, Rome Chapel	2	0	0	Ramsgate	0	10	0
" " " " " " " " " "				Retford	15	7	6
" " " " " " " " "				Sawley	11	18	0
" " " " " " " " "				Sheffield	84	12	6
" " " " " " " " "				Spalding	12	13	6
Derby, St. Mary's Gate	75	2	3	Sutterton	16	3	3
" " " " " " " " "				" " " " " " " " "			
" " " " " " " " "				" " " " " " " " "			
" " " " " " " " "				" " " " " " " " "			
Duffield and Windley	8	15	6	" " " " " " " " "			
Earl Shilton	2	3	2	Whitwick	1	5	0
Edgeside	2	11	0	Wisbech	56	18	11
Gosberton	3	8	1	" " " " " " " " "			
Halifax	7	14	7	" " " " " " " " "			
Hinckley	8	11	6	" " " " " " " " "			
Hurstwood, Burnley	2	0	0				
Isoleham	5	9	5				
Landport	14	1	11				
Leicester, Dover Street	0	10	0				
" " " " " " " " "							
" " " " " " " " "							
" " " " " " " " "							
London, Commercial Road	85	16	9				
" " " " " " " " "							
" " " " " " " " "							
" " " " " " " " "							
Long Sutton	19	17	6				
Loughborough, Baxter Gate	20	12	6				
" " " " " " " " "							
" " " " " " " " "							
" " " " " " " " "							
Louth, Northgate	16	18	3				
Longton—Rev. C. Springthorpe..	0	10	0				

RECEIVED AFTER AUDIT.

A Thankoffering from a Daughter, per Mrs. Wright, Ryde, I. W.	1	0	0
Legacy from the late Dr. Burns, per Rev. Dawson Burns, M.A.	21	0	0
Barton	12	19	9
Birmingham—per Mrs. Ellaway ..	0	10	0
Hose	11	2	0
Smalley	4	14	0
Southport	1	10	0
Ticknall	2	0	0

NOTE.—Money for any special object should be notified at the time it is sent, otherwise it will be credited to general contributions.

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

Our Home Mission Work in 1877*.

THOMAS CARLYLE says, "You ought not to judge of a building whilst the scaffolding is up." That advice is as opportune as it is wise, and for our Home Mission work just now no more wise than it is absolutely urgent. If not taken, ten chances to one our judgment will be unfair; unfair to the architect who has designed the edifice, unfair to the actual work already done, for much of it is sure to be out of sight, and unfair to the serviceable, and, perhaps, attractive structure that will ultimately be reared. The presence of the ungainly scaffolding is, at once, an invitation to suspend final judgment, and a demand for the exercise of a large confidence in the ability and perseverance of the architect and builders.

All interested in the General Baptist Home Mission edifice scarcely need to be told that the scaffolding recently put up for effecting certain changes is still within sight. The ghastly but promising poles and ropes speak for themselves, and I hope they will not speak in vain. Six years ago we commenced the calm but earnest consideration of plans for removing the several good old structures which had usefully occupied Conference territory for a long period, and the substituting of *one* strong, solid, and compact building, coherent as granite, spacious as a palace, and happy as the blithest and merriest home.

"SIX YEARS!"

That fact means something. "Six years" deliberation, and counsel-taking! It speaks well for our patience, our thoughtfulness, our unadulterated conservatism. It proves our genuine English blood. The mercurial vivacity of the French has not crossed the channel to us. The "go-a-head," irrepressible eagerness of the "States" has not Americanized our institutions. Six days would have sufficed for them to deliberate, and in as many months the building would have been completed and the family in it. But as we do not believe in revolutions made by the guillotine, so we are afraid of streets of houses built before breakfast. We have taken time, looked around us and within us, and at last chosen well, believing that our choice is endless. The creed which has governed our denominational conduct is expressed by Ruskin when he says, "the length of the time between the planting of a seed and the raising of a crop is generally connected with the ripeness and fullness of the fruits; and just in proportion as you can place your *end* ahead of you and your *religion*, and patiently watch for it, so will be the completeness of your reward." Hence we gave these years to thinking and planning, arranging and discussing; and having duly finished this preliminary toil, we turned the first sod at Derby last year, dug out the foundations, put in the concrete, reared the scaffolding, and have been trying, in spite of a little bad weather and some other obstructions, to do some good work ever since.

* Statement made at the Annual Home Missionary Meeting by the Secretary.

Not yet can we take the scaffolding down. The unifying *principle* has been adopted with enthusiasm, but the unifying *process* remains to be completed. *Our denominational solidarity in Home Mission work is not yet an accomplished fact.* We have been in a state of transition, are still in transition, and shall be for some short time to come. "The old order changes," but it changes slowly; it creeps off old and reluctant areas often with much difficulty, and some pain. Denominations, like men, are the creatures of habits; and habits are our *second* nature, and form a fountain of force often stronger than the first. We cannot pass from an old institution, or set of institutions, to a new one with the ease that a man gets out of an old coat into one just fresh from the tailor.

And though this is a greedily assenting age to almost everything that is new, or seems new, yet, I am glad to say this for ourselves, that you cannot get 25,000 General Baptists to say "amen" to any conductors bâton without a considerable number of preliminary rehearsals. I rejoice that it is so. It is dangerous to assent too easily. People who do that sort of thing are likely to be of a limp, molluscosus order, moved about by any current that may be loaded to suit their palate. No! Give me men who think, make up their minds, and then affirm their "Amen" with a resonance distinct, full and emphatic as the booming thunder in God's heavens. That is the sort of "amen" we are going to have. We have already caught the promise of it from the fertile and populous Midlands. It has been vigorously started in the vales and along the hill sides of Yorkshire; hesitatingly whispered in the tempting fields of Cheshire; and though wavering just a little in the East, yet it is gathering strength and volume, whilst in the needy South and West our churches have stood with parted lips ready to utter their hearty assent these many days; so that we are sure that, in two or three years time, it will be recorded in the chronicles of this Reformed Society that ALL THE PEOPLE said "Amen," and meant *all* that they said.

OUR ATTITUDE TOWARDS "OLD" METHODS.

For this change in our way of working, everybody will admit has been made in a spirit as considerate and kindly as it has been enthusiastic and resolved. No one has even suggested that the *old* modes of working should be forgotten in making a departure for the new; but our solicitude has been extreme that not a *solitary* item of real *advantage* in the former methods should be lost in our eagerness for consolidation. We have taken every groat of responsibility borne by the Conferences in their respective districts, and shall discharge it to the uttermost farthing in a spirit of generous and overflowing loyalty. So that whilst getting the *heart* of every church within the borders of our Israel into this evangelising enterprise, we hope to multiply five-fold the work the Conferences shall have to do. We seek to increase the working power of the limbs by securing a larger access of force to the heart.

CONCENTRATION.

The *principle* of our new departure in Home Mission work is that of CONCENTRATION; the principle which welds us into a coherent

and well-organized denomination, and is one prime condition of all efficient labour in public as in private life, in the affairs of the church and of the nation, in the concerns of business and of the soul. This is the key to the economy of power, the one way to raise a feeble mortal to the maximum of force. Dissipation is weakness. Concentration is strength and victory for a man and a denomination alike.

Carlyle says, "the surest mode of pleasing and instructing all nations is to write for one." Schiller affirms, "Spread out the thunder into its single tones, and it becomes a lullaby for children; pour it forth together in *one* peal, and the royal sound shall move the heavens." And the way chosen by our faultless Master to save a lost world was to begin by concentrating His own personal energies upon the task of saving the lost, torn, and shepherdless sheep wearily wandering in the glades and on the hill sides of Palestine, "I am not sent *but* to the lost sheep of the house of Israel."

RESULTS OF THE NEW SCHEME.

And though this policy of concentration and consolidation has only been worked by us for a few months, and under conditions, to say the least, not altogether favourable, yet the RESULTS are of a stimulating and encouraging character. For example, last year the churches in the *Midland* Conference gave £93 for evangelising work; this year they contribute £148, showing a nett gain of over £50, and the co-operation of ten churches that do not figure in the returns of the previous year. In the *Northern* district there is a nett gain of £31 17s. 8d., and four churches in a district that has been well worked throw in their assistance for the first time. In the *Eastern* Conference we have, as to contributing churches, advanced nearly cent. per cent. From the *Southern* district, which hitherto has done work in other directions, we have £47 where before we had nothing. Thus we have succeeded in bringing 23 of our churches into line, and have added to the fund £122 from this source, to say nothing of the fact that 75 per cent. of the churches have given more this year than in the previous twelve months. The sense of a common cause has deepened and increased the sense of a common interest. The union of all the churches in ONE and the same work has started with favourable auguries the process of evoking more heartfelt aid from each, and therefore we are ready to say, for the most solid and satisfactory reasons, that if any one hesitated to say "Amen" to the Unification Scheme at Derby, he should say it to-night with the utmost energy and force to make up for past delay.

SPHERES OF WORK.

Our Home Mission sympathies are at present restricted to eight of the English counties—two in the northern, two in the north-western, three in the midlands, and one in the west. NETHERTON, in Worcestershire, has recently obtained a pastor, and is hopeful, energetic, and successful. MANSFIELD, despaired of four years ago, has a crowded chapel, is itself engaged in home mission work at Woodhouse hard by, and is preparing to rise and build a larger home in the midst of a growing population. SWADLINCOTE will soon open its new and much needed chapel, in a

neighbourhood of 16,000 people. The LONGTON church has just taken possession of capital premises, and is the only Baptist church in an area covered by 35,000 people. In Cheshire Baptists are more scarce than honest men in London. There are 600,000 people in that county, and only a little over 2,000 Baptists of all sorts, high and low, broad and narrow, Particular and General. There are such towns as Dukinfield (17,000), Walsely (14,000), in which Baptists are doing nothing. Three stations are supported by this Society in this county. CONGLETON is brighter just now than for years past; NANTWICH is vigorous, aggressive, and approaching independency; AUDLEM ministers to a wide rural district with much acceptance; but it is of the greatest importance that we should put up a new chapel in one of the large towns of Cheshire at the earliest possible date.

The *new* work of the year is at PRESTON. Here we have a chapel, and also a hard-working church, which is becoming rapidly organized for service. A "*British Workman*" has been added to their work, and they are preparing for a Bazaar. Their debt is £800. We purpose giving £500; and then, we think, they will be in a fair way to the coveted position of self-maintenance and aggression.

"LOCAL WORK."

But we must not forget that there is an evangelical enterprise which antedates all forms of organized work, and which is the inevitable effect of the free, energetic, and redeeming spirit of Christ. There is, as you all know, a mass of Home Mission work which is "*local*," commenced and sustained by our churches in their own neighbourhoods, which claims notice in estimating fairly our denominational usefulness. Leicester, to wit, is contributing £120 per annum to the support of the church at CARLEY STREET. The Derby churches have work at Pear Tree and Junction Street. Walsall will not be long before it has erected another chapel in that busy and extending hive. Peterborough maintains Fletton; Bourne supports work in the villages close to hand; Sheffield has penetrated a populous part of the town, and is rendering service which will, it is hoped, take shape by and by in a Christian church. There is a church in the South which has undertaken a little work of this kind, about a mile from its doors, and is seeking to carry it through, at a cost of eleven or twelve thousand pounds. These are samples, samples merely, of a department of Home Mission activity concerning which we need and must have accurate returns. For we doubt not that if it were possible to represent the whole of our work fairly and fully, we should have abundant reason to thank God for the grace He is giving us to labour for Christ and for souls.

OUR FUTURE.

At present, then, we are in a transition state, and I rejoice to believe in a transition *to* something brighter, stronger, more effective and consolidated than anything we have ever seen. The "*LOCAL*" work must be kept up to its present efficiency; and, at the same time, all the churches, large and small, strong and weak, must address themselves to this united effort of repressing the heathenism of England. We are a federation of churches, and it is essential to our existence and happiness that we maintain the vigour of our Home Missions. *The vitality and efficiency*

of any denomination depends upon its Home Mission work. I'll stand by that proposition against all comers, and submit to test it by all known tests of truth. The persistent and conquering vitality of the General Baptist denomination depends upon the degree of vigour, wisdom, and energy with which Home Mission work is done. I do not refer to our denominational name. *Names* are nothing if they stand for nothing. I am an intense utilitarian; and when I speak of the efficiency of the denomination I mean its working power, its ability to train men for the ministry of the word, to fill Orissa from north to south and from east to west with preachers of the gospel; its aggressions on the drunkenness, on the false religion, on the debasing ritualism of our age; in a word, its power to slay evil of all kinds, and to hasten the universal sway of the Prince of all the kings of the earth.

For this efficiency let us pray and labour. That we may attain it speedily I earnestly appeal for your best and most cordial aid to this society. This is *our* means of extending the kingdom of heaven; a means ready to our hand of saving men and glorifying God, and therefore I ask for enthusiastic interest in, and many and liberal gifts to an organization which includes within its beneficent embrace each and all the interests our federation of churches has at heart. Let the denomination do its *best* for Home Missions, and prosperity will dwell with us as a constant and familiar guest.

DO THY BEST.

A young painter was charged to finish a task his aged and enfeebled master had recently commenced. So exalted were his views of his master's genius and skill that the request amazed and humbled him, and he shrank from so gigantic an undertaking. The calm reply of the aged artist was, "Do thy best." Again and again he begged to be excused, but the only words he could wring from his master's lips were, "Do thy best." Tremblingly he seized his pallet and brushes, and fell on his knees and prayed, "It is for the sake of my beloved master that I implore skill and power to do this deed." Prayer calmed his mind, steadied his hand, and fired his genius. He began, he wrought, he conquered. And the veteran teacher was carried in his cot to Leonardo da Vinci's studio, and having gazed on his pupil's finished picture of "the Last Supper," he burst into tears, and flinging his emaciated arms around the young artist, said, in a thrill of delight, "I paint no more." Brothers and fellow-workers, our ascended Master says to us, "Do your best." We lament our weakness and inadequacy. His calm reply is, "Trust me, and do your best." We falter before the prodigious vastness of the task of bringing England to His feet. He lays His hand upon us and says, "Fear not; I am He that liveth, and was dead; and, behold, I am alive for evermore. Do your best." And so we will, Christ helping us. The work is His. He began it at Bethlehem and Calvary. He bids us do our best to finish it. Prayerfully, hope-inspired, and love-inflamed, let us, for the *sake of our beloved Master*, resolve that we will not rest until we have "done our best" for this cause, so dear to our God and His Christ, so necessary for His church and for the welfare of our dear fatherland and the world.

JOHN CLIFFORD.

England's Evangelization.*

BY THOMAS GOADBY, B.A.

THE object of this meeting is to awaken or increase the interest of our churches in the evangelization of England. What more worthy object could occupy the attention of an assembly of English Christians? For some years past much has been said upon this question, and almost every body of Christian churches has taken it up with renewed earnestness.

Yet it is, at first sight, somewhat remarkable that there should be such a question at all. Apart from the fact that it is gravely considered, one might have supposed that it was well nigh impossible it could arise. Providence has given to us the gospel, and the word of life. The way of salvation is an open and plain path; any one seeking to know it may find it. Light streams and blazes all round us.

Moreover the most elaborate arrangements are made,—political, ecclesiastical, philanthropic, educational arrangements,—to diffuse light, to meet the needs of our countrymen, to cover the whole area of the varied and complicated field of the national life. Everywhere day and Sunday schools of some kind or other are found, and there is no excuse for ignorance. Everywhere philanthropy has a vigorous and active organization to correct evil habits and set forth the praise of virtue and contentment. Everywhere free churches exist, and the conventicle, the modest Baptist meeting-house, or the inevitable Methodist chapel, shows itself in every nook and corner of the land. Still further, everywhere the great, time-honoured, much-vaunted parochial system parcels out the land, divides the country into districts, and the care of the State or the zeal of “pious founders” places a gentleman in every parish, a gentleman who is also a scholar and a Christian, and whose special business it is, with or without the aid of curate, evangelist, bible-woman, or sister-of-mercy, to look after the religious condition of every man, woman and child in the land. What more do we need? Thousands of tongues preach the gospel Sunday after Sunday, and thousands of active workers are engaged in visiting the homes of the people, in instructing the young, in seeking, by gentle and benevolent constraint, to persuade men to hear the glad tidings of great joy which are to all people. What more can we need? Yet we are assured that two millions in our rural districts are not yet reached, and at least twice or three times as many in our large towns and cities are unaffected and unblessed by the gospel of life and salvation.

How is this? What explanation is offered of it? How is it to be accounted for?

1. Clearly enough the parochial system has broken down. It is beautiful and complete in theory; and one never sees a fine handsome gothic church, and a pleasant snug parsonage near, and thinks of the

* A speech delivered at the Annual Home Missionary Meeting held at Friar Lane Chapel, Leicester, during the sittings of the General Baptist Association, June 19th, 1877, and printed by request.

broad acres attached thereto, but one considers also that, as a fact, there is a certain measure of beauty about it. Mr. Pike spoke this morning of the Establishment blocking out the light. I have often seen it, as represented by church and parsonage, basking in the light, and looking a very paradise of rustic beauty. I join with my countrymen in admiration of the picture, and am not altogether impervious to poetic sentiment about it. But, without doubt, the plain prose of the matter is the system has broken down; it is not effective, it is unacceptable to large numbers; it is probably in its very nature, as a State institution, unfitted to do apostolic work, and calculated, in the long run, always to promote indifference and formality. The religious interests of man refuse to allow themselves to be made a "snug thing" in income and endowment, the support of elegant and learned leisure, or the stepping-stone of place and power.

2. *Our free churches, too, have hitherto failed, I think, almost as signally, to accomplish their mission in the land, to overtake the wants of our countrymen.* They have not adapted themselves to the work. They have cherished, oftentimes, a narrow and sectional spirit. They have made themselves, in some cases, a trying providence to their pastors, as inscrutable but by no means as wise as the good Providence of God. They have regarded religion too much as a personal luxury, a private source of comfort and consolation, a banquet for themselves, and not as the bread of life for a famished and perishing world. They have not overtaken the growing populations of our large towns; they are not now holding their own as they should in many villages; and they do not present to the perverse and depraved will of man, which sets itself against what is good, such a spectacle of life and light and love, of moral beauty and spiritual grace, as to compel attention to that gospel whence lofty, pure, divine types of character and excellence find their ideal and their inspiration.

3. *As to educational and philanthropic agencies,* they are only auxiliary and supplemental; they may aid, they may prepare the way for, they may strengthen, but they can never supersede the legitimate work of the church and the divine grace of the gospel. The work of God's kingdom is spiritual, and must be done by spiritual men and spiritual means. Education will educate the people, philanthropy will civilize them; but only the gospel of Christ, and the grace of God, can save them.

I pray you, then, just a moment, to consider the import of the facts already noted. Christianity has been in the land for at least sixteen centuries; for a thousand years or more it has had the exceptional privilege of being an established religion, favoured and fostered by the State, and aided by a system of ecclesiastical organization and supervision; for at least three centuries free churches have had some existence in the country, and for about two centuries have been tolerated by law, and have enjoyed a growing and increasing measure of free play;—and yet here we are, in this second year of this last quarter of the nineteenth century, in the very heart and centre of the land, still holding a Home Missionary Meeting, still talking of the spread of the gospel among our countrymen, and so confessing that the problem of the evangelization of England is still unsolved!

The position is, certainly, one of grave and serious moment; and may well occasion deep searchings of heart and anxious thought. Well: *What is to be done?*

1. Shall we give up the task? Shall we say the problem is insoluble? Shall we toss off the burden of responsibility by saying, as well attempt to square the circle, to pay off the national debt, to predict the weather, to regulate the course of the seasons, to explain the origin of moral evil, as to evangelise this England of ours? The answer is already upon a thousand lips—No! a thousand times No! We cannot give up the task; we will not give up the task; we dare not give up the task; while a single soul is unsaved, as the Lord liveth, and as the Spirit of all grace lives and works in our hearts, we should be faithless to the best instincts of our nature, we should be recreant to the holiest impulses of duty and loyalty to Christ, if we even thought for a moment of giving up the task. *What, then, is to be done?*

2. *At all events you will reconstruct your theology?* To evangelise England, what is it, as I heard a venerable divine, now gone to heaven, once say: It is to preach the gospel so that those whom the Spirit of God prepares and selects may be saved, and the rest may be prepared for judgment, for whom, in the secret and sovereign counsel of God, the grace of salvation was never intended. Not on that basis, at least at Chilwell, will our theology be reconstructed at present. No. While the blue heavens over-canopy all, and the blessed sunlight shines for all, and the gentle rain descends for all, and the bounty and care of Providence abound for all, of every clime, colour, condition, or class, we will not hesitate to declare that the grace of God which bringeth salvation to all men hath appeared; that Christ, by the grace of God, hath tasted death for every man; and the love of God which gave His only-begotten Son to die for sinful man, is not narrower, more restricted, more exclusive, but as wide, as all-embracing, as the great common love which bestows upon man the common gifts of life.

But nevertheless, say others, you *must* reconstruct your theology, for you will surely, for instance, declare that there is a future opportunity for repentance if this in this life be neglected; a future probation if this be abused; or, at any rate, you will preach far and wide that man, whom the gospel comes to save, is in himself naturally a poor beast after all, and has something to receive to create and constitute him man, but nothing in him essentially precious and God-like—nothing in him immortal to save;—is indeed by nature only an evolution from the dust, only an empty bubble on the rapid stream of time, a bubble rising and swelling and bursting to be no more, “born and forgot ten thousand in an hour.”

My brethren, I speak advisedly and soberly, but I speak only for myself, and I would say, I propose to do nothing of the kind. It is always bad policy in war to change one's front in the presence of the foe. It is still worse policy, it is fatal and disastrous, to change one's front without the direct and explicit commission of the commander-in-chief. I fail to see the wisdom of such a policy; and, in fact, I find no such authoritative commission. And, further, I am sure it is no part of my duty to despair in fighting the battle on the old lines; and

it is no part of my duty to encourage men to presume and presume and still presume upon the forbearance of God, or to degrade man to the level of the beasts that perish, in order to win from him acceptance and favour for my message of life. No. I must preach salvation to men, *now*; and say, "*Now* is the accepted time, now is the day of salvation:" and I must preach *salvation*; the finding of the lost coin bearing the Divine image, and issued from the mint of God; the recovery of the lost sheep strayed into the wilderness from the heavenly fold; the return of the lost son, a wayward wanderer, a self-driven exile from his Father's house; the saving of that which, however marred, was made in the image of God, and is too precious in itself intrinsically to be lost for ever in the darkness and woe of perdition. It is not, then, by a change of front, it is not by a reconstruction of our theology, that we shall solve the problem of England's evangelization; nay, such a reconstruction would virtually deny that there is any real problem at all to solve.

What then?

3. *Shall we seek to appeal to new motives and adopt new agencies and new organizations?* What new motives are available if love of country and kind, if love of Christ and the souls of men, fail us? And what new agencies and organizations will be effectual if a divine institution becomes obsolete and ineffective? There is that strange non-descript thing, in so much favour in some quarters, that is expected to do wonders, and is the last hope of the gospel—I mean an undenominational church. Look at it, watch it, touch it with Ithuriel's spear, and it becomes at once one of the straitest and narrowest of the straitest and narrowest of sects. It denies denominationalism, and is itself of a very rigid denomination—a denomination of denominations; it denies exclusiveness, but that means everybody else's exclusiveness but its own. And as to irregular and extraordinary and abnormal agencies, is it the best recommendation to a preacher of the gospel that nobody knows where he comes from and what he has been; or that everybody knows that his chief claim to notice is that he has been a bad abandoned man, and is only just rescued from the worst possible associations and the worst possible life? Is virtue dull and common-place; and are life-long honesty and sobriety disadvantages in the popular esteem? Publicans and harlots enter into the kingdom of heaven before scribes and pharisees; but it was neither a publican nor a harlot who said so; and the demoniae restored to his right mind was sent home to his friends: the best place for all such converts, for a while at least, whether in Palestine or in England. Fiddlers and clowns, when converted, may have their public work to do for the Lord; but we should be fiddlers and clowns ourselves, and *unconverted*, if we depended upon them for the evangelization of the people of this land. The sentiment that says otherwise is, as I believe, a miserable, modern, falsetto sentiment, born of love of novel-reading and stage-effect from which every trace of true manliness and struggling honest worth has long since disappeared.

But what on earth are we to do, you will say, if we must do none of these things? The answer I would give is the simplest in the world; and simple remedies, if they are real and true, are always the best, though one makes no great flourish of trumpets in speaking of them.

The answer is, in short, *work your existing and divinely-appointed agencies more wisely and efficiently, adapt them to the circumstances of the case, and fill them with power and energy irresistible and divine.* We want no new gospel. We want no new motives for work. We want no new agencies and organizations. We, at least, have no need to reconstruct our theology. We take the broad admitted principles of Catholic truth; the primitive institutions of the church; and wielding them in the freshness of the Spirit and Power Divine, we say, we will fight the battle of England's evangelisation on this line, and we doubt not that God will prosper us and grant us good success. The old gospel, the old agencies, adapted to the need of our time, by men alive unto God, will surely overcome the sin and indifference of our day, and be blessed to the salvation of our much-loved England.

But, I may be asked, what do you mean by *old agencies*; by *adapting* them to existing circumstances; and by *filling them with new life and power*? Let me briefly explain.

The Christian Church, the fellowship of Christian men for Christian service, is, I believe, a divine institution fully equal to all the demands that can be made upon it. The Christian ministry, the ministry of the word in connection with the church, the ministry of the church itself in the exercise of its manifold gifts, is an approved and divinely-authorized agency well fitted to all the claims of duty and all the calls for service that any state of things may render imperative. The principle of association, of united action, of solidarity of movement, is an old principle in Christian work, and may surely be expected in our day, with our larger facilities for co-operation, to yield results of a wide and comprehensive character. Now, what more do we need? Nothing; I say, absolutely nothing in the way of agency and organization. The church, the exercise of the gifts of the church, the union of churches and of Christian men in common work for the Lord;—here are agencies equal, not simply to the evangelization of England, but of the whole world.

The *adaptation* of these agencies to the needs of our time, means simply their wise and earnest administration and use, and the zealous employment of them in the work to be done. It means making the church what really it is, a Home Missionary Society, and our conferences and associations of churches Home Missionary Societies too. Did it never occur to you what a depth of possible power there is in the church; what a hidden spring of energy and a wealth of resource often all unused, or strangely perverted. Why, what do we see sometimes? Why, a hundred men and women or more born of God, in whom God's spirit dwells, and who are charged with the interests of the kingdom of God, will meet together and for an hour or so will gravely discuss whether or not a patent self-acting, infallible ventilator shall be put in the roof of their chapel; or questions of a similar kind. The diaconate will be moved on the momentous theme; there will be a debate of the whole body of the faithful; many crotchets will be aired; and then the whole house will divide upon the subject. Nay more, quarrels will occur; heart-burnings and divisions will be occasioned; good and true ministers will find they must move away; and at bottom some paltry question of this sort will be found originating the trouble. It is shameful, it is discreditable, it is a profanation of that divine institution, the

Christian church, when it allows itself to spend its powers upon trifles, and to break into pieces because it cannot settle them. It

“resembles ocean into tempest tossed
To wait a feather or to drown a fly.”

Would it not be far more suitable for the church to leave business and secular details to competent and business men, and when it has done its legitimate work in receiving members, in showing Christian fellowship, in exercising discipline, to resolve itself into a home missionary meeting, and ask how its power might go forth to win the outside world to Christ, and to pray God to send down a new Pentecost? We secularise a divine institution, and then marvel that it is a weak and feeble thing, instead of an institution of God, of world-wide and universal dominion and power, built upon a rock, against which the gates of hell shall not prevail. And as to our Conferences, why, it would be life from the dead to get a healthy home missionary spirit into them.

I rejoice very much in this “Unification” Scheme. I am glad we propose, henceforth to unite our forces east, west, north, south, in this common work, and to bring our whole strength to bear upon one point at one time. It is the old principle of solidarity of movement revived; an old principle with a new name. “Unification,” “solidarity,” what do such new-fangled terms mean? “Protoplasm,” said the late Mr. Robinson, of Cambridge, “why, it is only ‘sap.’” “Unification of societies;” “solidarity of movement;” what do we mean; why, just the old English principle—“a long pull, a strong pull, and a pull altogether.” Why, that mighty fabric, the Roman Empire, was built and sustained upon that principle. The barbarian in the desert knew that if he slew a Roman citizen the whole power of the Empire would be moved to avenge his death; even as we, in our time, have moved all the resources of our Home and Indian Empire to liberate captives in Abyssinia. Let us have solidarity in our Home Mission work, and we must accomplish, by God’s grace, greater things. All our recent successes show the working of this principle. In London we have a denominational man, and the work God is enabling him to do represents, in some way, denominational zeal, for the whole denomination moves when he moves, whether it be in the Magazine, in the Unification Scheme, or in Westbourne Park Chapel. In Longton we see the advantage of starting with denominational help, and a brave General Baptist heart. So in Dewsbury and elsewhere.

Our newly-adapted organization will, I trust, be largely useful; and as one great society swallows up all local societies, I hope it will prove to be a glorious absorption, nay, that we may truly say—in the epitaph we write for the district societies—“Mortality has been swallowed up of life.”

But we must have life, earnest, Christian life, deep spiritual life. O for more of the love of God, and the love of righteousness, and the love of Christ and the souls for whom He died! A living church, a living organization of living men and women, will meet all difficulties, solve all problems, and make Jerusalem a praise in the whole earth. The glory of piety, the grace of holy and righteous character, the fervour of divine life, will silence scepticism, will bridge over the gulf between class and class, will put the best minds and hearts of the

church in direct relation with the indifference and ungodliness of men. Mankind will not confound a respectable, nominal, worldly Christianity with a true, real, genuine Christian life. The gospel will not be considered a luxury for the rich with which others need not concern themselves. Physical science, which cannot construct a mental philosophy, which cannot formulate a morality, will not be expected to give us a religion. Men will no more wish to take the laws of mind from matter, or the principles of religion from physiology, than they would attempt to predict the future from the conjunction of the planets, or pick their teeth with a gate-post. In the last analysis of the nervous system you do not even come in sight of mind; and you may sweep space with your telescope, and submit every atom of matter to the microscope, and find neither God nor Saviour, neither gospel nor salvation.

The revived life and power of the church will demonstrate what the gospel is, and what its mighty wonder-working energy and power; and the magicians of science will in vain seek to do the same with their enchantments. "This is the finger of God," will be the verdict of the world. May the glorious day soon come when all England shall know the Lord; and may our churches do their part in their country's evangelization!

I was thinking over some of the themes upon which I have been speaking as I took a ramble on Charnwood Forest. What wonderful home missionary memories cluster all about those grand old hills! The great cloud of witnesses seemed all round me as I walked. What inspiration the whole Association might get from a home missionary pic-nic beyond Bradgate Park to Bardon Hill and Beacon Hill! I thought, as I stood on these hill-tops, now on this and now on that, along that ridge to the south-west Joseph Donisthorpe walked from Ashby to Normanton when light broke in upon his soul, and he became, by the grace of God, a home missionary of the "faithful saying, worthy of all acceptance, that Christ Jesus came into the world to save sinners." There is Markfield, fast passing away into street pavements, whence the first preachers went to Barton, the mother of us all. Beyond is Ratby, where Samuel Deacon threw down his scythe to go and hear the gospel from one of the Countess of Huntingdon's preachers, and so became himself a home missionary. Yonder is Nailstone spire, and away on the hill Market Bosworth, the churches of our fathers, from one of which drew off some of the first founders of the church at Barton, and from the other of which came one of its most zealous preachers, the father and grandfather of preachers; and Barton, the home missionary church, itself is close by; Barton, that began in 1745 with seven members, and spread the gospel far and wide, until, in twenty-five years, it numbered one thousand members, and had sounded forth the glad tidings in four counties, from Coventry on the south to Kirkby Woodhouse on the north. There, too, is Bill-o'-Barrow Hill, the scene of open-air preaching, and the Ringing-Hill, near Whitwick; and there, too, lie Donington-on-the-Heath and Hugglescote, and in the valley of the Soar, Loughborough and Quorndon, with their memories of Grimley, and Orton, and Pollard, and the elder Stevenson, famous for home missionary zeal, and founder of families of preachers; and Loughborough, too, where Dan Taylor first learns of the existence of this vigorous net-work of heaven-born home

missionary churches. But Donington, Kegworth, Leicester, Nottingham, are in view, and, on clear days, Derby; and names cluster and multiply, Pickering, Pike, Fox, Jones, Jarrrom, Rogers, of glorious memory in home missionary work. And what is that church that you see everywhere on the limestone height, surrounded with smoke? Breedon, beyond which is Melbourne, over which Donisthorpe prayed and wept; and in which the silver-tongued Francis Smith preached, Lady Huntingdon's young Timothy; where Joseph Foulkes Winks nursed his undying home missionary enthusiasm; and whence, of a good house, comes our brother, Thomas Cook, once a home missionary, who makes the tour of the world and brings back to the General Baptist Association Signor Grassi, of the Church of Rome, Italian Missionary for the General Baptists of England. Time would fail me to pursue this theme; but those Charnwood hills and dales are eloquent with home missionary memories and associations. Visit them but in thought, and the words of Campbell will come fitly to the lips, and may be applied to that region of hills and valleys as well as to the sea—

“The spirits of your fathers
Shall start from every wave,
For the deck it was their field of fame,
The ocean was their grave;
Where Blake and mighty Nelson fell,
Your manly hearts shall glow
As ye sweep through the deep,
While the stormy winds do blow,
While the battle rages loud and long,
And the stormy winds do blow.”

Nay more, the heart will be quickened and the soul inspired among those grand old hills as by the presence of “a glorious company of apostles, a goodly fellowship of prophets, a noble army of martyrs;” and among them shall be One in form like the Son of Man, who shall touch your spirit with a new fervour, and open your lips to new praise!

A Pastor's Hope.

AMONG the royalties of grace
That lift our weakness into power,
To win the battle and the race,
Is hope—the very crown and flower.

The hope that owns no selfish aims,
But aspirant to noble ends,
Is genial spring within the veins,
That through the blood its summer sends.

No accident, or flash that goes;
An inspiration of the soul,
That proves its truth with power, and shows
Itself from God, and God its goal.

Which hope we have for all the past,
That of the wide-sown precious seed
There shall be something found at last
When harvest comes of word and deed.
Louth.

Here toiling in a newer field,
And turning the first furrows now,
'Tis hope that sees the fallows yield,
And reapers overtake the plough.

O! blessed power, that bears us on,
The further good to do and be,
For work to come and work that's done,
Be with my brothers and with me.

Till all the firmament of life
Be radiant with its happy light;
Its stormy clouds no more at strife,
In azure floating, gold and white.

Till manhood's growth in hope divine
Shall need a higher, larger sky,
And breaking from its earthly line,
Our tearful friends will say, we die.

E. HALL JACKSON.

Our Work in the Villages.*

BY THE REV. H. B. ROBINSON.

I INTENDED to talk about the Unification Scheme, in which I take no small degree of interest. But another subject so persistently obtruded itself, that I was compelled to surrender to its claims. My subject will be a less popular one, but can scarcely be called a less important one. It is intimately connected with the Unification Scheme, and will not fail, I hope, indirectly and eventually, to serve its interests.

Pardon a brief reminiscence. When we were at Nottingham a few years ago, the total of the remarks I was privileged to make amounted to this:—Adopt the motto "*Beginning at Jerusalem*," and thoroughly evangelize the districts in which our churches are established; hoist the motto "*Unity is strength*," and knit all our churches more closely together; endorse the old Norseman's motto "*I'll find a way or make one*," and plant churches on new ground, selecting it with wisdom and Christian courtesy, and working it with the utmost tact and energy and patience.

Now, I have not changed my mind in regard to the desirableness of concentrating our denominational strength, and planting new churches in our large and populous centres of industry. But, also, I have not forgotten some words which seemed to be ringing in my ears then: "Ye shall be witnesses unto Me, both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost parts of the earth" *from centre to circumference*. Now, this divinely appointed method so thoroughly commends itself to our sympathy and judgment, that I do not hesitate to affirm that, as a rule, a church which neglects its Judea, is not likely either to toil for Samaria or to make great sacrifices for the "uttermost parts of the earth." Let me then plead for

OUR VILLAGE CHURCHES,

that they may receive from our denominational strongholds a deeper sympathy and more strenuous efforts.

Now, in the face of a large measure of work which is well and nobly done by our larger churches, it may be deemed unkind on my part to depreciate that work, and unwise to urge the churches to toil for the neighbourhood to the neglect and injury of home. I have not the slightest wish to do either. No man is more ready than I to give "honour to whom honour is due," and none would shrink more than I from advocating a policy at once unphilosophical and unnecessary. But to any man who loves the villages well enough to say "I have you in my heart," it is obvious that many of our churches will bear a little rousing on this subject; and it is also clear that some of them might double, nay, quadruple, their efforts, and *gain not lose*. I have spent all my early years, and very much of my ministerial life, in small agricultural towns, most of which are built in a perfect nest of villages, and I am convinced that many of those villages are badly-worked fields of labour.

* An Address given at the Annual Home Missionary Meeting, and printed by desire.

The return has been small because the outlay has been small. Some of the churches, indeed, have done nothing whatever in this department of labour; and others have given the bread of life, not with the liberal hand of a father, but as if it were a beggar's dole. In casting my eye over a very small area, I find illustrations in abundance. I select a few, all of which are within the limits of the Baptist denomination, and some in our own section of it. Several years ago, a village church, commenced and nursed by an Association of Baptist churches, was eventually placed under the care of the largest church in the neighbourhood. It flourished, until it represented a fourth of the members of that church. But when the pastor to whom this success was mainly due removed to a distant part of the country, that village station was shamefully left to its own resources, although all it required could easily have been given. When a new pastor was elected, having received an "unanimous invitation," he discovered to his astonishment, that nearly forty of the one hundred and thirty-seven members of his church had received no intimation of a church meeting, and knew nothing whatever of the invitation to himself, until some weeks after he had accepted it. I need scarcely say that no little kindness and tact were needed to heal the wound. And yet a few years later the neglect was repeated, and for the sake of discipline at least, the station was compelled to become a separate church. To this day no effort has been made to win it back, although it has to be cared for by a friend who lives at a distance of upwards of thirty miles from it. Some years ago two small village churches, with whose antecedents I am not familiar, sought the help of an influential sister church in the neighbourhood. It refused to exercise any supervision. One of these churches is now in the last stage of its existence. The other is in the hands of another section of the denomination. There is a village station connected with a large church—and the only village station it has—which has been so little cared for, that another denomination has quietly stepped in, and now there is little left that is Baptist besides the building and the Hymn Book. In the same district, a small church was formed by a few energetic Christian men who could bear no longer the sight of a village left to the tender mercies of the Establishment, and preserved its vigour until these men either died or removed to a distance. Then it sought the needed help of a stronger church. To the nearest town it looked in vain. Ministers and church officers were unanimous in their negations. An appeal was then made to a village church of two hundred members, about five miles distant. It was urged that this was their last hope: that they asked, not for money, but for pastoral oversight, and a local preacher occasionally; that unless these were granted, the chapel doors must be closed, Nonconformity crushed, and its few adherents compelled to walk miles to the nearest chapel, and leave their children to the care of a bigoted priest. It was all in vain. That church, possessing in its members, *wealth, talent, and time*, coolly said it had no sympathy with village stations, and flatly refused to render any assistance.

Now, I am willing to believe that there are few such glaring cases of neglect and selfishness as some of those I have cited; but I am certain that they do not stand quite alone. Other illustrations less striking perhaps, but almost as painful, might be collected with very little difficulty. When I find then village churches shewing year after

year a decreasing membership, when I find some of them dying a lingering death that exhausts all sympathy and leaves scarcely a tear for their grave, I cannot help asking, "Have they been fairly dealt with? Have the larger churches been true to their trust?" I frankly confess that in some instances the decline has been occasioned by circumstances over which there could have been no control, but in many cases it is a stain on the escutcheon of the church.

Ought these things to be? Whether is better for the vitality and growth of our village churches; whether is the more likely to conduce to their stamina and hopeful activity, that those churches receive a guidance which shall leave them room to think, a protection which shall leave them power to be manly, and a generous help which shall leave them opportunity to be active; or that they be left to struggle for a bare existence, and to suffer from the ostracism and petty persecutions from which we might do no little to save them? And I ask, whether is the better for our large churches—for their peace and prosperity, for their real dignity and influence, for the healthy activity of every part of the body—that they sit in stately isolation as if all the ground were won, or as if the spirit of Christian chivalry and self-sacrifice had ceased to exist; or that they be the healthy mothers of sons who shall rise to a vigorous manhood, and the generous nurses of weaklings, who can, at least, exhibit the grace of meek endurance, and keep their garments white even where "Satan's seat" is? It may be urged that our villages are necessarily decreasing—that the young are flocking to our rapidly-increasing hives of industry. But is that a reason why the village church should be neglected? Do souls decrease in value when churches decrease in numbers? Have we a message for the towns more urgent than that which Christ has sent to the villages? Is it a part of our Christian duty to be faithful in that which is great, and unfaithful in that which is least? Shall we refuse to nurse the infant because we fear it will never become a man? Shall we cease to minister with loving hands to venerable age because its prime is past, and all its future years must shew decreasing strength? God forbid! *If we stand back from any noble work, let it be because it is too strong to need our poor aid; never because its weakness taxes our strength.* To many, this may seem unbusinesslike; but if in some few instances the two cannot be linked together, *it is better to be unbusinesslike than to be un-Christlike.*

What is it that we need? I think *this*. First—that the pastors of those strong churches which are proximate to the villages consecrate to this work some portion of their time and energies. To a very wide extent the spirit of the pastor will eventually become the spirit of his church. If he is supine, his people are not very likely to be full of fiery zeal. But if he is resolved to work with both hands earnestly, he will not for long work single-handed. With abundant opportunities to present to his people every aspect of the work; with the power to appeal to every high principle and every generous feeling, some chord will assuredly vibrate in response to his touch, some holy instinct will snap its fetters and begin to act, some half-defined thought or purpose will assume definite shape, and men will gather around him and "strengthen his hand in God."

I may be met by the question, "Will not this lay a burden on men who are already overworked?" Yes: in some instances. Of course it is very easy for men to believe that they are overworked, and to cry out that their hands are full, even to overflowing. Well; of some of them I have only this to say—they must have uncommonly small hands: certainly it takes very little to fill them. But these are not the men who will most readily respond to appeals. There are men, the demands on whose time and energies are most numerous and urgent—men who toil almost incessantly—men whose hands seem to be full indeed. These will be among the first to take up fresh work. "And be *overworked*," some will say—"Is that right? Are they called to be martyrs?" I don't know: *perhaps many of us have not asked the question seriously enough to get a Divine answer*; but it is not unlikely, I think. If in days when brute courage and martial valour were the applauded virtues, the martyr was needed to shew the heroism of holy endurance for truth; if in later days, when principle was flung to the winds, when bigotry was rampant, the martyr was needed to shew that integrity had some abode on earth, and that liberty to think is every man's birthright; then, in these days, in the midst of the scramble for social position, and the feverish rush after wealth, it may be necessary to shew men that the thirst for gold does not surpass the keen hunger for souls, and that the sacrifices at the shrine of Mammon are not more numerous than the "self-sacrifices" laid upon the altar of Christ, even if the cost be—"Died from overwork." Surely these words are not quite Quixotic. "We live in deeds, not years; in thoughts, not breaths; in feelings, not in figures on a dial." It is said that in the study of Simeon, of Cambridge, was a portrait of Henry Martyn; and that the eyes ever seemed looking at him with an intense longing that said, "Be earnest, Simeon! Be earnest." And the good old man would bow his head and say, "Yes! Henry Martyn, I *will* be earnest." Brethren, a greater than Henry Martyn is in our studies ever urging us to earnestness. If he does not clearly define the limits of our work, he lends us the example of His own life of swift, strenuous toil, and shews us how precious to Him is even "one sinner that repenteth." The *cost*—why do we think so much of that, and forget so often the reward. "So you intend to be a reformer of men's morals, young man," said an aged peer to Wilberforce. "That"—and he pointed to a picture of the crucifixion—"that is the end of reformers." Is it? I have read in an old Book, this—"I am He that liveth and was dead; and behold I am alive for evermore, Amen; and have the keys of hell and of death." *That* is the end of the grandest reformer the world has ever known—not *death*, but *DOMINION*. And if *we* be faithful, doing our duty, and leaving consequences in His hands, the *end* shall not be exhaustion, but "*sit with Me in My throne.*"

I have only time for a few closing words. This work cannot be left entirely to our ministers. Nay, more, they cannot do, and must not be expected to do, even the larger portion of it. The churches must throw their energies into it. When this is done, many a heart will be relieved from half of its load. For if it is no uncommon thing to find one man doing the work of two, the cause is often just this:—there are six men who will not do the work of one. Plenty of overburdened men

would hail relief; but if others will not do the needed work, they *must*. It is vain to say "Don't overtax your strength." Spring to their side. Be Aaron and Hur to them; and you will prolong their lives and brighten your own. Oh! for a few men in our churches whose ruling passion is Home Mission work; men who, knowing at what cost their fathers won their humble position in the villages, resolve to keep the flag of God flying there as long as the slightest need remains; men who can see that the morality of our villages, streaming townwards, will largely determine the morality of the towns themselves; men who, remembering that a solitary Samaritan woman received at the hands of Christ the same patient care and precious instruction which blessed the cities of Judea and the populous towns of Galilee, learn the value of units; and, filled with His hunger, satisfy their souls with His bread. What would difficulties be to such men as these? "One man would chase a thousand, and two would put ten thousand to flight."

Brethren all—

"Not many lives, but one have we,
 One, only one.
 How sacred should that one life be,
 That narrow span!
 Day after day filled up with blessed toil,
 Hour after hour still bringing in new spoil."

Drinking by Women.

At a Meeting in Leicester, I took occasion to deplore the sale of wines, &c., by grocers, and I suggested that our members should keep themselves free from such a department of trade. Since then no fewer than 920 physicians, surgeons, and general practitioners have signed and published in the *Lancet* the following remarkable protest:—

"We, the undersigned, being members of the medical profession, beg to record our strong persuasion that the facilities for obtaining spirits, wines, stout, and ale, in bottles, which are provided by the grocers' licence, have a most injurious tendency. We believe women, servants, and children of respectable households, who could not, or would not procure intoxicating drinks at public-houses, are encouraged to purchase and use these liquors by the opportunity offered when visiting the grocer's shop for other purposes. Female domestic servants are often enabled to obtain bottles of spirits, wine, and beer at a small cost on credit, or as 'commission' on the household bills. This trade is wholly removed from police supervision, and is a direct incentive to 'secret drinking'—a practice more injurious to the health and moral and social prosperity of the community than the ordinary trade in intoxicating liquors as carried on by the licensed victuallers. We protest against the continuance of this licence on grounds moral and medical, and urge its consideration by a Select Committee of the House of Peers now investigating the subject of intemperance and the measures expedient to reduce the evils of excess. The abolition of this special licence we hold to be the first, and perhaps the most practical, step within the province of the Legislature."

To this solemn protest I need not add a word. I am sure it will have due weight with those excellent tradesmen, members of our Churches, who either now hold, or contemplate obtaining a "grocer's licence."

GEORGE W. M'CREE.

“The Little Ones.”*

BY MR. R. ARGILE, JUNR.

I. IN considering the more important classes of our Sunday Schools, namely, those composed of little children, let us begin with the splendid opportunity they present for our most effective work. Little children are naturally the most inquisitive beings upon earth. They want to know about all they see and hear; and their questions, when not repressed, are simply endless. Sometimes their enquiries take a strange and unexpected turn. For instance: a little boy was one day conversing with his uncle about the sun and moon. The uncle was endeavouring to make him understand that the sun was really very much larger than the moon; and at length the boy appeared to realize it. But this did not end his difficulties; for after thinking a few moments, he asked why, if the sun were biggest, God had not made it to shine at night, when it was dark, and we most wanted light? Occasionally there will be need to check a tendency to ask impertinent or senseless questions. But, as a rule, this spirit of enquiry so early manifested, is a grand advantage to a really earnest teacher, who will take care to use it as the King's highway, along which the precious merchandise of truth shall travel to the youthful mind.

Little children are very communicative. Once gain their confidence and they will tell all they know or think, sometimes with almost startling plainness of speech. A little fellow, walking one day over a wretchedly uneven pavement in the street of his native town, confidentially informed one who was with him that, had he been God, he would *never* have made a pavement like *that*. Another young free-thinker held an argument with his nurse in reference to the origin of things. The nurse positively affirmed that “God made everything.” But the boy as flatly denied, and, at length, he put an end to the argument by adding “He didn't make dolls.” Of course, this kind of thing gives a rather severe shock to one's orthodox feelings; and it wants judicious handling, lest it should lead to a disagreeable and unbecoming self-assertion on the part of the child, or degenerate to mere tittle-tattle and gossip. But it is an immense advantage to the teacher to be able thus readily to ascertain the thoughts and feelings of his pupil.

Another valuable element in the case is:—The Bible is a marvellously interesting book to the little ones. If anyone should doubt it, I would say, “Go, my friend, and try an experiment. Take up one of those grand old Bible stories. Read it alone, at first, and turn it over in your mind, until the scene there described becomes a living reality to you, vivid and clear in all its details, and radiant with light and meaning. Then gather the children around you, and tell out to them in simple words, and with earnestness of tone, that same old story;” and the little limbs, so restless but a few moments before, will be still; the eyes will be fixed; and those very children, who sometimes are so *dreadfully troublesome*, will be listening with all but breathless interest to your words. And it only needs a little tact to interweave with every

* A Paper read at the Sunday School Conference of the Association, and printed by request

such story, some practical lesson, and so make it the vehicle which shall carry home to the heart some inestimable truth.

11. Let us now hastily glance at the results of our work in this promising field, and enquire whether they can be considered thoroughly satisfactory? For the answer to our question, we will turn to our senior classes, where, in the course of years, we may expect again to meet with these same children, no longer *little*, but grown in both mind and body to the statue of young men and women. Their thirst for knowledge will surely be still unabated, only developed under the careful training of a judicious teacher, from the somewhat childish curiosity of former days, into a thoughtful and earnest enquiry as to the many things that go to make up the intricate problems of human life which daily surround them. And, as difficulties are wholly or partially explained, they but serve as new points of departure for further discoveries in the ever-widening field of truth. The Book, too, that was the friend and companion of their early years, has lost none of its power; but, on the contrary, has grown more dear with the lapse of time, for out of it has shined into those young hearts the Light of Life. All along the path it has been an inexhaustible mine of wealth; and the former childish delight in its wondrous stories of noble men and mighty deeds has grown into a real love for the principles that made those men so noble, and produced such mighty deeds. And now, having long since mastered the first rudiments of its precious and heavenly teaching, these young men and maidens are still bending over it in loving study; seeking, as far as they are able, to explore its deeper depths, their toil being constantly rewarded by sparkling gems of truth, yielding to the searchers an ever-increasing joy. And in such a work, who more likely to help them than the teacher to whose wise counsel and ready sympathy they already owe so much? He is endeared to them now by many pleasant memories of the days already gone. The confidence they have reposed in him has never been betrayed; and now he is their most trusted friend and adviser, not in study only, but in the growing responsibilities of life. And he, with unwearied diligence, labours on as though unconscious of increasing years; and, as they look together week by week into the Book of God, he seems to them father and brother in one; and the angels may well love to linger over such a scene, for love keeps within the teacher's soul much of the freshness and vigour of youth. Happy class! And happy, thrice happy, teacher! Who would not desire a work like that!

But where shall we find such a class? Alas! for our beautiful picture. At the touch of reality it fades from view, leaving the hard stern facts for us to face. And, if I read those facts aright, they are both *hard* and *stern*. Is it not true that immense numbers of our scholars drop out of the ranks, and are lost to us long before adult age, for the simple reason that they have not sufficient interest in, and love for, the school to hold them in it?

And of those who do remain, and who constitute our senior classes, how many are there, or might we not rather say how *few*, who, to any great extent, answer to our ideal? Is it not sadly too true, that in very many cases, the general aspect of the senior class is one of com-

parative indifference? The thirst for knowledge, so evident in the child, has died away. The Bible has become to them almost as a worn-out book. And all too often the teacher finds to his sorrow, that just on the very approach of the active duties and grave responsibilities of life, when the winds and currents of human existence are setting in for good or evil in all their strength, and the mighty storm wind of temptation, like some fierce tornado, beats furiously upon the young and inexperienced voyager, the cable of religion,—into which all Sunday School work ought to have twisted the varied strands of love, truth, and the like, until it should have defied the very storm blast of hell; and which, reaching deep down into the unshaken verities of eternity, would, by the anchor of faith, have taken firm hold of the very nature of God,—that cable is either entirely missing, or is all too weak to bear the strain; and out upon the wild, raging sea, the helpless vessel drifts, the sport of all the tempests of life. Brethren, if these things are true (and, without further remark, I shall proceed upon the assumption that in the main they are so), must there not be some terrible defect in our method of working; and is it not time we set ourselves with intense earnestness to seek out the source of our weakness, and, wherever we find it, throw the whole energy of our being into the effort to rise above the weakness for ever?

III. I propose, therefore, to occupy the remainder of this paper with a few practical hints and suggestions which will, I believe, have such a tendency.

Addressing myself then, first to the teachers of our Junior Classes, I would say:—

(1.) Make each individual child your special study. It is not enough to deal with the class as a whole. Little children manifest as much diversity of character and disposition as do men and women; and just as the successful leader among men is one who seems intuitively to know exactly where and how to touch and influence his fellows; so is it essential to *our* success that we should be able to read the characters of our scholars, and adapt ourselves and our method to their peculiarities.

(2.) Love, and sympathize, with the children. I don't mean that make-believe kind of love and sympathy which teachers sometimes put on half-unconsciously because they feel it is their duty to love the scholars. No, No! It must be the real spontaneous out-going of your own soul that will find its way, without many words, straight to their hearts, and make some of the more demonstrative amongst them want to climb upon your knee and give you the precious, pure kiss of childhood; or perchance seize your hand, and run prattling by your side down the street. This is all the more necessary, because many of the dear little ones get but little love at home. I have, nevertheless, sometimes shrunk back from the very thing here indicated, because of the feeling of horror with which I regard anything that appears at all like usurping the parent's place. But love is to the child what sunshine is to the flowers—simply *essential* to the growth and development of its being. And if the father, with all the powers of nature at his back, fail to hold his own in the affections of his child, and the Sunday School teacher should, without seeking it come to reign upon what ought

to be the father's throne, it is not usurpation, but only a stepping into a vacant place, which has been abdicated by the rightful possessor. And it is far better that the child should learn what love and sympathy are like from its teacher, than that it should be warped and stunted for want of them. If, however, you feel that you have not this qualification, you cannot call it into being by a mere exercise of the will; but go in earnestness of soul to the loving Father of all, and seek at His hands a richer baptism of His own Spirit, and this difficulty, at least, will vanish.

(3.) Aim directly at the present conversion of the little ones. But do we really and heartily believe in the probability of their conversion as one of the principal articles of the Teachers' creed? If so, what are we doing with a view to realize it? Have we not still too much of the old notion, that such children are not old enough to know what they are doing; and that the work of the junior class teacher is only to put the scholars through a sort of preparatory training, in the hope that their conversion may afterwards be brought about in our senior classes? If any such idea does still live among us, surely it is time it was destroyed, to the last rag and thread of it; for *religion*, summed up in one word, is *love*, and there is nothing children sooner understand and appreciate than love. Nay, more; there is a beautiful simplicity in the Gospel, when men do not muddle it, which harmonises so exactly with the nature of the child, that in some respects they have the advantages over us who are older; and so when our Saviour would shew His disciples what they should strive to be, He "took a little child" for His model.

But if you doubt at all the capacity of little children for real abiding religious impressions, just give them a fair trial, and I venture to say you will soon have an experience of most blessed astonishment. Only the other week it was my privilege to be present at a veritable childrens' prayer-meeting. One dear child, about eleven years' of age, opened the meeting by giving out "Prayer is the soul's since desire." Then all knelt down, and two or three of about the same age offered short simple prayers; not just a parrot-like imitation of older people, but the desires of their own hearts, breathed out in their own simple words. Then another one gave out—

"Dear Jesus, ever at my side,
How loving must Thou be
To leave Thy home in heaven to guide
A little child like me."

Then a few more simple earnest prayers, and so on. I only wish I could as thoroughly enjoy all adult prayer-meetings as I did that one.

(4.) But, in all you do, never forget you are dealing with children. Speak to them *personally* and *pointedly*; but *simply* and *naturally*. Throw away all the old cant phrases, and come right down to their little natures. Repeat the same idea, in different forms, to shew its various lights and shades, and to fix it in their minds. Keep your eyes and ears open to see whether the children are following what you say, and if not, pull up at once, and get them on the track again. Remember, not your words only, but all your character and example are unconsciously

moulding their natures for good or evil. Cultivate their confidence, and when you have it, esteem it sacred. In all things, seek to become their intimate friend, for what is needed in this work, is pre-eminently heart influence; and you can only accomplish your object by bridging over the distance between yourself and the child, and, like a father in the midst of his family, become to them a child once more.

(5.) Don't expect too much. Old heads are proverbially out of place on young shoulders; and religion is not some monstrous thing that crushes all human beings into one shape and pattern, but a light and glory that shines into and through the whole nature, not destroying, but developing and ennobling its individuality. Even so will it be manifested in children, and they will be children still. Our work with the little ones is not so much to repress as to guide, for as it has been happily said:—

“He who checks a child with terror,
Stops its work, and stills its tongue;
Not alone commits an error,
But a grievous moral wrong.
Give it work, and never fear it,
Active life is no defect;
Never, never break its spirit,
Curb it only to direct.
Would you stop the flowing river,
Thinking it would cease to flow?
Onward it must flow for ever,
Better teach it where to go.”

Besides, little children have their conflicts and difficulties. Speaking one day to a little girl, nine or ten years' of age, about love to Jesus making us desire to do right, she said, “Oh! I do try.” So, I asked, “Well, can't you do it?” And she answered, “Not always.” “Why?” “Oh! it is so easy to do wrong.”—“Well, when you have tried and find you can't, what do you do?” “I pray to Jesus.” Another little one, a boy about the same age, trying one day to give a similar account of his difficulties, burst into tears, and could not finish his story. Brethren, we may find a more *fully-developed* religion in men; but we can nowhere find it more *genuine* than in little children.

In conclusion, I should like, if it be not presumptuous on my part, to drop a few hints into the ears of our highly-esteemed officers, the superintendents.

(1.) Be more anxious to have *quality* in your teachers than *quantity*. More effective and lasting work will be done by two or three competent workers, than by a school-room full of dummies. Far better give a *large* class to a good teacher, than divide it among several powerless ones.

(2.) Insist upon some good evidence of capability in a teacher before appointing him to *any* class; for incapacity is ruinous anywhere, and nowhere more so than in the Junior classes.

(3.) Abolish the idea that it is a *promotion* for a teacher to be removed from one class to another, consisting of older scholars. Our only true promotion is to do our duty better than before. Some years ago, the following sentence appeared in an article in the *Contemporary Review*:

"The counter-Reformation, which snatched half of Europe back from the hands of Protestantism, was mainly carried out by means of the schools set on foot by the Jesuits; and their unexampled success was due to the observance of one rule. According as a teacher showed more and more aptitude for his office, and proved it by the rapid progress of his pupils, he was promoted in the school by being set to hear a class junior to his former one, till the ablest tutor was found, and set to teach the rudiments of knowledge only, on the sound principle that when the art of learning has once been acquired, and a taste for reading instilled, the pupil may be safely left in great measure to his own exertions; but that no task is harder than that of arousing a hitherto sluggish and unawakened mind." It made a deep impression upon my mind at the time, and the more I have since thought of it, the more I am impressed with the soundness of the principle underlying it, whatever one may think of that particular method of embodying it.

(4.) When you get a really good teacher, young or old, put him just where he can do the best work; that is, the work most adapted to him, and *keep* him there. Do not let him slip away in some moment of weariness or weakness for want of a word of encouragement or advice. And when once a strong bond of attachment is formed between him and his class, never break it, except in case of sheer necessity. Let them grow together; and if "shifting Sunday" is to be retained at all, as a relic of the past, make it the occasion of removing scholars from a teacher who *cannot* help them, to one who *can*, and not a time for severing the sacred ties of love.

And now my task is done. The one thought I desire to leave standing out before you *most* prominently for your mature consideration is, that at present we employ too small a proportion of thought and ability upon our junior classes, which are the most readily available spheres for our successful working, and trust too much to our senior classes putting things to rights; when, alas! too often, the opportunity is gone for ever.

And in all our work let us follow closely after Him, who, to one of His most devoted servants, so emphatically said, "Feed my Lambs;" that at the last we may hear His, "Well done."

"Enter not heaven alone,
But let thy way
Up to the golden city be thrice blessed,
By taking others with thee.

Stoop, and tell the wandering child,
Of Him who loved the little ones;
Till, planted in his heart,
The living seed take root for ever."

DON'T BE TOO CRITICAL.

WHATEVER you do do not set up for a critic; we don't mean a newspaper one, but in private life, the domestic circle, in society. It will not do any one any good, and it will do you harm—if you mind being called disagreeable. If you don't like any one's nose, or object to any one's chin, don't put your feelings into words. If any one's manner don't please you, remember your own. People are not all made to suit one taste; recollect that. Take things as you find them, unless you can alter them. Even a dinner, after it is swallowed, cannot be made any better. Continual fault-finding, continual criticism of the conduct of this one and the speech of that one, the dresses of the other and the opinion of the t'other, will make home the unhappiest place under the sun. If you are never pleased with any one, no one will ever be pleased with you. And if it is known that you are hard to suit, few will take pains to suit.

Getting a New Minister.

VII.—Conducting the “Exam.”

BY A “LIVE” DEACON.

THIS process is mostly thought to be as simple as it is exciting, and as easily got through as it is vigorously enjoyed by those conducting it; and yet the mistaken methods adopted by some churches, and the foolish use of good methods into which other churches are betrayed, suggest the need of a little good sense, some capacity, and much carefulness.

Some churches choose their pastors as some men do their wives—at an evening party, on a grand show occasion, when everything is strained, excited, and unreal if not unnatural. Domestic life, however, is not one eternal round of evening parties; and the work of a pastor and teacher of men requires qualities other than those which can be displayed in a “show” sermon. The advice I once heard of, as given by a father to his son, smitten by the charms of a fascinating damsel at an evening party, commends itself to my maturer judgment. “Harry,” said he, “mind what you are doing. Don’t be content with gas light. Get a sober view of facts. Unexpectedly appear at Jenny’s house some morning before breakfast, and observe the way in which she comes down to the breakfast table. See how she starts the day. If she is neatly attired, cheery, bright, good-tempered, and ready to help everybody first and herself last, it is all right; but if there’s a ruffled dress, and a ruffled temper, and a ‘ruffling’ of everybody else, then turn ‘the question’ round a good many times before you ‘put’ it.”

So I would say to churches conducting “the exam.” of a candidate for the ministry. Go and see him at *home*, and when he is unaware of your presence and purpose, and least suspicious of inspection. Never imagine you can see the *whole* man in two sermons preached with “a view,” and an appendix in the shape of a diligent effort to “trot him out” at the supper table. Men differ. Some “wear their hearts upon their sleeve,” and are seen and known at once and anywhere. Others can only be fairly judged in their domestic surroundings, amid their own friends, where they are sure of the confidence of their hearers, and can let their nature have free play.

Get a friend or two who can read character, judge fairly, and know “the sort of man the church wants,” to travel *incog.* to visit his present sphere of labour, to hear him in his own pulpit, to see how he governs his own home, and to get the best and widest knowledge possible of his whole character. Even brilliant sermons are eclipsed if the preacher and pastor lack that bright courtesy, cheerful disengaged temper, and beautiful consideration for the highest welfare of others, which enable a pastor to make all the interests of all the members of his flock his own, and to do better than preach, every time he sees them, by moulding their characters, and really forming them into model Christian men and women.

If a deacon may say such a thing in the hearing of preachers of the Word, *that* seems to be the “standard” set up by Paul in his letter to his son Timothy, when he says that a bishop must be irreproachable, vigilant, or wide-awake; sober-minded, or self-controlled; hospitable, or genial and kind; apt in teaching, no brawler, no striker, but forbearing; averse from contention; no lover of money; ruling well his own house, having children in subjection with all gravity; not a novice, but with some experience of life and duty, and well-reported of by those who know him. The man who could get “full marks” in an “Exam.” on these points, would be worth more money than any church could ever give him!

Let our churches adopt that standard, and conduct their “exam.” on the spot where such qualities are most likely to be exhibited; and though they may now and again miss the “brilliant” preacher, they will get good pastors and teachers, men after God’s own heart.

Ministers' Holidays.

IN our Almanack for this year, under date August, are the following words with the heading above:—"Has your minister had his holiday? If he has not, see that he has one soon. Make your own heart glad and his sermons all the richer in brain-force and heart-feeling by sending him a five-pound note. You need not say who sent it. It will be one of the best gifts you can make to the church."

Now we have something better to write. This morning a letter came to hand from an unnamed donor containing five such five-pound notes, to be distributed amongst five of our ministers needing the holiday and needing the cash quite as much to enjoy the holiday. We have not felt more ready to sing a *Te Deum* or chant the 103rd Psalm for some time, than on the receipt of this welcome epistle. We are profoundly grateful to God, the source of all goodness, and to this *ministers' friend* for making us the distributor of so much joy and power. If the donor knew the gratitude these gifts had evoked, and the good they are now doing and will do, we are sure there would be the readiest endorsement of the words, that such generosity is "one of the best gifts that can be made to the church" of the Lord Jesus. Not one of the men to whom they have been sent would have had a holiday but for this spontaneous kindness.

Ministers who are truly "alive unto God" and to the need of souls, are "working men" in the fullest sense, and need rest and change more than any class of labourers, not even excepting medical men. Our work, if done with the heart—and we had better not do it at all if we do not do it with the heart—is perilously exhausting to nerve and brain. The drain is deep and incessant. No member of the congregation, no officer of the church ever knows what a true pastor and teacher has to do and to bear either as to its variety or range. Sunday rest, too, is a stranger to us; for though we may arrange for a Sabbath in the week, the difficulty of carrying out the arrangement is enormous, and often insurmountable. Ten, twelve, and in some cases fourteen or fifteen hours a day without Sabbatic repose, carried on for months, is a most exhaustive process, and it is impossible to maintain the freshness and effectiveness of one's work without the recuperating influences of change of scene and vocation.

And let me say to my brethren in the ministry—Take care to get a real holiday. Do not preach a solitary sermon, if you can help it. Don't give an address at a prayer meeting. Rest, *i.e.*, rusticate, row, romp, ride. Don't lounge and "idle" about. Get *physical* exercise, and leave the brain perfectly free. Climb the hills. Swim in the sea. Get on horseback. Be a downright thorough-going "muscular" Christian for one month, and you will be a better "spiritual" Christian all the rest of the year for it. I know somebody who has more than once given his holidays to preaching away from home; but it has always been with a sense of the "exceeding sinfulness" of that "sin," and with not a little genuine repentance afterwards. Beware of the "delusion" which says, "Take care of yourself by coming and rustivating at the sea-side or amongst our hills," and then flings in, as if it were nothing at all, "*and preach for us a time or two.*" It is a snare, notwithstanding a genuine friend may set it. We need a complete and unbroken holiday.

May the God of rest and blessedness so favour us in our quest for bodily strength, that we may come back to our work with our sermons full of the salt of the sea and the breezes of the everlasting hills, and with our lives richer in all the force necessary for doing His joyous work. JOHN CLIFFORD.

PRAYER IS

"A breath that fleets beyond this iron world,
And touches Him that made it."

Tennyson's Harold, Act iii., Scene ii.

Our Forthcoming Hymn Book.

A POLYLOGUE.

So many letters have come to hand on the above interesting subject, that we are obliged to select the salient points from each, say a word or two about them, and then leave the many-sided discussion to speak for itself.

H. W.—If your words about the New Hymn Book, Mr. Editor, to the effect that it is to be “the best in all Saxondom” are not to be idle words, it will be necessary to take care that the faults of the existing work are not repeated. We must not have changes introduced in the different and successive editions. Better wait a year or two longer and do the work well, than have such glaring differences as we have now (*e.g.*) in the different editions of hymns 80, 740, and 855. The first is a stumbling-stone, the second is a rock of offence, and the third is as good as a conundrum if only you have a sufficient number of editions. Alterations should not be necessary after the book is once issued.

Z.—Certainly a denominational hymn book ought to be without “spot or wrinkle,” and I believe I may promise the utmost painstaking on the part of those who have the forthcoming book in charge, to secure a work perfect, from first to last, in these respects.

H. W.—It is also very necessary that care should be taken in correcting for the press. For example, *t* has been changed to *w* in Hymn 43 in a late edition of the Appendix. It is distressing to read,

“We waste thee, O thou living bread;”

though certainly this is not so disastrous a case as one in which an edition of a child’s primer was destroyed by the omission of the letter *c*, the lesson appearing in this form—

“When the last trumpet soundeth,
We shall not all die;
But we shall all be hanged
In the twinkling of an eye.”

Z.—Oh! dreadful! Poor typo! Did that really occur? Any way, that is a tale that needs no “moral.”

H. W.—Let that pass; but I should like to advise that short religious prose poems and theological essays should be conspicuous by their absence.

Z.—You may also let that pass.

R.—But let me say, Mr. Editor, referring to our old book, that I find it is like all others in this—that it has no section headed “*Christian Work.*” This I have found to be a serious defect.

Z.—Nay, nay! That will not do! You are surely mistaken. Look under the headings of “Zeal,” “Benevolence,” “Courage,” etc., and you will find no lack of suitable hymns for this aspect of Christian life. I know you will miss some of the stimulating and inspiring hymns produced within the last twenty years on this subject, but it is for the same reason that *you* would be missed in a search amongst the men of sixty years ago.

J. B.—Certainly we could not expect in a book published in 1851, hymns that have been born since; but will you allow me to make a suggestion about the contents of the book? Why may it not be a COMPLETE book of praise? It is a pity we should be obliged to have a book of chants and of anthems beside. Let the Psalms printed for chanting, and a good selection of Anthems, be bound up along with the Hymns, so that having it, we may have all we need.

Z.—I quite concur in that. It would not add seriously to the cost of production, or to the price at which the book would sell, to insert, say, 100 or 120 chants, and the words of 30 or 40 anthems; and it would be a great convenience to those congregations now using, or likely to use, chants and anthems.

We will return to some other letters about *price*, name, order of arrangement, etc., next month.

JOHN CLIFFORD.

Parliament out of Doors.

Soon after this Magazine is in the hands of our readers, the Parliament now sitting in the House of Commons, and doing little besides sitting there, will "get up," vacate its place and functions at once, and the Parliament out of doors, the Parliament of the people, will have to resume its important work.

This resumption of political duty by the people may be undertaken with hope and spirit, for it is certain that the most potent force operating in the British Parliament of 1877 has not been the easy-going aristocratic Tory party, nor the sluggish plutocratic Opposition, but the people, moved by the instincts of justice and deep-rooted sympathies; the people who thundered forth their sentiments on the Eastern Question last autumn, and have made their power felt as a moulding and formative political influence ever since.

It must not be forgotten that as a nation we are not only under the heel of Toryism, but what is worse, the Liberalism of England is not represented by the so-called Liberals in the present Parliament. That cannot be denied. Sound Liberalism is at a discount on the Opposition side in St. Stephen's, and if the people do not speak for themselves our nation will be delivered over to the uncovenanted mercies of the three great privileged classes—the plutocrats, priests, and publicans. The Opposition will not take the initiative. It is in love with the Fabian tactics of a "masterly inactivity." Hence we must have the federation of Liberals and the gathering of assemblies to express the national will. The Liberal leader will not speak, therefore the people must make up for his political dumbness. The members of the Liberal party do not know what they want. They are divided. They represent wealth and society, not principles. They have place, but the people have power, and the people must use their power, or the feeling that launched Alabamas to support American slavery, curried favour with Napoleon III., the destroyer of the French people, and still supports the nefarious dominion of the "unspeakable Turk," will commit us, during the recess, to a reactionary policy, and to all the horrors and wickednesses of a pro-Turkish war.

The motto for everybody who cares for humanity, who loves righteousness and justice, is, "let your loins be girt about, and your lamps burning." Liberal indifference is the victory of Tories and Clericalists, and in an hour when we look not for it, we shall find ourselves pledged in the name of "British interests" to the defence of the horrible enormities of Turkish misrule. We must not take our eyes off Lord Beaconsfield for a moment, or our chance is gone, the Rubicon is crossed, and Britain will cease to be the leader of the Liberalism, the Humanity, and Righteousness of Europe.

Nor must we only keep awake and on the watch; we must *organize*. We must confederate after the Birmingham fashion. For many reasons we are a weakened party. Mr. Goldwin Smith, in a paper of conspicuous ability, luminous reasoning, and philosophical Liberalism, in the July *Fortnightly*, has traced the causes of the decline and fall of the Liberal party, and suggested the methods by which it may regain its ascendancy in England, and its just influence in the councils of Europe. We are the friends of the nation at large, and the foes of privileged classes; and it is inherent in all privileged classes to put themselves first and the nation second. Mr. Gladstone is a true and earnest Liberal, and the aristocracy hate him with perfect hatred. Nonconformity is one with Liberalism in its spirit and temper, and the priests oppose it tooth and nail. Temperance movements make Liberals in the degree in which they secure sobriety and self-restraint, and the most aggressive and demonizing "interest" of the age, that of the publicans, exhausts artifice and resource to destroy them. Warring against these three combined monopolies, the aristocrat, the priest, and the publican, we must unite in order to utilize our powers, remembering that we have the strength that conquers, viz., the strength of convictions, the strength of righteousness, and the strength of humanity.

A religion that does not profoundly influence the corporate and political life of a people, covers only a tithe of human needs, and proves itself unfit to guide and help in some of the highest and most responsible duties of humanity. The Saviour of men, He is the King of the whole earth.

JOHN CLIFFORD.

Our Midland Union Evangelist.

At the Annual Meeting of the Midland Baptist Union, held at Melbourne, in September last, an interesting Paper was read by Mr. Bateman, of Leicester, on "Evangelistic Work." A conversation followed, in the course of which a proposition was made to the effect "That this Union employ an Evangelist, whose duty it shall be to visit and labour among the churches, under the direction of the Committee; and that the Committee be requested to raise funds, engage the Evangelist, and take all other needful steps for prompting this object." Many of our churches, especially in villages of the Midland District, are too feeble to sustain a pastor. Their pulpits are supplied upon the Lord's-day by the self-denying labours of our lay-preachers; nevertheless, it is believed they would both welcome and profit by the periodical visits of an efficient Evangelist. In some of these churches we are glad to know there is an earnest Christian aggressive spirit, and with a courageous godly man, suitably gifted, as a leader, they are prepared to engage occasionally in vigorous work of a special character. Others again need rousing; they have had to contend for years against State Church influence or other circumstances of a depressing character, and a week or fortnight's visit from an earnest Christian evangelist may do much to stimulate and cheer. The pastors of town churches, too, sometimes feel as though a week of services specially directed to the awakening of the undecided or irreligious, or the quickening of apathetic Christians, would be useful; and in the conduct of such services would rejoice to have help from without. In short, at the meeting at Melbourne, there was but one opinion as to the great good which might be done providing we could meet with a suitable man.

The first question taken up by the Committee was, how the man, if met with, was to be supported. Friends at the Melbourne meeting made promises of annual subscriptions to the amount of about £40. Brethren have since canvassed Nottingham, Derby, Leicester, Loughborough, Burton-on-Trent, and other places, and additional promises to the amount of about £60 have been obtained. But at least £50 more are needed in order to meet the necessities of the case; and it is hoped, not only that this sum will be raised, but that where practicable, friends will make up their minds to subscribe for not less than three years, so as to give the plan a fair trial.

After various enquiries, a brother has been found who is believed to be well suited to the work—Mr. James Manning. Mr. Manning has been pastor of Baptist Churches in various parts of England, and for the last twelve months has been resident in Nottingham. He believes, however, that evangelistic work is his vocation rather than a settled pastorate; very cheerfully, therefore, has he entered into an engagement with the Committee, and on the 1st of June commenced his work.

The Midland Baptist Union, as is well-known, includes Baptists of both sections, more particularly in the three counties of Derby, Leicester, and Nottingham. It has been agreed, therefore, that Mr. Manning shall be employed on alternate months in the two sections of the denomination. He began his work at *Belper* (among the General Baptists), spending the greater part of the week there, preaching in the chapel, visiting from house to house, and holding open-air services.

From June 10th to the 14th he was employed at *Heanor*. On the 17th he passed on to *Newthorpe*. On the 25th and following days he visited *Carrington*, near Nottingham; concluding his month's work with a service in the mission-room of the Nottingham Brickmaker's Company, on the Mapperley Hills.

The following extracts from Mr. Manning's journal, not written for publication, but only for inspection by the Committee, will give an idea of the nature of his labours, at least during the summer season:—

"*Heanor*, Lord's-day, June 10.—A regular field day. Mr. Blount, of Derby, and myself, with a noble army of Sunday school teachers and members of the church, held four open-air services in the morning in different parts of the place. Very large numbers were attracted. The services in the chapel, at

which also Mr. Blount assisted, were of a most encouraging nature. Several cases of awakening, and one professed to have found the Lord.

"Monday.—Visited sick and others during the day. Conducted an open-air service, which was well attended. Chapel nearly full. Good prayer-meeting after service. Found a man near death, who said he *supposed* he was a sinner, but 'had never done any harm or murdered anyone.' Read, talked, and prayed with him. Friends, spare neither trouble nor expense to make these services a success."

Similar records describe the work on the following days. On Wednesday, however, a gentleman from near Manchester, and the Congregational minister of Marlpool, are mentioned as taking part in the service. This is as it should be—regular pastors, lay brethren, and the evangelist, all working heartily together for the furtherance of the Gospel.

During the month of July, Mr. Manning is labouring at Woodborough, Nottinghamshire; Burton-on-Trent, and other places in connection with our Baptist brethren of the other section.

In August his work will again be among General Baptists.

I am requested to say that any of our churches who desire a visit from Mr. Manning, should apply (for the present) to Rev. W. Woods, 8, Addison Villas, Nottingham, who will do his best to make the requisite arrangements. Also, any pecuniary help which friends are disposed to render to this good work, will be gladly received either by him or by the writer,

3, Addison Villas, Nottingham.

W. R. STEVENSON.

"More Noble."

OUR business, Mr. Editor; verily so, as I take it, is to become and be "more noble." Possibly in the old way too, seeing we have tried now many other ways, which appear *not* to be "more noble," but quite the reverse of that. We, too, have the "Resurrection," made so much of by Paul and others, still sounded in our ears, appealing to us with greater or less force in all possible ways, which we treat in a fashion decidedly *ignoble*; many of us alas! Seeing this fact, if it be such, is all-important, and the getting ready for it properly the one aim of the breathing struggle we call "life," why do we not do it?

May the supposition be advanced, that we have, in point of truth, lost "faith" in the "Scriptures," which the old Bereans studied to find "if these things were so;" and, therefore, are at sea, as one may say, in a very crazy tub—compass lost, rudder broken, with any number of *false lights* fitting around, leading to absolute wreck and ruin if followed to the end?

Which will render certain we can no longer be "more noble;" at least in the Berean sense.

Our "onward march" then, methinks, is properly a *backward one*, to get by all the powers of our soul some "faith" which shall be real and tangible; some compass on board; a new rudder withal; that we may know *where* to steer, and then stand at the wheel till death.

As I imagine this is a personal business, *my* business, which any amount of "talk" done never so well by others, will not avail me much in.

To be "more noble" thy business, oh! my soul.

Therefore, ask *whence* came I?

Whence; oh! thou thinking mysterious power—but from the "Almighty!" Who also must be the "All-wise?"

Will He not, therefore, give me some true Light *back again* to Himself, that He may have His own; and I be known and know myself to be such?

Since He has called me into being, will He not also surely give me the knowledge of such way?

Verily, "more noble" to expect to find such revealed, to lay hold of such help, than to fall down with all my soul's powers, and worship the earth-born delusion called God by some, the great God getting-on-in-the-world, with no beyond whatsoever?

Think of this brother soul, you need not talk about it yet—not for some time yet—but *think* of it, and let the old Berean, poring over his old Scripture, be a patent *fact* to you; possibly, it were well for you and I even to “go, and do likewise.” “God’s Word;” *mine*, therefore, if I am God’s. For me some compass surely pointing to the Eternal, and leading me *there*. This, as I perceive—worthy alone of Him who made me, with all the mysteriousness of existence crushing me to the dust else—“more noble” to believe such fact!

Seek thus to be “more” worthy, “noble,” thou. Let the owls hoot, loving the darkness, and staying therein; but get thy soul *out* of it, my brother. “Search the Scripture” in this personal way, and, doubt it not, His Spirit shall make thee too “noble,” even “more noble,” and ever nobler, higher, in His way—the “Way of Life.”

HANS REDIEWILLE.

New Chapels.

I.—MEMORIAL STONES AT CRICH.

OUR Crich friends have been exceedingly successful in the effort they are making to erect their new chapel. On Wednesday, July 11th, they had the pleasure to see laid seven memorial stones—the central one by J. C. Jones, Esq., of Manchester, and the adjoining ones by Mrs. J. Willer, of Cromford; Mrs. W. B. Bembridge, of Ripley; Mrs. S. Bennett, of Derby; Mrs. G. Slack, of Derby; Mr. Wildgoose, of Holloway; and Mrs. R. Bryan, of Crich Carr. A large company of friends from Derby, Ripley, Alfreton, and other places assembled, and speeches were made by Rev. T. Goadby, B.A., Dr. Underwood, J. C. Jones, Esq., and others. The school children formed a procession, headed by a band, occasionally singing some familiar airs, which added much to the life and harmony of the scene. A bazaar was opened at four o’clock by Councillor Hill, of Derby, and was well patronised during the evening. Lunch was provided at one o’clock, and a public tea at five o’clock; after which many enjoyed the walk to get the scenery from the top of “Crich Stand.” The results of the day were most cheering. Collections, £162; bazaar, £60; lunch and tea, about £10. The bazaar being again opened on Thursday realised about £17. On Saturday two other memorial stones were laid, and another tea-meeting and bazaar was held, realising about £60 more. This latter stone laying was the result of Wednesday’s enthusiasm and success; an old gentleman, a resident of Crich, offering to give them £50 if he might be allowed the privilege of laying another stone, which, of course, was granted; our friend, Mr. W. B. Bembridge, consenting to conduct the service. They have still applications on hand to be allowed to lay some other of these prolific stones. Surely such ambition may be religiously gratified! Our friends are spending about £2,000. They are but thirty-three in number; they have a splendid site; they are worthy of help. Who will not stretch out their hand to aid such a willing and noble band? They have received £507, and have promises for £150 more. The chapel will be opened in the spring.

II.—WESTBOURNE PARK CHAPEL, LONDON.

This building is so near completion that it is decided to dedicate it to the worship of God our Father, and the service of the church of His Son Jesus Christ, on Sunday evening, September 30th, at seven o’clock. This time is fixed for the “Dedicatory Service” so that EVERY member of the church and congregation may have an opportunity of attending the first service in an edifice for whose erection they have so long and so self-sacrificingly toiled. Other opening services will follow, and will be fully announced in the September Magazine. May I say that we shall be extremely pleased to see friends from all parts of the denomination at our opening services; and those who are not able to be with us would aid a good and necessary work, and greatly delight us, by forwarding their gifts for the Dedicatory Service. Do not forget us.

JOHN CLIFFORD.

Church Register.

CHURCHES.

DERBY, Osmaston Road.—The Rev. Charles Clark, of Australia, gave a masterly lecture on "The Tower of London," on Monday, July 9, in the Lecture Hall, Wardwick, on behalf of the Pear Tree Chapel. The mayor, W. Higginbottom, Esq., presided. The gross receipts amounted to £27. £10 offered to Mr. Clarke for his services were generously given by him to the fund.

RETFORD.—The sixth anniversary was held, June 17. Rev. W. R. Stevenson, M.A., preached. A tea meeting, followed by a successful sale of goods and a public meeting, took place next day. Councillor Jinkinson presided, and addresses were delivered by Revs. W. R. Stevenson, J. Ryder, and others.

LYNDHURST.—The first anniversary of the pastor's settlement was held July 18, when an encouraging report of the past year was presented, and addresses delivered by the Revs. E. Osborne, E. J. Boon, W. Power, J. Tipple, and the pastor. The scholars of the Sunday school afterwards had their treat, and made a presentation to Mr. J. Short, who has been connected with the school for more than fifty years.

MINISTERIAL.

CHATTERIS.—Mr. F. J. Bird, of Chilwell College, has accepted a unanimous invitation to become the pastor of our church in this place, and commenced his labours on the last Sunday in July.

WIRKSWORTH.—Recognition services in connection with the settlement of Mr. W. E. Davies as pastor of the church at Wirksworth, Shottle, and Bonsall, took place July 2. A sermon was preached at three p.m., by Rev. R. F. Griffiths, of Nottingham. Public meeting at seven. Mr. G. A. Young in the chair. The charge to the church was delivered by Rev. J. W. Williams; the charge to the pastor by Rev. R. F. Griffiths. Revs. H. M. Stallybrass, W. Evans, and W. Wootton, gave addresses. It was a most cheering meeting.

SCHOOL SERMONS.

BACUP.—July 8. Preachers, Rev. B. Wood and Councillor Whittaker. Collections, £24 5s.

BABLESTONE.—June 24. Preacher, Rev. W. E. Cantrell. Collection, £12.

BURNLEY, Enon.—June 17. Preachers, Rev. J. Turner and L. Clement, Esq. Coll., £132 2s.

CLAYTON.—June 24. Preachers, Rev. E. C. Pike, B.A., and W. Jones. Collections, £62 8s.

CONGLETON.—July 8. Preachers, E. W. Newell, Esq., and Rev. E. Moore. Collections, over £13.

EASTFIELD SIDE, near Mansfield.—June 24. Preacher, Mr. W. Smith. Coll. the best known.

KIRKBY.—July 8. Preacher, Rev. A. Firth. Collections, £10 18s.

NETHERTON.—June 24. Preachers, Revs. W. Oates and T. Ferguson. Colls., £27 7s. 7d.

NEWBOLD VERNON.—June 10. Preacher, Rev. G. Needham. Collections, £5 11s.

QUORNDON.—June 17. Preacher, Rev. J. Fletcher. Collection, £17.

RADFORD.—July 15. Preacher, Rev. C. T. Johnson. Colls. larger than known before.

SHOTTLE.—June 24. Preacher, Rev. W. E. Davies. Collections, £6. Tea on Monday, 550 present. Speakers, the pastor, Messrs. J. Taylor, A. Holmes, J. H. Starkey, and W. Hatfield.

MISS OLIVE HARCOURT, daughter of the Rev. J. Harcourt, Berkhamstead, has been presented with the Gilchrist Scholarship for the Education of Women, entitling her to residence for three years at Girton College, Cambridge.

BAPTISMS.

GRANTHAM.—One, by W. Bown.

LEE MOUNT.—Nine, by I. Preston.

LEAKE AND WYMSWOLD.—Eighteen, by W. Morris.

LINCOLN.—Five, by W. Sharman.

LONDON, Commercial Road.—Eight, by J. Fletcher. (Two from a Congregational Church.)

LONDON, Praed Street.—Four.

LONG SUTTON.—Five, by G. Towler.

LOUTH.—Six, by E. H. Jackson.

LYNDHURST.—Three, by W. H. Payne.

RADFORD.—Three, by A. Brittain.

RETFORD.—Three, by W. J. Avery.

WIRKSWORTH.—Four, by W. E. Davies.

MARRIAGES.

JACKSON—GOADBY.—July 4, at Dover Street Chapel, Leicester, by the Rev. T. Goadby, B.A., of Chilwell College, Mr. John Jackson, of Wigston, to Fanny, eldest daughter of Mr. James Goadby, Ashby-de-la-Zouch.

RICHARDS—JEBBETT.—June 19, at the Baptist Chapel, Barton Fabis, by Rev. J. Greenwood, Mr. E. Richards, of Shackerstone, to Miss Harriet Jebbett, of Newton Burgoland.

MARVIN—GOWDRIDGE.—June 19, at the Baptist Chapel, Barton Fabis, by Rev. J. Greenwood, Mr. Thos. Marvin, to Miss Elizabeth Gowdrige, both of Bagworth.

YATES—FOULDS.—July 17, at the Baptist chapel, Kegworth, by Rev. T. Yates, father of the bridegroom, John Joseph Yates, of Hereford, to Miss Caroline Foulds, of Kegworth.

THE
MISSIONARY OBSERVER.

AUGUST, 1877.

Notes by the Secretary.

WITHOUT any solicitation on my part, the Committee have done me the honour of appointing me the Secretary of our beloved Missionary Society. As the vote of the Committee was unanimously confirmed by the Association, I am led to the conclusion, that it is God's will that I should undertake the duty. In doing so, I can truly say, without any mock modesty, that I feel my own insufficiency for an office so onerous and important. The Lord helping me, however, I am prepared to do my best. That I love the cause, I can say without any hesitation; and, as I am denied the higher honour of serving the Master in the mission-field, it will be my next joy, if permitted, to serve Him in the Mission at home. In reliance, therefore, upon the sympathy, the co-operation, and the prayers of Christian friends; and, above all, upon the presence and power of our blessed Lord, I enter upon my work. W. HILL.

The Rome Chapel.

IN accordance with the resolution of the Association, a circular has been prepared upon the above subject, and sent to all the churches in the denomination. Collecting cards and copies of Signor Grassi's address were also dispatched at the same time; and it is earnestly hoped that the appeal thus made will meet with a prompt, hearty, and liberal response. Messrs. Wall and Grassi have spent a Lord's-day in Nottingham, in Halifax, and in Walsall. They have also addressed meetings in Hucknall, Nottingham, Loughborough, Derby, Sheffield, Leeds, Birchcliffe, Todmorden, Wisbech, Burton-on-Trent, and Birmingham. Almost without exception, the meetings have been well attended, and have been highly appreciated. In addition to the collections, some liberal donations have been already given or promised in most of the above places; and should the canvass and collection be made by each church in its own neighbourhood, a large and noble sum is sure to be the result. On application, the Secretary will be happy to supply friends or churches with any number of circulars or collecting cards.

Minutes of Orissa Conference.

THE Orissa Conference assembled in the Mission College, Cuttack, Dec. 30th, 1876, and continued in session (with intermissions) until Jan. 8th, 1877. Present, W. Brooks, J. Buckley, W. Miller, T. Bailey, J. G. Pike, H. Wood. After singing and prayer, brother Buckley was elected Chairman. Communications were laid before the Conference from our late Secretary and Committee.

I.—DEATH OF THE SECRETARY. (Minute has been already printed.)

II.—STATE OF MISSION. RETURN OF DR. AND MRS. BUCKLEY, AND ARRIVAL OF MR. AND MRS. WOOD.

We desire to record our devout gratitude to the great Head of the Church in that He has permitted His servants, Dr. and Mrs. Buckley, to return to this land to labour again in this important part of His vineyard. We most affectionately welcome them, and we pray that, their lives still being precious in His sight, they may be long spared to work for God in Orissa. We are also encouraged and deeply thankful that the Lord of the harvest in answer to many prayers has thrust forth other labourers into His harvest, and we cordially welcome brother and sister Wood to share our labours. Nevertheless, in view of the probability of brother J. H. Smith's resigning his connection with the Society, and considering the importance of stations already held by the Mission, we trust the Committee may have the way opened to send speedy reinforcement, in order that we may go into the regions beyond that still earnestly cry, "Come over and help us."

III.—LOCATION OF BRETHREN J. G. PIKE AND H. WOOD.

The Committee's minute was carefully and seriously considered at several sittings of Conference. Agreed, that we cordially recommend our two brethren to carry out the decision of the Committee as to Berhampore as soon as the way is clear. In connection with the location of the brethren, the importance of breaking up new ground was strongly felt, and the desirableness of occupying Sumbulpore anxiously considered. After much discussion, agreed that we shall rejoice if arrangements can be made before the close of the cold season for visiting Sumbulpore to report on its capabilities and suitableness as a station, provided reinforcements be sent.

IV.—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 was requested to convey our warmest thanks for their continued help.

2.—*Oriya New Testament, demy octavo, large type* (see II., 2, 1875).—Brother Brooks reported this completed. The brethren express their great satisfaction in receiving this report, and record their prayer that by means of this edition the excellent knowledge of Jesus Christ may be abundantly diffused amongst the millions of Orissa. The price of this was altered to eight annas (instead of four) per copy, but the brethren to possess discretionary to lower it when desirable.

3.—*Scripture Selections* (see II., 3, 1875).—Brother Brooks reported this work completed. The brethren express their gratification at receiving this report, and believe it will prove a most useful and valuable work.

4.—*Separate Portions of Scripture*.—(a.)—Ezra and Nehemiah (see II., 4, 1875.) Reported that 2,000 copies had been printed; a copy laid on the table.

(b.)—It was resolved to print the following separate portions of the Old Testament:—Proverbs, 3,000; Joshua, 2,000; Job, 2,000.

(c.)—It was also agreed to print an edition of 4,000 copies each of the gospels, Matthew Mark, and Luke.

(d.)—And a small edition (1,000 copies) of John in Sanscrit and Oriya.

5.—*Scripture Selections, Historical, Part I*.—Resolved to print an edition of 3,000 copies of this important work.

6.—*Expense of printing Separate Books of Old Testament*.—It was agreed to apply to the Auxiliary Bible Society, Calcutta, for a grant towards printing parts of the Old Testament.

7.—*Bible Distributors.*—(a.)—Boishnob Das, Berhampore (see II., 6, a, 1875.) Application for constant employment. Not entertained.

(b.)—John Jenna, Cuttack (see II., 6, b, 1875.) A similar application. Not entertained.

(c.)—Bhobany Sahu, Piplee. A similar application. Not entertained.

(d.)—Application for help from the widow of the late Bhobany Mahanty. She was referred to the church at Berhampore, as she is now residing in that town.

V.—ORISSA TRACT SOCIETY.

1.—The Secretary reported that the Religious Tract Society had made a grant for this year of one hundred reams of paper for printing purposes, and ten reams of coloured paper for tract covers. He was directed to convey our grateful acknowledgements to this Society for their kind and generous help.

2.—*American Tract Society.*—The Secretary reported that no grant had been received during the year from this Society. The Secretary instructed to represent our urgent need for help to this Society.

3.—*Application to Home Committee for help.*—Resolved to ask for the balance of grant for 1875* (being the difference between grant made June, 1875, on the understanding that the American Society would not be likely to help, and a grant received from America of 354 rupees, 14 annas, 8 pice), and also to ask for a grant for 1876 of 450 rupees.

4.—*Leaflets* (see III., 5, 1875).—It was reported that one leaflet had been printed on one side "A Remedy for Cholera," and on the other "The Remedy for sin." MSS. of three others were presented. The report was received and the matter referred to the Cuttack Committee.

5.—"*The Negro Servant*" (see III., 6, 1875).—Reported that the MS. had been mislaid. Resolution of 1875 remained.

6.—The following Tracts were ordered to be printed during the forthcoming year:—

Epitome of the True Religion	2,000
Life of Christ	4,000
True Refuge	2,000
Destroyer of Delusion	1,000
Christ the only Saviour	1,000
First Catechism	5,000
Christ and Khrishna	1,000
Scripture Testimony against Idolatry	3,000
Juggernath tested	4,000
†Come to Jesus	4,000
†Help in Prayer	4,000

Total... .. 31,000

7.—*Revision of tract, "Destroyer of Delusion."*—Brother Miller was requested to undertake this work.

8.—*Revision of tract, "Epitome of True Religion."*—Committed to brother Makunda Das.

9.—*Importance of selling Tracts and Gospels.*—Resolved, that it is desirable, as far as possible, to sell the Tracts and Gospels; that the prices be fixed by the Cuttack Committee, and that they be printed on all new Tracts.

VI.—ORRYA CHRISTIAN LITERATURE.

1.—*Early History of the Church of Christ in Orissa.* By Ghanushyam (see IV., 1, 1875).—MS. was presented by brother Ghanu. Best thanks of Conference were given to him, and brethren Buckley, Miller, and Shem Sahu were appointed a Committee to examine it with a view to printing.

2.—*Companion to the Bible* (see IV. 1, 1875).—Report given by brother Buckley. Appointment continued.

* It would appear that through some oversight this balance has not been sent.

† One thousand of each of these to be stitched together in coloured covers.

3.—*Stories and Pictures of Church History*.—Completed; a copy presented to Conference. We express our sense of the great value of this interesting work, and give to brother Miller, and to brother Makunda Das, who assisted him, our warmest thanks.

4.—*Brooks's Precious Remedies* (see IV., 4, 1875).—Completed; copy laid on table. We also sincerely thank brethren T. Bailey and Thoma for the important service they have rendered in the translation of this work, which we regard as eminently adapted to the Hindoo mind.

5.—*The Holy War* (see IV., 5, 1875).—Brother Brooks's report received, and appointment continued.

6.—*A Volume of Sermons for Village Use* (see IV., 7, 1875).—Report received from brethren T. Bailey and Shem, and appointment continued.

7.—Price of *Stories and Pictures* and *Brooks's Precious Remedies* to be four annas per copy; students and preachers to be presented with a copy of each gratis.

8.—*Fulfilled Prophecy*.—Brother Miller presented MS. in Oriya of this. Best thanks given to him and Makunda Das, and the printing of it to be left with the Cuttack Committee.

9.—*Hymns for Sunday Schools*.—Brother Makunda Das presented Oriya MS. of hymns suitable for Sunday schools. Received with great pleasure, and it was requested that it might be sent round for the opinions of missionaries and native brethren.

10.—*Cost of printing Stories and Pictures and Brooks's Precious Remedies*.—Agreed, that we ask the Religious Tract Society for a money grant of £20 towards the printing and binding of *Stories and Pictures*, and also a money grant of £20 towards *Precious Remedies*; and that we ask our own Society to grant a similar sum in each of the two cases; and that the Secretary be instructed to furnish these Societies with all needful information on the subject.

11.—*Cheap edition of Pilgrim's Progress, Part I., for sale*.—This was considered, and the desirability of having such an edition felt; but as funds are not now available for the purpose, the matter was left for further consideration.

12.—*Boston's Fourfold State*.—Desirability of a translation into Oriya suggested by brother Ghanu. Not able to entertain it.

VII.—MISSION COLLEGE.

1.—The examination was conducted by brethren J. Buckley, T. Bailey, Shem Sahu, and Thoma, and a favourable report presented.

2.—*New Students*.—(a).—Kapila Das Behara, Piplee (see VI., 4, c, 1875), was received last year on probation; but it was afterwards considered that as he had taken a scholarship it was desirable that he should continue his studies at the Cuttack High School. Received into the College on the usual probation.

(b).—Kassia Borah, Cuttack (see VI., 4, d, 1875).—Application withdrawn.

(c).—Gideon Mahanty, Berhampore. Received on the usual probation.

(d).—Banchara Nidhi. Agreed, that he be examined by brethren Buckley and Thoma, and that he be employed during the cold season; leaving the question whether he should be admitted into the College or employed in other ways to the Cuttack Committee.

VIII.—MISSION ACCOUNTS.

The Treasurer presented the following accounts, which were examined and found correct:—

	R.	A.	P.
Bible Translation Society's Fund—balance in hand	...	2,234	10 2
Russell Condah House Account	do.	...	261 2 6
Calcutta Bible Society	do.	...	155 14 0
Society's Famine Fund	do.	...	1,500 0 0
Orissa Tract Society—in debt about	...	...	2,000 0 0

IX.—NATIVE PREACHERS.

1.—*Balaji Jenna* (see VII., 2, 1875).—We are gratified to learn from report of Berhampore there has been an improvement manifested in this brother

during the year; but in view of the unsettled state of Berhampore, and of the absence of Balaji from Conference, we defer his reception as a native preacher for the present.

2.—*Location of Native Brethren.*

Berhampore and	{	Pooroosootom, Anunta Das, Balaji Jenna,
Padre Pella ...	{	Narayan Varsistan.
Cuttack and Mac-	{	Sebo Patra, Ghanushyam, Paul, Makunda
millan Patna...	{	Sahu, Benjamin.
Chaga		Thoma.
Khundittur ...		Damudar.
Minchinpatna ...		Tama Patra.
Piplee		Makunda Das, Neela.
Bonamalipore ...		George Das.
Bilepadda		Haran Das.

3.—*Shem Sahu and the Auxiliary Mission.*—Agreed, that as a Conference we think that in the existing circumstances of the Mission it is desirable that our estimable brother Shem Sahu should remove for a season to Cuttack, and we therefore ask the Committee of the Auxiliary Mission to meet and confer with us on the subject on Saturday morning next. This was done, and they cordially consented to our proposal. They were then requested to elect a successor, and report to the Cuttack Committee.

4.—*Choga.*—Brethren Miller, Pooroosootom, Sebo Patra, Ghanushyam, and Shem Sahu were appointed a Committee to inquire into this case. They reported that the church at Choga appears to be in a grievously divided and unhappy state; that this was largely owing to the lack of domestic government in the case of the brother in charge; and that he has shown himself unqualified for a position of so great responsibility. Further consideration of this case left to Cuttack Committee.

5.—*Pooroosootom* had been appointed a preacher by the Cuttack Committee on a salary of 10 rupees per month. Conference confirms the action of Committee, and further sanctioned an increase of salary of 2 rupees, 8 annas, per month if he remained in Cuttack, and of 5 rupees per month if he went to Berhampore.

6.—*Makunda Sahu.*—Application for increase of salary. Advance of one rupee per month granted, making it 13 rupees.

7.—*Bhagaban Barrik.*—Application to be employed as a native preacher. Not entertained.

8.—*Tulsi, widow of Balaji.*—Application for pension. Not entertained, as her husband ceased his connection with the Society more than twenty years ago.

9.—*Balaji Jenna and Narayan Varsistan.*—Application for increase of salary on the ground of dearness of food. Not entertained in this form, but applicants referred to resolution passed as below (10).

10.—*Help for Agents of the Society in times of scarcity.*—Agreed, that when rice is sold in the bazaars at less than twelve Cuttack seers per rupee, help shall be given to native brethren.

11.—*Travelling Expenses.*—Agreed, that in view of the present dearness of rice an addition be made to the amount of batta of two pice per day. Resolution to take effect till next Conference.

12.—*Case from Thoma.*—Thoma represented that if he did not remove to Cuttack he would prefer to remain at Piplee. Application referred to Cuttack Committee, who will confer with brother Bailey.

X.—MISCELLANEOUS.

1.—Brother Buckley was requested to report the Conference to the American, and brother Wood to the English newspapers.

2.—Brother Buckley was appointed to edit Indian report.

3.—Brethren Buckley and Miller to audit printing office accounts.

4.—Brother Buckley resumes his offices as Secretary and Treasurer of the Mission.

5.—Brother Buckley also resumes office as President of the Mission College.

6.—*Bungalow and Pooree*.—Brother Bailey requested to correspond with Home Committee on the desirability of having a small bungalow at Pooree.

7.—*Next Conference* to be at Cuttack; time, the commencement of cold season; first Oriya sermon—preacher, brother Pooroosotom; second Oriya sermon—preacher, brother W. Miller; English sermon, brother H. Wood; a paper to be read by brother Anunta Das, on "The church's duty towards backsliders."

8.—Brother Haran Das was publicly set apart to the work of the ministry on Friday, Jan. 5th. The service was opened by brother Makunda Das with reading and prayer; brother Shem gave a brief introductory discourse; and the usual questions were asked by brother Bailey, and appropriately responded to by brother Haran; brother Buckley offered the ordination prayer, and brother Miller gave the charge from Romans i. 14.

9.—*Native Brethren and the Conference* (see VIII., 10, 1875).—(a.)—The ordained native preachers, together with the representatives from the various churches, attended all the sittings of Conference upon two of the days.

(b.)—Agreed, that unordained native brethren in charge of out-stations shall be entitled to attend the sittings of Conference, but not to vote.

(c.)—The Business Committee to arrange for the public meetings of next Conference, and also what business shall come before native brethren to be the Cuttack Committee.

10.—The hearty thanks of Conference were given to brother Makuda Das for his paper.

11.—*Jeypore*.—We were interested in receiving a report from brother J. H. Smith of this important field; but our information does not warrant us taking it up at present.

12.—A tract in the dialect spoken in the district of Jeypore, prepared by a new convert there, to be submitted to Cuttack Committee.

13.—*Khoordah New Chapel*.—Brother Shem Sahu addressed the Conference on the importance of their having a new chapel at Khoordah, and it was strongly felt by all. Agreed, that we suggest to our brother the desirableness of having estimates and plans prepared as soon as possible. We rejoice to learn that they have begun to collect for this purpose, and all engage to help them according to their ability.

14.—*Northern Mission*.—(a.)—Application for a native preacher. Brother Buckley to write giving all the needful information respecting Khombho, and offering him to them, if suitable arrangements can be made.

(b.)—Application for a delegate to their next Conference. We recommend our brother Buckley to go as our representative, if circumstances will permit.

15.—*Departure of F. Bond, Esq.*—Agreed, that we deeply regret the removal of our estimable friend, Mr. Bond, from Cuttack; that we record the grateful sense we entertain of the invaluable assistance he has rendered in various ways and for many years to the Mission; that we pray that the richest blessings of our heavenly Father may attend him, with Mrs. Bond and family, in their future course; and that we trust their removal from Cuttack may only be temporary.

The Public Services of the Conference were held on Lord's-day, December 31st. Thoma preached in the morning from Rev. i. 4; Brother Buckley in the afternoon from Gal. ii. 20; and Brother J. G. Pike in the evening from 1 Tim. vi. 15. All the services were very well attended. On Thursday, July 4th, the Annual Missionary Meeting was held. Brother Bailey presided. Addresses by Brethren Makunda Das and D. E. Rout. On Saturday night the Temperance Meeting was held. Dr. Parker, of the 12th M. N. I., presided. Addresses by Brethren H. Wood and Pooroosotom. The usual Communion Service was held on Sunday afternoon, January 7th, Brother Buckley giving the address in Oriya, and Brother Wood in English; Brethren Miller, Bailey, Pike, and Sebo Patra taking part. The Conference was brought to a close on Monday, July 8th. The chairman, Brother Buckley, concluding with prayer.

Signed,

JOHN BUCKLEY, *Chairman*.
J. G. PIKE, *Secretary*.

Death of Mr. J. C. Marshman.

A VERY useful, if not a very distinguished career, ended on Sunday. Mr. John Clark Marshman, the eldest son of Dr. Marshman, the well-known Baptist missionary of Serampore, was born in August, 1794, accompanied his father to Serampore in 1800, and from 1812, when he was only eighteen, was the moving spirit of the large religious undertakings managed by Dr. Marshman and his colleagues. For nearly twenty years he held the position of a secular bishop, choosing, directing, and providing for a great body of missionaries, catechists, and native Christians scattered in different parts of Bengal, collecting and earning for them great sums of money, while living like his colleagues on £200 a year, conducting an enormous correspondence, and, as appears from an entire literature of pamphlets still in existence, quarrelling energetically with everybody whose zeal or intelligence he deemed inferior to his own. He at last decided to surrender the mission, till then a sort of *peculium*, into the hands of the Baptist Mission, and thenceforward betook himself to secular work, though never abandoning his projects for the evangelization of Bengal. He started a paper mill—the only one in the country—founded the first newspaper in Bengalee, the *Sumachar Durrpun*, established the first English weekly, the *Friend of India*, which in his hands speedily became a power, published a series of law books, one of which, the “Guide to the Civil Law,” was for years the civil code of India, and was probably the most profitable law book ever published; and started a Christian colony on a large tract of land purchased in the Sunderbunds. All his undertakings, except the last, succeeded; and the profits and influence acquired through all were devoted in great measure to his favourite idea, that education must in India precede Christianity. He repeatedly risked the suppression of his paper by his determined advocacy of religious freedom, enlightenment, and open careers for natives, and, indeed, it would have been suppressed but for the strenuous support of the King of Denmark, to whom Serampore then belonged. While still a struggling professional man he expended £30,000 on building and maintaining a college for the higher education of natives, a college still worked with the greatest success. He endured, for the sake of the same cause, a curious form of persecution. Knowing Bengalee as only skilled native pundits know it, and law like a trained lawyer, he was asked by Government to become official translator, and after a mental struggle, for he detested the thankless work of the office, he accepted the post. The salary was £1,000 a year; Mr. Marshman’s impetuous ways had made him hosts of enemies; he was editor of his own journal, and for ten years he was abused every morning in language such as only colonial newspapers use, as “the hireling of the Government.” Although a morbidly proud and sensitive man, he bore the abuse in absolute silence for ten years, never replying by a word of defence, and during the whole time paid away the whole salary every month in furthering the cause of education, and this in silence so complete that his own family will probably learn the fact for the first time from this slight sketch. In addition to his labours as journalist, millowner, translator, compiler of law-books, and general referee on all religious questions, Mr. Marshman was an earnest student of Indian history, wrote the first, and for years the only, History of Bengal, and prepared for his greater work, the History of India, which he finished and published after his return to England in 1852. His knowledge of India, Indian affairs, and especially Indian finance, had gradually become profound. He was not a philosophical historian in any sense of the word, but his knowledge of his subject appeared to be almost limitless. He had, as Sir John Kaye, just before his death, said in the *Academy*, read every book, and almost every manuscript in existence relating to India, and could relate the measures and feats of the British Viceroy as if he had been private secretary to all of them. In England, however, he was not recognized; he failed, after four sharp contests, in entering Parliament; Sir Charles Wood, unaware of his special official merit, his great capacity for managing the details of finance, refused him a seat in the Indian Council, and though his services to education were, at the instigation of Lord Lawrence, tardily recognized by the grant of the Star of India, he was compelled to occupy himself in the affairs of the East India Railway, where, as chairman of the committee of audit, he rendered most efficient, but, of course, unrecognized service, and in writing books like his History of India and the

Lives of Carey and Marshman. To the last he remained always an Indian, caring principally for the fortunes of the great empire he had helped to guide, and lending the aid of his apparently endless knowledge to any one who consulted him, and who knew enough to know when he was obtaining fresh material. He was finishing, when he died, a complete series of biographies of the Viceroys—a work which will now scarcely appear—and may have left a paper he was strongly urged to prepare, summing up the conclusions about India to which his long and varied experience had brought his mind. These conclusions were startlingly opposed to those of many of his contemporaries, but were held with immovable tenacity. Among them were these—that India could never be converted by Europeans, and that the business of missionaries was to raise up “native apostles;” that India could be safely governed for £30,000,000 a year, and that all the rest was wasted on irritating over-government and timid military precautions; that natives ought to be admitted to every office, military and civil, except the Executive Council; that no public works, except railways, should be aided by the State; and that the next phase of the history of the Peninsula would be, probably, after the lapse of another century, an attempt at self-government as a vast Mussulman power, with a new, and probably extremely separate civilization. He rarely spoke of his fixed ideas, however, turning them over in his mind for himself, just as in earlier years he had turned over and concealed his knowledge till of all who knew Mr. Marshman probably not three were aware that he had given years to Chinese, that he had read intelligently all the great Sanscrit poems, and that he once knew Persian as thoroughly as most diplomatists know French.—From the *Times*.

Foreign Letters Received.

BERHAMPORE—J. G. Pike, June 1.
 ” H. Wood, June 8.

KHOORDAH—Shem Sahu, June 5.
 PIPELEE—T. Bailey, May 29.

Contributions

Received on account of the General Baptist Missionary Society from June 18th to July 18th, 1877.

£ s. d.		£ s. d.	
Legacy from the late Rev. Dr. Burns, per Rev. Dawson Burns, M.A.	21 0 0	Leicester, Archdeacon Lane—for Rome	8 7 0
Mr. Thos. Kofe, senr.	1 10 0	London, Borough Road	7 19 6
Barton	12 19 9	Measham, Mrs. Wileman—for Rome	0 10 0
Birmingham—per Mrs. Ellaway	0 10 0	Ryde, Isle of Wight—per Mrs. Wright, “A thank offering from a Daughter”	1 0 0
Bradford, Infirmary Street	5 4 10	Southport—per Mr. W. Halford	1 12 6
Denholme—for W & O	0 6 0	Smalley	4 14 0
Hose	11 2 0	Ticknall	2 0 0
Kilbourne	3 7 3	Woodhouse Eaves	2 11 8
Knpton	13 11 5		
Leeds, Wintoun Street	1 16 4		

FOR ROME CHAPEL.

£ s. d.		£ s. d.	
Australia—Rev. Charles Clark	2 0 0	Todmorden—Collection, net	6 15 6
Birmingham—Collection net	8 12 9	Walsall	20 0 0
“ J. S. Wright, Esq., J.P.	2 2 0	Leeds—Rev. T. Burdett	1 0 0
“ T. Owen, Esq.	1 1 0	“ T. Town, Esq.	2 0 0
“ Mrs. Atkin	1 0 0	“ A Friend—per Rev. R. Silby	5 0 0
“ Mr. E. Linnett	1 0 0	London—Rev. J. Fletcher	1 0 0
“ Mr. Councillor Milton	1 0 0	Loughborough—Mr. B. Baldwin	5 0 0
Leicester—Collection at Annual Meeting (appropriated)	58 17 4	“ T. W. Marshall	5 0 0
Derby—Collection, net	14 10 6	Macclesfield—Rev. J. Maden	1 1 0
Hucknall	6 4 4	Mrs. T. Faulkner	1 1 0
Leeds	7 5 3	W. R. Wherry, Esq.	10 0 0
Loughboro’	12 6 1	Mrs. Cole, per Mr. T. H. Harrison	0 10 0

NOTE.—Money for any special object should be notified at the time it is sent, otherwise it will be credited to general contributions.

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

Moon and Night by the Sea.

It is a bright early autumn noon by the sea at Ramsgate. The air is loaded with bracing ozone; the earth is clad in a garment of beauty; the white cliffs glisten in the sun like burnished metal; the twinkling, many-dimpled face of the sun-lit sea looks as merry as a romping child, and the yellow sands are almost as populous as Cheapside at noonday, and in the full swing of the season. Even age walks with a fleeter foot; and as for the strength of youth it is as irrepressible as a geyser, as boisterous as a whirlwind, and as wild as a hurricane.

London seems to have emptied its youngest and freshest life on to this beach. Though similar sights of youthful abandon may be seen just now at a thousand points, yet I cannot imagine one where that abandon is more complete, and the enjoyment more full. Care is flung to the winds. Schools are abolished, and the schoolmaster is cast into the depths of the sea. The wooden spade is handled with a grip the pen never knew, and the bucket filled with an energy the teacher sighed for in vain. All thought of the construction of sentences is lost in the construction of castles of sand, rearing ramparts against the invading sea, and cutting deep channels for the outlet of the surging ocean. The sorrows of life are all gone; dresses are as loose as the winds, and the hair has a freedom it rarely knows in town; socks and boots are left till wanted; parental restraint is strapped up with the school-books and laid on the nursery shelf; life is a grand festival by the sea, and old Father Neptune looks as merry as any of his many children.

But seashore play is serious work after all. Watch the eager eyes of those bare-legged young soldiers as they build up their fortresses against the briny wave. How earnest they are! What energy! What "pluck" they show! "Eh! mind there; they're coming; they're upon us: up with another bucket or we shall be stormed. Here they are! Retreat! Retreat!" Back the brave defenders leap out of the reach of the rising tide; and then the undaunted boy-general cries out, "Halt, Comrades! up with your earth-works! Make another stand! We must win!" And on they go piling up their ramparts with inextinguishable ardour, although their pretentious structures are smoothed down, again and again, by the waves like linen by the pressure of a hot iron; but on they go, nevertheless, always winning health and joy though losing fortress after fortress; always victorious though always defeated.

With what avidity those brown-faced laughing girls turn from their sport in erecting mock Egyptian pyramids, to construct an arm-chair of sand for "Auntie," who has just brought her crochet on to the beach with the hope of driving away her weakness by inhaling the breezes of the sea! There is pathos in that picture. Were I an artist I would put that half-built structure, instantly surrendered, that leap of eagerness for service to a friend, that gleam of tenderness in those speaking eyes, on to the canvass

at once. As I am not, I must be content to let the lovely scene hang in the chamber of imagery, and speak in its own way of the refreshing waters of human sympathy that flow strong and deep in the heart of a child.

Wearied with their excavating, or anxious for fellowship with the wondrous life of the sea, some of the children have left the sands and are scrambling about the rocks yonder; one party is in hotter pursuit of crabs and shrimps, and their numerous mates, than M.P.'s after August grouse; another cluster is in quest of the pretty "flowers" of the sea; and others are seen picking limpets off the rocks and greedily watching the "sea-anemones" greedily devour them. Ah! this world will never lack loveliness whilst it has young life, a rolling sea, yellow sands, and a shining sun!

But, think. Could that sea, that merry laughing sea, with the sunshine playing over all its features, looking now like a sea of burning glass, and now like 10,000 prisms diffracting the light till the surface is a mass of rainbow tints, have any fitter margin than these happy, careless, laughing, paddling, castle-building children? The lovely sea is set in a frame of inimitable beauty. For the ocean is and always must be a child.

"Time writes no wrinkle on thine azure brow:
Such as creation's dawn beheld, thou rollest now."

It faints not, neither is weary. There is no exhausting of its power. That same indescribable laughter was heard by the children who wandered along this beach centuries ago. That fight with yonder cliffs has been maintained with irrepressible youthfulness for cycles upon cycles of years. The sea, though old, is ever young: and is never so lovely and charm-filled as when on a bright autumnal noon it is fringed with a gathering of happy, active, and rejoicing children. God be thanked for the sea! God bless the children!

* * * * *

It is midnight. The moon is hidden behind a far-spreading drapery of clouds, and only proves her presence in the heavens by a solitary shaft of light shot into the dim distances and formed into a white glittering pavement, set afar off, upon the surface of the deep. Save for that, and a momentary flash from the light of a passing vessel, all is dark; and save the wild moan of the sea, all is as still as it is dark. The solemn hush of the town makes more awful and weird the deep sighs of the sea. The boisterous young life of noon now nestles in the renewing embrace of sleep, but the sea is sleepless as eternity, and restless as hell. Not a minute's pause, not a moment's interval for rest; on, on, on, for ever on—break, break, break, for ever break. The pursuing waves dash and shatter themselves against the resisting shore in countless battalions, and leave behind them countless battalions more to follow.

The only living thing is an incessant moan, a funeral dirge, a bitter and wild lament, as for shattered hopes, broken fortunes, and fateful disasters. The rippling laughter has ceased, the crested spray is unseen, the silver-white foam has gone, the rainbow gleams are no more. One sense only is attacked by the great and dismal sea, but that is assailed

as by ten thousand leviathans filled with a grief that cannot be cured. The sea bemoans its dead, and sighs over the myriads who have fallen in to its depths—

“With bubbling groan,
Without a grave, unknell'd, uncoffin'd, and unknown.”

Nearer and nearer it comes, as if for sympathy,

“The sea approaches with its weary heart
Mourning unquietly;
An earnest grief too tranquil to depart
Speaks in that troubled sigh!”

And speaks, till it touches the tender chords of memory, and fills the spirit with a sympathetic sadness, and makes one yearn

“For the touch of a vanished hand,
And the sound of a voice that is still.”

“Break, break, break,
At the foot of thy crags, O Sea;
But the tender grace of a day that is dead
Will never come back to me.”

But though that day may not come back, one with more grace and tenderness may dawn upon us. It is not always night by the sea. “The morning cometh, the morning cometh,” and heralds a day of lovelier brightness, more abounding joy, and perfecter life than the day that is past. The troubled sigh ceases. The gloom of doubt and dejection passes away. The moan of the soul over its losses is changed into a shout of gladness in the presence of recovered and enlarged good. Age is exchanged for undying youth, and the midnight of earth for the unclouded noon of Eternity.

But where is that land of Eternal Youth and Eternal Noon?

When our race was young it was not strange for men to think they stood on the very edge of the world, as, with their toes in the waters, they gazed upon the infinite stretch of ocean before them. A few acres of this small island was the world, and men seemed to stand on its sea-washed rim. A little travel soon dissipated that mistake, and taught men that our isle is connected with other islands and with large continents, *although the connection is out of sight.*

So life often seems to be the seashore of an island, surrounded on every side by eternity; and our changing experiences of joy and sorrow, youth and age, freedom and care, are the noon and night of our history: but we know, for the Lord of the seas of Eternity has told us that this insular life is connected by real though unseen bonds with the numberless isles and continents of the blessed, and that Death is the ship He has chartered to take us over the dividing seas to the land of Eternal Noon and Everlasting Youth.

“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.”

JOHN CLIFFORD.

The Abuse of Metaphor in Relation to Religious Belief.

BY DAWSON BURNS, M.A.

No. IX.—Concerning Heaven and Hell.*

IN the New Testament as in the Old great comprehensiveness prevails in the application of the terms "Heaven" (*ouranos*), and "Heavens" (*ouranoi*). They include the region of the air, the firmamental expanse, and the special abode of angels and of God. Once we read of the "third heaven," which is "Paradise" (2 Cor. xii. 4)—an allusion which throws light upon the promise of Christ to the dying robber—"To-day thou shalt be with me in Paradise"—not *Hades* (Luke xxiii. 43). Both the Messiah and His Forerunner speak of "the kingdom of heaven" as descending among men; signifying that heavenly influence and dominion which the Lord had come to set up in the earth—in the hearts of all who were willing to receive Him.

Heaven is often on the lips of Jesus. Heaven is God's throne (Matt. v. 34); and He is to be addressed as dwelling there—"Our Father who art in heaven" (vi. 9); in heaven the angels rejoice over repentant sinners upon earth (Luke xv. 17); in heaven there is a reward for the persecuted righteous (Matt. v. 12); in heaven treasures should be laid up, for there they will not be corroded or stolen (Matt. vi. 20; Luke xii. 33); in heaven the angels of the "little ones" always behold the face of the Father (Matt. xviii. 10); in heaven the names of the righteous are written or enrolled (Luke x. 20); Jesus encourages the little flock by the assurance that the Father's good pleasure is to give them a kingdom (Luke xii. 32); Christ Himself, as their King, will welcome the righteous into the kingdom prepared for them from the foundation of the world (Matt. xxv. 34)—and this is afterwards described as "going into life eternal" (v. 46). Many from the east and west shall sit down—recline as at a feast—with Abraham, Isaac, and Jacob, in the kingdom of heaven (Matt. viii. 11)—and these righteous ones shall shine forth as the sun in the kingdom of the Father (Matt. xiii. 43). Adopting Jewish imagery, He speaks of Lazarus, the pauper, as carried by angels into Abraham's bosom (Luke xvi. 22). In the resurrection, the righteous shall be immortal, equal to the angels, the children of God (Luke xx. 36). For His followers He appoints a kingdom, where they may eat and drink at His table, and sit on thrones of judgment (Luke xxii. 29). He left this world to prepare a place for His disciples in His Father's house, where are many mansions (John xiv. 2); and He prays that where He is His disciples may be to behold His glory (John xvii. 22). On the day of His own death He went to paradise, where the suppliant robber was to be with Him (Luke xxiii. 43); and after the forty days from His resurrection were completed, He ascended in a cloud "into heaven," whence He will return (Acts. i. 9—11); and to the expiring Stephen He was revealed as standing in heaven amidst the glory of it, at the right hand of God (Acts vii. 55.)

It will be observed that in these descriptions, brief as they are—touches they may be called—figurative phrases are interblended, Heaven

* Continued from page 259.

being shadowed forth as a receptacle of treasure ; a place where names are written—registered, as we should say ; a house of feasting ; a many-mansioned palace, where are set thrones of judgment ; a paradise—a sphere where souls shine forth gloriously as the sun.

In the Apostolic writings there is the same blending of the moral idea with the metaphorical phraseology.

St. Paul was caught up into paradise, which he identifies with the third heaven (2 Cor. xii. 24). He also looked forward to a crown of righteousness to be received from the Lord, the righteous Judge, at His appearing (2 Tim. iv. 8). This is the “incorruptible crown”—wreath—for which the Christian keeps his body in subjection (1 Cor. ix. 25). A far more exceeding and eternal weight of glory is to result from present sufferings (2 Cor. iv. 17). “Absent from the body” the apostle conceived that he would be present with the Lord (2 Cor. v. 8) ; and to depart and be with Christ would be far better than to live in the flesh (Phil. i. 23). The taking down of this earthly tabernacle would be to enter upon a building of God, a house not made with hands, eternal in the heavens (2 Cor. v. 1). When the apostle is speaking less figuratively he sums up the heavenly state in the experience of the believer as “Eternal Life,” which is to be the reward of those who “by patient continuance in well-doing look for glory, and honour, and immortality” (Romans ii. 7). The things which are seen—the objects of sense—are temporal, intended for a season ; but the unseen things, the spiritual realities, are eternal (2 Cor. iv. 18).

The Epistle to the Hebrews is without its author’s name ; and if for this and other reasons its Pauline origin is doubtful, it none the less plainly proceeds from one singularly like-minded to the great Apostle—whether Apollos, the eloquent Alexandrian, or one of Paul’s companions in travel. The Priesthood of Christ is the theme of discourse, and the Lord is described as having “sat down on the right hand of the Majesty on high” (i. 3) ; as being “set on the right hand of the throne of the Majesty in the heavens” (viii. 1) ; as having “not entered into the holy places made with hands, the figures of the true, but into heaven itself, now to appear in the presence of God for us” (ix. 24). His followers have no continuing city, but “seek one to come” (xiii. 14). The view of heaven presented in this Epistle is of the Upper Sanctuary—the Holy of Holies, into which the Lord has entered, “having obtained eternal redemption.” A careful reading of this Epistle will show that the writer does not pursue this comparison into detail, and that some of our hymn-writers have given to the conception of Heaven as the Holy Place, a poetical garniture not at all justified by the language or spirit of the text.

In the Epistle of St. James we have a reference to the promised “crown of life,” (i. 12), but nothing is said of heaven as the abode of the holy dead.

In St. Peter’s First Epistle believers are described as “begotten again to a living hope”—“to an inheritance incorruptible, undefiled, unfading, reserved in heaven” (i. 4), into which, after having suffered for sins, Christ has gone, who “is at the right hand of God, angels, and principalities, and powers, being made subject unto Him” (iii. 22).

In St. Peter’s Second Epistle the faithful servant is represented as

entering at last into the Lord's "everlasting kingdom" (i. 11). There are to be "new heavens and a new earth, in which righteousness dwelleth"—and which are to succeed the visible heavens and material earth which are now, but are reserved to a fiery doom. It would be hazardous to assume that St. Peter is here speaking of the highest heavens—the context suggesting that he is referring to those aerial and at most solar or firmamental heavens, the permanence of which was so unscientifically asserted by the despisers of God and His revelation in the Apostles times.

In St. John's First Epistle the divine promise is emphatically declared to be "eternal life" (ii. 25); and to abide in Christ is the appointed means of confidence at His coming (ii. 28). Even now we are the sons of God—"and it doth not yet appear what we shall be; but we know that when He shall appear we shall be like Him; for we shall see Him as He is" (iii. 2). In the Second Epistle the exhortation is, "Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward (verse 8). In these expressions there is summed up all that is essential to the conception of the Heavenly state. It is Life, not mere existence or duration—and that Life made eternal in the vision and likeness of the Lord.

St. Jude, in his short Epistle, runs in St. Peter's groove of thought, and he cites the tradition current in the Jewish schools, and perhaps far beyond them,—that in the ages which preceded the apostacy and even the creation of man, sin existed among beings of a nature more ethereal than that of Adam;—a tradition to which Eliphaz may allude in the words, "Behold, God put no trust in His servants; and His angels He charged with folly" (Job iv. 18). According to St. Jude, angels there were, in an unnamed period, who "kept not their first estate, but left their own habitation," which must have been one of the heavenly places. St. Jude makes no reference by name to heaven either as the angelic residence or as the place prepared for the righteous after death; but he alludes to believers as "looking for the mercy of our Lord Jesus Christ unto eternal life" (verse 21); and he addresses "the only wise God, our Saviour," who is able to keep the saints from falling, and to present them "faultless before the presence of His glory with exceeding joy." What conception of heaven can surpass that of the presence of the Divine glory?

The Revelation of St. John is a book all a-gleam with signs celestial, and from its hieroglyphics have been drawn much of the imagery found in descriptions of heaven common to sacred hymns, odes, and other poems, and to religious discourses generally. Passing by, for the moment, the first three chapters of this symbolic book, we come to the sublime scenery of the fourth chapter. A door is opened in heaven through which the seer beholds "a throne set" whence proceed lightnings, thunderings, and voices. Before the throne are seven lamps of fire, and round it the seats of four and twenty elders, while in the throne itself are the four Living Ones, full of eyes. The mystic book in the hand of Him who sits on the throne cannot be opened by any in heaven except the Lamb, whose praises are joined in by every creature (v. 3—13). How completely pictorial all this is, appears as the opening of the seals proceeds. At the opening of the sixth seal the stars of

heaven fall unto the earth, and the heaven departs as a scroll when it is rolled together (vi. 13, 14). The numberless multitude who have been saved out of great tribulation stand before the throne in white robes, with palms in their hands, and they praise God and the Lamb (vii. 9—15). They serve God day and night in the temple, and the Lamb, as a shepherd, shall feed them, and shall lead them unto living fountains of waters—[or, according to the Alexandrine and Siniatic Codexes, “unto the fountains of waters of life.”] Here the image of Paradise is joined with that of a Temple.

The opening of the seventh seal is attended by “silence in heaven” for half an hour (viii. 1). When the third angel sounds his trumpet, the great star Wormwood falls from heaven, poisoning the waters of the earth on which it falls; and when the fourth angel sounds an angel flies through “the midst of heaven” predicting coming woes. Another star falls “from heaven” (ix. 1); and another mighty angel descends from heaven, lifting up his right hand to heaven, and swearing by the Creator of heaven, earth, and the sea, “that time should be no longer”—[The Siniatic Codex reads, “that there is time no longer;” Dean Alford renders, “That there shall be delay no longer”]. The seer is given a reed to measure the temple of God (xi. 1); and of the two witnesses it is said that “they have power to shut heaven, that it rain not in the days of their prophecy;” and after they had been slain and revived, “they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them.” When the seventh angel sounds there are “great voices in heaven” proclaiming the kingly sovereignty of Christ and His endless reign. The elders praise God, and then “the temple of God is opened in heaven, and there is seen in the temple the ark of the covenant; and there are lightnings, and voices, and thunderings, and an earthquake, and great hail.” Following this scene, is “a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars” (xii. 1). Another wonder is seen in heaven—a great red dragon, with seven heads and ten horns, and whose tail draws down a third part of the stars of heaven. The woman brings forth a man child, who is caught up to God and His throne. She flies into the wilderness, and then war rages in heaven: “Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven.” Both the great dragon and the old serpent, the Devil, with his angels, are cast out into the earth. (This scene has supplied our great epic poet with the subject of the sublime description of the conflict in heaven between the rebellious angels under Beelzebub, and the loyal angels under Michael; but Milton’s war of angels antedates the fall of man.) A loud voice in heaven celebrates the expulsion of the dragon and the devil, and calls upon the heavens and they that dwell therein to rejoice.

The second beast caused fire to issue down from heaven on the earth in the sight of men (xiii. 13).

When the Lamb is seen standing on Mount Sion, the seer hears “a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their

harps" (xiv. 2). A new song is sung by the 144,000 firstfruits "who are without guile before the throne of God." Then St. John sees "another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth." Another voice from heaven proclaims the blessedness of the dead who die in the Lord. Two other angels come out of the temple in heaven, and one out from the altar, all taking some part in the vintage of the earth. A further sign "was seen in heaven, great and marvellous, seven angels having the seven last plagues" (xv. 1); the song of Moses and the Lamb is "sung on the sea of glass mingled with fire;" "the temple of the tabernacle of the testimony in heaven was opened;" and after the angels had come out of the temple it was "filled with smoke from the glory of God, and from His power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled." Voices from the temple accompany the pouring out of the plagues. Another angel is seen coming down from heaven (xviii. 1) who proclaims the fall of Babylon; and another voice from heaven calls God's people out of her, "for her sins have reached unto heaven" When Babylon falls, John hears a "great voice of much people in heaven" praising God (xix. 1). Again he "saw heaven opened," and the Faithful and True Ruler on a white horse, "and the armies in heaven followed him on white horses." After the victory of the Heavenly King the seer beholds "an angel come down from heaven" (xx. 1.) who binds Satan for a thousand years, after which the deceiver gathers the nations against the camp of the saints and the beloved city; "and fire came down from God out of heaven and devoured them." The devil is cast into the lake of fire and brimstone,— "And I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them." The judgment follows; after which, says St. John, "I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven" (xxi. 1, 10)—a city without a temple, but possessed of "a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb" (xxii. 1.)—while in its street of pure gold grows the tree of life with its monthly change of fruit and its healing leaves. This new Jerusalem is also a Paradise, let down from heaven, yet making a heaven on earth. In this final representation of the abode of the righteous we have a recurrence to the symbols of the second and third chapters of the Book in the letters to the seven churches of Asia Minor,—the promise to the victors of Ephesus, "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God" (ii. 7); to the tried ones of Smyrna, "a crown of life" (10); to the faithful in Pergamos "the hidden manna" and the white stone with the new name (17); to the steadfast in Thyatira "power over the nations . . . and the morning star" (26, 28); to the confessors of Sardis the white raiment, the name in the book of life, and a confession of them before the Father and His angels (iii. 5); to the constant in Philadelphia a crown, to be pillars in God's temple, the name of God and the holy city, and Christ's own new name (12); and to the conquerors in Laodicea a seat on His throne as He overcame and is set down with His Father on His throne (21).

It must now be evident that the term Heaven, in the Book of Revelation includes a great variety of significations—the upper air, the starry sphere, and the place of the Divine glory. In regard to the descriptions of the Celestial Realm, the one most certain circumstance about them is their pictorial character. No doubt there are stationary features—the Temple with its Throne, and Living Forms, and surrounding Elders—stationary as compared with the hieroglyphical figures that pass and repass before the vision of the Seer; but at the last the Heavenly Temple gives place to the Garden-City as the dwelling-place of the saints, where “they shall see God’s face, and His name shall be in their foreheads” (xxii. 4).

The very exuberance of this figurative language, the commingling of metaphors drawn from many sources, and the utter impossibility of any literal realisation, compel the devout mind to guard itself against the illusion that crowns, palm-branches, harps, white robes, waters of life, gates of pearl, a street of gold, a tree of life, and a throne of triumph, are to be the actual rewards of those who are faithful to death. Under these sensible images are contained “great and precious promises,” the nature of which, as to the things promised, cannot be understood in the present state. Being the representations of earthly wealth, dignity, beauty, joy, and glory, they suggest, relatively, what heaven will be to those who gain it. Nor can we justly complain of this figurative language. God must treat us as we treat children; as Luther, for example, treated his children when he wrote to them saying that in heaven were the most beautiful toys which could be imagined. What such toys are to children, crowns, harps, shining robes, thrones, palms, are to men—and being so they are the concrete forms under which the dignity, and joy, and splendour, and blessedness of heaven are representable to the minds of men. The fundamental ideas of Heaven are “glory”—of which solar light is the fittest material analogue; and “life,” life so full, free, and fruitful, that it can only be suitably represented by the “tree of life,” and “river of life,” and “fountains of life,” to be found in the heavenly state. With this glory and this life the further idea of perpetuity is connected—the glory is everlasting, the life is immortality. Reduced to its ultimate conception Heaven is Eternal Life—the endless life of spirits whose life is not mere duration or conscious being, but (1.) the exercise of energies raised to their highest pitch by the Divine Inspiration, and (2.) the fruition of desires whose gratification is a source of the purest and noblest bliss.

Is Heaven a Place? A precise answer to this enquiry would demand a knowledge of the relations of non-material beings to space. What place is to matter, Heaven will be to the beings fitted to possess it.

Discussions concerning the state of the soul between death and the resurrection, and concerning the spiritual body prepared for it, are not necessary here. The spirit will be adapted to its sphere. “Absent from the body, present with the Lord” (2 Cor. v. 8). “When Christ, who is our life, shall appear, then shall ye also appear with Him in glory” (Col. iii. 4). “We know that when He shall appear, we shall be like Him; for we shall see Him as He is” (1 John iii. 2). This being with Christ, this seeing Christ as He is, this being like Him, is the only Heaven the Christian craves—it is *the* Heaven without which there would be no Heaven to him.

A Visit to Lutterworth.

BY DR. BUCKLEY.

WHAT is Lutterworth more than any other town in Leicestershire? It is not so populous, nor yet so thriving, as some other towns in the famous county.* Its population once amounted to 3,000 souls, and now does not, I believe, number more than 2,000. But it has one special claim on enlightened patriots beyond any other town in Leicestershire, or even in the kingdom; and Englishmen all the world over turn to Lutterworth with emotions of deep and hallowed interest. It was the possession of the law of God that distinguished Israel so much above all other nations. "What nation," said Moses, "is there so great, that hath statutes and judgments so righteous as all this law, which I set before thee this day?"† It is the possession of the Bible which has made our country great, and glorious, and free; and it will be a dark day when we cease to enshrine in our heart of hearts the memories of noble and heroic men who in troublous times gave to England, at the peril of their lives, her noblest treasure.

Lutterworth was, as the reader knows, for nine or ten years, the scene of the ministry of *John Wickliffe*; and here he finished his testimony.‡ He was often described in his own day as the Gospel Doctor," and it was an honourable, though at that time somewhat perilous designation. He is often spoken of now, and justly so, as "the Morning Star of the Reformation;" and though a century and a half past after his death before that memorable and most blessed event, it cannot be doubted that his labours greatly aided in preparing the way of the Lord. It is no part of the design of this paper to enter into the particulars of *Wickliffe's Times*, or we should have to refer to the dreadful plague that in his early days swept away so considerable a portion of the population of several countries, and first occasioned his becoming an author. Neither can we enlarge on the vigorous tracts that he wrote against the corruptions of popery, though he was the first champion of ecclesiastical reform in England; and it was surely a sight worth seeing when the monks came into his sick chamber vainly hoping that he was about to die, and he rose up in his bed and said, "I shall not die, but live and declare" the wicked doings of the friars. Our object rather is to advert to the noble service that Wickliffe rendered to the cause of God and truth by his translation of the word of God. He planted his foot on a rock when he steadfastly maintained, against all papal adversaries, "Scripture only is true;" and though it must be conceded that he did not enter into the fulness of gospel light and privilege as Tyndale and some of the later reformers, the value of his services as a pioneer cannot be overrated. *He was the first to give the whole Bible to England*; and let all who love the good old Book honour his memory for it. It is no dishonour to Wickliffe to say that he did not translate, as the immortal

* A county that has produced such a martyr as Hugh Latimer, such a divine as John Howe such an orator as Robert Hall, and such an historian as Thomas Babington Macaulay, not to speak of the deep obligation under which it has laid Bengal and Orissa, is and must be famous. How much precious dust from Leicestershire lies in Orissa!

† Deut. iv. 8.

‡ He became Rector of Lutterworth in 1375, and died 1384.

Tyndale did, from the original languages, for in his time those languages were not studied. His translation was from the Vulgate; but it should not be forgotten that it was light that beamed from the Vulgate in which Luther saw the path of peace; and that it was from its pages that he learnt the all-important truth that shook the papal throne—"the just shall live by faith." The art of printing, as the reader is aware, was unknown when Wickliffe's translation was made; and the multiplication of copies by writing was a tedious and expensive process, so that it could not have been very extensively circulated; but no doubt in Wickliffe's as well as in Malachi's time, and it would apply to the Lollards as well, "they that feared the Lord spake often one to another," and they would be sure to speak of the things they had heard from the inspired book; and to those who were able to read—a select few—the manuscript, or its most precious portions, would be freely lent, and thus the entrance of God's word gave light to many minds. "The Father of light and Fountain of heavenly grace, who," as Milton devoutly says, "ever had this island under the special indulgence of His providence," after knocking once and twice, came again and "opened the drowsy eyelids" of many "by the glimmering light which Wickliffe and his followers dispersed." At length "the bright and blissful reformation"—as he happily describes it—effected "by divine power, struck through the dark and settled night of ignorance and anti-Christian tyranny."

Cherishing these feeling of Wickliffe, and the value of his labours in giving the Word of God to his fellow countrymen in their own tongue, the reader will readily understand that I felt special interest in visiting Lutterworth, and seeing all that could be shown to remind a visitor of him. In the vestry of the old church we saw part of the gown, or cope, that he wore, and his portrait. In the chancel was his chair, which, however, has been a good deal modernized, and is so far less valuable to the antiquarian. The panels on the pulpit are said to be of the same wood as the pulpit in which the great reformer preached. We looked with interest at the table in another part of the church, as it is said to have been the one at which he wrote his translation. It is evidently very old. The spot on which, according to tradition, his body was burnt was pointed out to us; nor did we forget to visit the *Swift*—the little stream into which his ashes were thrown, and which we found to be very shallow.

The closing years of Wickliffe's life would seem to have been marked by increased spiritual light and power. His enemies he knew were many. His Bible was regarded with great suspicion. A bill was introduced into the House of Lords for suppressing it; but he had a powerful friend in John O'Gaunt, and it was rejected. Still he could not tell how far it might please God to permit the rage of his enemies to prevail, but he was prepared for the issue, be it what it might. He could say, "To live and to be silent is with me impossible; the guilt of such treason against the Lord of heaven is more to be dreaded than many deaths. Let the blow, therefore, fall. . . . My purpose is unalterable. I wait its coming." But the blow did not fall. He died in peace the last day of December in the year 1384. Still the malice of his enemies did not sleep. Wickliffe was dead; but the Book lived, and the Book might do great mischief. So, twenty-four years after his death, in a

convocation held at Oxford, it was resolved that no one should translate any text of scripture into English as a book or tract; and that no book of the kind should be read. This resolution occasioned great persecution; but the fury of the enemies of God's truth was not satisfied, and at the Council of Constance, held thirty years after he had been peacefully committed to the tomb, three hundred articles extracted, or said to be extracted, from his works were condemned; it was decided that he died an obstinate heretic, and it was decreed that his memory should be accursed; and that if his bones could be distinguished from the bones of the faithful they should be removed from the consecrated ground and cast upon a dunghill. Thirteen years were allowed to pass before the last part of the infamous decree was executed; and then it came to pass that the sanctity of Lutterworth churchyard was invaded by officers sent by the Bishop of Lincoln; the dead body was removed from the grave and burnt—the traditionary site, as I have said, was pointed out to us—and the ashes were thrown into the little *Swift*; and, as old Fuller said, “the Swift conveyed them into the Avon, and the Avon into the Severn, and the Severn into the narrow seas, and they into the main ocean; and thus the ashes of Wickliffe are the emblem of his doctrine, which now is conveyed all the world over.” I wish it was so much more fully than it is. Popish malice burnt his bones; but, thank God, the Bible lived, and still lives; and will live and prevail more and more, till all the nations shall rejoice in its pure and precious light.

If the reader possesses Bagster's Hexapla he will find the study of Wickliffe's translation of the New Testament interesting and profitable. It is the best specimen of what our language was half a thousand years ago; and the student cannot fail of being impressed with the great change it underwent between the time of Wickliffe and that of Tyndale. I must not enlarge on his tracts; but may observe that the one by which I was most impressed was his “Twelve Lettings (*i.e.*, hindrances) to Prayer.”

Who are the Great Preachers?

THE great preachers of the world have been those who are in direct sympathy with human life, and who had an end to gain with the men before them. But with culture and scholastic habits, men have interpreted the word of God, “Follow me, and I will make you a preacher of sermons.” The end of preaching is not a good sermon, but a holy heart. Fine sermons have nearly ruined good preaching. If ministers cared more for their people and less for their sermons, they would be more useful. Preaching has almost ceased to be a living business between a man's heart and the wants of his congregation. Learning, rhetoric, eloquence, are good as collateral influences, but no man will win souls who does not feel the throbbing pulse of his congregation—who does not know their lives, who does not understand how to take the primary truths of Christianity, and apply them to the consciences of men in their daily business of life. Such will be certainly efficacious; and such preaching is necessary to the filling up of the churches. Were such preaching universal in our time, not only would our churches be filled to overflowing, but thousands would have to be built. For it may be depended upon, that there is never a man who preaches intelligent truth, and preaches it with a living sympathy for men, whom the people do not flock to hear.

A Gossip about Russia.

"To everything there is a season, and a time to every purpose under the heaven." Accordingly "there is a time of war." That happens just now; and as it brings Russia to the front, now is the time to write about the land of the Tsar. The country is large, but by no means beautiful. The scenery that is really fascinating is about as scarce as Gratiano's reasons, and those were "as two grains of wheat hid in two bushels of chaff." Between St. Petersburg and Moscow, for instance, you may go by rail in a straight line for four hundred miles and see nothing but forest and morass, and scarce catch sight of a town or even a house during the whole journey. The carriages are pretty comfortable, fitted with stoves for winter travelling; but as time is no object to a Russian, the trains only run at the rate of from fifteen to thirty miles an hour. Another peculiarity is that when the station is reached the passenger is frequently miles away from the place indicated by the name. The vehicles for road travelling are the Tarantass, a sort of "phaeton without springs;" the Drosky, a smaller vehicle, described as "midway between a cab and an instrument of torture;" and then, for winter, of course there are sledges. The roads are wretched, and the bridges more wretched. They are best in winter, for the snow is a great leveller; but then the cold is so severe that almost before he knows it a man may lose the most prominent feature of his face by frost-bite.

Russian hotels have their surprises for West Europeans. They let bed-rooms, but beds are not always included; and if they are, the traveller is expected to supply bed linen, pillows, blankets, and towels. A genuine Russian merchant would sooner travel without a portmanteau than without his pillow. A wise man will also carry with him his tea and sugar. "One always orders tea in Russia," and the waiter will supply hot water with a tumbler (not cup) and saucer.

The Emperor has a strange variety of races to govern. The great body of the people are Russian and orthodox, but Southern Russia contains as motley a list of nationalities as any country in Europe. Official statistics mention Great Russians, Little Russians, Poles, Servians, Montenegrins, Bulgarians, Moldavians, Germans, English, Swedes, Swiss, French, Italians, Greeks, Armenians, Tartars, Mordwa, Jews, and Gypsies. The religions are almost as varied. The Jewish colonists, strange to say, are among the least prosperous; and the Germans are the most numerous. It was hoped that the German settlers would exercise a civilizing influence on the Russian peasantry, but the hope has not been realized. The two nationalities remain as distinct and separate as Hindoos and English. The Russian peasant looks on the German as a being of another order. He regards him as a wonderful curiosity; but he no more thinks of imitating German houses, and German ways of life than a Hindoo thinks of eating English roast beef. He concludes, in short, that the German is German, the Russian is Russian, and there's an end of it. And so the Russian peasant goes on in his own way, parting his hair in the middle, wearing his shaggy cap, greasy sheepskin and ragged leg-swathings, carrying himself with an independent

manly air, paying his taxes, cultivating somewhat lazily his own strip of the communal land, and not unfrequently getting as drunk as a Briton.

One race not yet referred to deserves special mention from the important part they are playing in the Russo-Turkish War. I mean the COSSACKS. They occupy the territory between the Sea of Azof and the Caspian; and whilst in times past they have occasioned the government much trouble, they have rendered valuable service to Russia in protecting the southern and Asiatic frontier from Tartar and Circassian raids. Magnificent specimens of the *genus homo*, they are a warlike people, and in return for certain grants of land, and exemption from taxation, they hold themselves ready, at their own expense, to serve the government in war, wherever the military authorities may command. In some respects they are invaluable soldiers, for they can endure fatigue and privation that would kill ordinary troops, and they can adapt themselves with wonderful facility to any circumstances in which they may be placed. Their work as Uhlans, in the present war, is the very task to give them infinite delight; and when we read of their dashing exploits we ought not to be surprised, for they believe themselves capable of doing anything within the bounds of human possibility, and a good deal outside those bounds. In relation to their home life, a quaint custom, observed as late as 1850, is too original to be omitted. When the Cossacks commenced agriculture they knew very little of land surveying, and still less of land registering, and so when a parish boundary was determined it was registered in the following unique fashion. All the boys of the two contiguous stanitsas were collected and driven in a body to the boundary line agreed upon. The whole of the population then walked along the frontier, and at each landmark they gave a number of the boys a severe flogging and sent them home. "This was done in the hope that the victims would remember, as long as they lived, the spot where they had received their unmerited castigation."

From the peasants, colonists, and these warrior Cossacks, let us turn, by way of conclusion, to the Russian Noblesse. These form a striking contrast to our own aristocracy. In Russia there is no pride of birth; and to base any claim to social consideration on the ground of having a long pedigree is to a Russian noble the height of absurdity. Wealth, culture, and official position, are most highly esteemed; but as for titles they are cheaper, and commoner, than that of "General" in America. The title of Prince belongs to the highest rank; but owing to the Russian law of inheritance which gives the father's title to *all* his sons, and which at his death causes his property, moveable and unmoveable, to be equally divided among his children, there are princes in Russia who are as poor as peasants, and as uneducated, and who live in as squalid poverty-stricken homes. Report says that not long ago a certain Prince Krapotkin earned his living as a cabman in St. Petersburg. Indeed Russia has hundreds of princes and princesses who have not the right to appear at Court, and who can find no entrance into any refined society whatever. Besides these there are Counts and Barons. Some of the nobility are very rich, but there is little of aristocratic sentiment anywhere. The nobles have no ambition to make themselves a ruling or a privileged class, and the people are not envious of those who enjoy other forms of

government. Autocracy in Russia is upheld by the unbounded hereditary devotion of the people, and was never "more secure (says Mr. Wallace) than at the present moment." Free from the desire for oligarchy on the one hand, or democracy on the other, "Nobles and people alike seem to hold instinctively the creed of the French philosopher who thought it better to be governed by a lion of good family than by a hundred rats of his own species." J. FLETCHER.

The Nightingale.

BY DR. BUCKLEY.

NOR many days after reaching England I went with some friends to Bourne Wood to hear the sweet notes of the enchanting songstress of the night; and I wish I could give the reader an adequate impression of the pleasure we experienced, without the sensation of cold that began to creep over one of the party before we left the wood. I am not sure that I had heard the nightingale before—certainly never under such favourable circumstances—and it was to me most interesting. How varied, rich, deep, and inexpressibly melodious were the notes of the happy songstress. Nor should we forget that "winged fowl," "flying above the earth in the open expanse of heaven," were vocal with the praises of the Almighty Creator before our first parents, amid the innocence and happiness of Eden, praised the Lord in loftier strains for His goodness.

One lesson which the scenes and songs of that lovely spring night in the wood imprinted on my mind I record for the reader's benefit. It is expounded in Montgomery's beautiful verse—

"The bird that soars on highest wing
Builds on the ground her lowly nest;
And she that doth most sweetly sing,
Sings in the shade when all things rest.
In lark and nightingale we see
What honour hath humility."

In harmony with this is Cowper's reference to the nightingale in his fine hymn beginning,

"Far from the world, O Lord, I flee."

After describing, with great sweetness, "the calm retreat, the silent shade," as happily agreeing with prayer and praise, and as made by the rich bounty of our heavenly Father for the benefit of His people, he goes on to advert to the hallowed pleasures enjoyed by the soul in solitary communion with its God, adding—

"Here, like the nightingale, she pours
Her solitary lays,
Nor asks a witness of her song,
Nor thirsts for human praise."

In one of his smaller poems he describes

"A nightingale that *all day long*
Had cheered the village with his song."

I do not know enough of the habits of nightingales to confirm the statement of the poet; but it may be supposed that he had good authority for his description. The lesson, however, taught in the hymn, is one that it will be well for us to learn. The most important work we

all of us have to do is to be done with God alone. Jacob, Moses, Elijah, David, and other eminent servants of God in different ages have taught us the blessedness of solitary communion with God and our own hearts; nor should the Highest of all Examples, and the impressive words that Gethsemane heard be forgotten, "Sit ye here, while I go and pray yonder." In secret communion with the Father of spirits we realize most deeply the powers of the world to come. The things that are not seen and that are eternal affect us much more powerfully than when surrounded by the busy scenes and tender friendships of life. In the presence of infinite purity we learn the depths of our own pollution, and cry with the prophet, "Woe is me, for I am undone; because I am a man of unclean lips." And the more brightly the beams of glory shine on our spirits the humbler we lie at the footstool, the higher our admiration of the abounding grace of God to sinful worms of the earth, and the readier our response to the divine call, "Whom shall I send? And who shall go for us?" "Here am I, send me!"

"Thy ransomed servant, I
Restore to Thee thine own;
And from this moment live or die
To serve my God alone."

It was a touching prayer that Robert Hall offered shortly before his afflictive attack, "O Lord, if Thou smilest upon us, let us have grace to acknowledge with gratitude and obedience the Author of our illumination. Thou drawest a cloud over us. We retire behind it to converse with God." Holy converse with God is best enjoyed in solitude.

England, Turkey, and Russia.

MR. GLADSTONE still counsels "VIGILANCE." The Government is to be watched. The right-minded men in the Cabinet need the backing of public opinion, the support of the right-hearted Parliament out-of-doors. It must be stated again and again, and with increasing emphasis, that the great "British interest" is RIGHTEOUSNESS—the interest alike of Turk and Russian, of Bulgarian and Servian, of Britain and of humanity at large. For it we must speak and act. So doing we never can fight FOR the Turkish Empire; we may be compelled to fight AGAINST it. The revelations of the systematic and persistent atrocities of the Turkish soldiery, made on the *authority* of correspondents like Lieutenant Brackenbury of the *Times*, and others equally reliable, are enough to rouse the deepest pity and the most fiery indignation. The horrors reported by the *Daily News* last year are out done by the foul crimes perpetrated within the last few weeks, not only by the barbarous soldiery, but also by the civilians of the invaded districts. The mutilation of living victims, the outrages on ambulance men wearing the badge of the Red Cross, the needless butchery of women and children with a malignant and ingenious cruelty almost unrivalled, are facts so horrible that it is not strange that the Russians should be filled with a spirit of retaliation. Well, says the *Times* correspondent, "Put English troops in their place, call Plevna, Delhi, and Shipka, Cawnpore, and then criticise, if you can, the men who may possibly refuse quarter."

Fortunately for England the reverses experienced by the Russians have somewhat quieted the war fever. Had Russia conquered at every step the *Daily Telegraph*, and papers of that indescribable ilk, would have had less difficulty in goading the nation into conflict with Russia. But should Russia, which is likely, recover ground, we must be on our watch. The victory of Russia will be the opportunity of the "wrong-minded" men in the country and in the nation, and constitute a special demand for vigilance in all those who care more for righteousness than for the defeat of an ancient enemy. Vigilance, then, is the right word. Let us have our loins girt about, and our lamps burning, ready for any emergency in this period of national peril.

The Special Dangers of the Young: and How to Guard Against Them.*

IN speaking of the dangers of the *present* age, I would by no means insinuate that any previous age has been free from its own distinctive spiritual perils. There are persons now, as there were in the days of Solomon, who, casting a lingering look on the past, are ready to propose the question, "Why were the former days better than these?" a question which may well be interdicted, if for no other reason, at least for this reason, that it is assuming that which ought first to be proved, and probably the proof would be extremely difficult to find. Perhaps, taking things all round, no days of the world's history since the fall of man have been socially or morally, educationally or spiritually, better than these, or less characterised by danger to the young.

Nor would I intimate that any *period of human life* is free from its peculiar dangers. When we were young and inexperienced, we looked with a kind of envious feeling on the mature aged Christian, under the false impression that piety had become so consolidated as practically to place him beyond the reach of temptation, that he had about weathered all the storms, and had advanced to a stage of freedom from spiritual danger. Age and observation have dispelled this delusion, and I venture to say that the old Christian of seventy feels quite as deeply as the youth of seventeen that he is still absolutely dependent upon the grace of God for his safety and his happiness.

Nor have I any wish to see the unnatural and incongruous spectacle of "old heads on young shoulders"—a spectacle almost as outrageous as Horace's famous simile in his "Ars Poetica," of a horse's head joined to a human neck, terminating in the body of a fish. We have no right to wish to see that habitually demure and systematically solemn and staid deportment in a child of twelve or fourteen which would be perfectly appropriate and natural in an old man of eighty.

This would be symptomatic of a mawkish and unhealthy sentimentalism, and by no means a proof of an elevated and vigorous spiritual life; but eminently calculated to render religion repulsive and distasteful to the minds of other young people, and fitted to minister to the fallacious conclusion that when a youth becomes a Christian he must surrender all the pleasures of life, and assume a garb of melancholic sobriety. No; let our children and the youth of the Sunday school give full fling at appropriate times and places to the elasticity and buoyancy of their spirits.

I can conceive of no mode of treatment being more damaging to the mental future of a bright, active, impetuous boy or girl than that perpetual snubbing of which some parents and teachers are so fond. Whether the aphorism in equine science be or be not true, that "the wildest colts make the best horses," of one thing I am quite sure, that nothing can be more disastrous to the prospects of a young person than the success of an operation which is often attempted, and some-

* A paper read at a meeting of Sunday School Teachers held at Fleet, in connection with the Lincolnshire Sunday School Union, and published by request.

times, alas! accomplished, of "*breaking the spirit.*" For the child's sake, for your own sake, for God's sake, don't try to *break the spirit* of youth. Heaven knows that they will want all the spirit that their Maker has given them; and for us old people to try to mould them according to our pattern, forbidding all noise, confusion, recreation, amusements, athletic sports, etc., is simple ruination and madness.

But now, having by way of introduction made these remarks, we proceed to the subject in hand. And in doing so it is obviously fair to suppose, prior to any actual investigation of facts, that each age having special characteristics and tendencies, there are in connection with these special dangers, against which it behoves the teachers of our Sunday schools faithfully to guard their youthful charge.

Now, in the first place, no question can exist that up to a very recent date, for many years past, England as a nation has enjoyed a long season of unexampled prosperity. The result of this is that money has been earned more easily and abundantly. The wages of domestic servants and artisans have increased enormously, and although this may not appear at first sight to affect these agricultural districts so much directly, yet the indirect effect has been considerable, particularly in draughting off large numbers of the young from these localities to the great centres of commercial life. Hence facilities for amusements and the indulgence of sensuous gratification have increased. Young people at a very early period can become independent pecuniarily of their parents. They can be, in this sense, their own masters and mistresses; and we know what, in numbers of cases, this means. It is a day of excursion trains, of early closing, of bank holidays, and half-day holidays. Now do not imagine I am speaking against these things. Rightly used they furnish an inestimable boon; but just as every privilege has its corresponding responsibility, so every responsibility has its corresponding peril. And who can look round without perceiving that this increase in holidays, this facility for amusements, this youthful independence, this advance in wages, has a tendency to lead to an excess in personal gratification of an animal and sensual kind. Notwithstanding all the efforts and all the success of Temperance Societies, the consumption of strong drink has increased to an astounding extent. Public-houses prosper, and in connection with this there is a tendency to a general luxuriosity, to closer contact with corrupt society, and to a general listlessness and effeminacy, which, if not prayerfully and conscientiously guarded against, will sap the foundations of all that is manly and noble in character. And this danger exists specially with the young, partly from their *inexperience*, which renders them easy dupes of the designing and immoral, partly from their characteristic self-confidence, and partly from the very buoyancy and geniality of their dispositions. And if the young have their peculiar danger in the direction just hinted at, the event of their fall is a catastrophe which is signally appalling and affecting. Under any circumstances the wreck of a noble and beautiful vessel is a mournful sight; but doubly mournful is the spectacle of the new vessel, with all her sails set and her pennants flying, dashed to pieces on the rock almost before she is fairly out of harbour. But alas! such is the sight which we are sometimes called to witness.

A second danger to the young of the age in which we now live is that of *superficiality and show at the expense of the solid and useful*. Never since the world began has there been more of this than at the present moment; so much so that, as Mr. Spurgeon says, “To be or not to be,” this is *not* now the question. To be or *seem* to be, this is the question now. And this is seen in everything. In architecture, in dress, in business, in literature, in religion. It is an age of stucco, of tinsel, of French polish, paint, varnish.

“They make the front just like St. Paul’s
Or like Westminster Abbey,
And then, as if to cheat the Lord,
They make the back part shabby.”

Paper collars, paper wristbands, paper fronts, paper petticoats. We shall be hearing of paper houses soon; and one would not wonder much at paper men and women from top to toe.

Educational books now a-days are royal roads to learning. “Easy Lessons.” “French learned in a fortnight, without the aid of a master;” and “German in a month.” Theology diluted—tales and religious novels.

And quite in accordance with all this is a showy, tinselly, superficial, ritualistic religion.

My firm conviction is that at least one half of the silly dupes of this man-millinery are attracted to it, not in consequence of any doctrines that the ritual symbolises, for not one in twenty knows what those doctrines are, but simply because it is showy and fashionable, and quite in keeping with the spirit of the times.

The danger to our young people is that they should substitute æsthetics for Christianity—the appearance of religion for religion itself. The danger is of a pliability and time-serving expediency, lest, to save appearances, they should just glide with the stream, instead of breasting the current in the dignity and firmness of manly principle. The danger is lest our young men should become girlish, and our young women masculine. O let us teach our youth *to be* rather than *seem to be*.

(To be continued.)

“Good” People,

“DISTRUST that word:

There is none good save God, said Jesus Christ.
If He once, in the first creation week,
Called creatures good, for ever afterward
The devil only has done it, and his heirs
The knaves who win so, and the fools who lose.
The world’s grown dangerous. In the Middle Age,
I think they called malignant fays and imps
Good people. A good neighbour, even in this,
Is fatal sometimes. . . . All have known
Good Christians who sat still in easy chairs,
And cursed the general world for standing up.
Now may the good Lord pardon all good men!

Aurora Leigh—MRS. BROWNING

Our Forthcoming Hymn Book.

A POLYLOGUE (*continued*).

W. E.—PERMIT me, Mr. Editor, to hand in an important communication on the subject suggested by your last speaker. On the 18th of July the church at Halifax passed the following resolution:—"That the Hymn Book Committee be requested to consider the desirability of printing the Psalms, pointed for chanting, along with the new edition of Hymns."

Z.—Such a wish, coming from such a quarter, will be sure to carry great weight with the Committee, and will not be refused without adequate, and, I may say, obvious reason. It is a representative wish, and will speak for the silent many. No doubt the desire for such a complete "*Service of Praise*" is wide-spread, and if gratified, the Committee will earn everlasting renown. I may add, as a sort of sample case, that the "*Service of Praise*" prepared for Bloomsbury Chapel, London, under Dr. Brock's pastorate, contains 35 anthems, 63 chants, and 550 hymns, together with appropriate music on each page; and is, as the preface fairly says, "for all the purposes of intelligent worship complete in itself." There is no reason whatever why Hymn Books should contain nothing but metrical and rhymed forms of expression, and exclude such sublime strains as the ancient *Te Deum*, the more ancient *Sanctus*, the tender confessional anthem *I will arise*, the inspiring *Jubilate Deo*, the pathetic and comforting *Twenty-third Psalm*, and others of like character!

R. C.—Of course there is not; and if the new book did not contain such anthems and some chants, we should have to retain the present appendix, and add a chant book as well, which, with a small musical library thrown in, it is not pleasant to contemplate.

Z.—Therefore, by your leave, we will not contemplate such a fearful possibility, but take for granted that a COMPLETE SERVICE OF PRAISE will be given us.

A VILLAGE PASTOR.—Yes, but not too complete. I was one of the silent brethren present at Archdeacon Lane when the discussion on the New Hymn Book occurred, and what surprised and shocked me was the jubilant strain, in which all indulged, over the large profits accruing from the sales of the present book. It would have been vastly better if it could have been said that the book was so cheap that everybody could get it easily. Our high prices form a protective duty on the book, and limit its circulation. Let us have a book of about 400 hymns—that would be more than we should ever sing,—print it neatly, bind it well, and sell it at the cheapest possible rate, without any regard to profit, and every child in our schools, and every member in our congregations, will have the benefits of such a book. We ought to have a Sixpenny edition.

Z.—A cheap book is very desirable—is necessary, indeed,—and can be had, and, as other denominations know, can be made profitable financially at the same time. But the difficulties of a small collection of hymns are enormous. It is calculated there are 14,000 hymns of more or less merit; to select out of that host the 400 of most merit is not so easy as to choose 800 or 1,000. Still the work could be done, I dare say, and not many of the necessities of public worship go unsupplied; and we have already learned from the best source that our Committee are not anxious for a very numerous collection.

D.—Something was said at the Association in favour of a musical friend being added to the Committee. May I say that although Music might perhaps say a word to hymn writers, yet as the new book will most likely be compiled of ready-made materials, musical friends, *as such*, will not at all be a necessity. May I say further, that most Hymn Books unfortunately, especially in long and common metres, are often incorrect in regular and natural accent, and so do not accord with musical rhythm. In the same hymn we frequently find the accent on the first, then on the second, and occasionally on the third syllable in the line. Here music and poetry must disagree; and had we not been, as hymn singers from our youth up, accustomed to this we should at once feel the disagreeable and unmeaning jar. How long these defects will be permitted to remain, I presume not to say; but sooner or later, as reading and singing

become more cultivated, these inaccuracies, copyright or not, will have to be revised, or some of our good old hymns may become neglected. Emphasis in reading and expression in music are so near akin, that it is to be regretted when they are torn asunder. In any New Hymn Book project it may, perhaps, as a matter of business, be well to look to the future. And for the sake of sweetness and power of song, it is to be hoped that the forces of music and poetry will be combined, so that our emotional nature may have the double enjoyment.

Z.—Those are strong points well expressed by a high musical authority; but seem to me to have this one defect, that they make against the conclusion with which you start, and that since the understanding ear is quite as necessary as the appreciative spirit, the poetical taste, and the consecrated heart, the possessor of that understanding ear should certainly be consulted concerning every hymn the new book contains.

There are so many voices to be heard on the naming of this child, that we will postpone that grave question another month, especially as the registration is not likely to take place immediately.

JOHN CLIFFORD.

Getting a New Minister.

VIII. — Critical Questions.

BY A "LIVE" DEACON.

SEVERAL questions of different degrees of importance have been addressed to me since I began the treatment of this subject in these pages. Some of them are of such a character as to merit fuller answers than the space allowed will enable me to give. A few words, however, may perhaps be of some use.

I am asked, *Is it desirable that a church should remain long without a pastor?*

That depends. If the church is well organised, ably officered, not defective in teaching power or the means of obtaining it, and animated with a good and self-denying spirit, no risks may be encountered by a somewhat long period of shepherdlessness. But for nine churches out of ten, the briefer the interval the better. Haste may be disastrous; delay is certain to be. I have seen cases in which a pastor has had to spend two or three years in recovering ground lost during a vacant pastorate. As a rule it is eminently desirable for our free churches to address themselves with all the vigour they can to the task of getting a minister as soon as the office is unoccupied.

Ought we to have more than one candidate before the church at one and the same time?

My opinion is that the officers of the church should have all the names of eligible candidates they can obtain, and should sift the information they have received with regard to them all; next should take steps to form an independent judgment, *i.e.*, a judgment based upon personal knowledge of the most promising candidates; and then bring the best candidate before the church first, and without so much as mentioning to the church the name of a second candidate. If the church does not at once accept the first, then take the second on the list, and so till all the candidates have been heard, but always keeping the rule of only one at a time before the church. The merit of this is that the church gets the maximum of knowledge with the minimum of risk of division and of party feeling. Let a church have three or four candidates for its votes at once, and confusion, delay, and discord are as inevitable as fate.

Albert Smith used to talk of ladies who went shopping in a strain of deepest commiseration. How can they decide, said he, amidst such a multiplicity of good things? If they stated precisely what they wanted, and then the draper would be content to show that and nothing more, time would be saved, perplexity would be avoided, and the ladies would enjoy their manifold attire without any drawback. But no! numberless patterns are brought on to the counter, and in the variety of colour the eye is dazed, the mind agitated, and the good wife not a little vexed because after all she did not choose something else.

Whether such is or is not the case with ladies I will not undertake to say; but I am certain officers of sense and tact will fail in their duty unless

they save the churches, as churches, they serve from the perplexity and annoyance consequent upon having to select one out of several eligible candidates.

What plan would a "Live" Deacon suggest for getting rid of a minister? is a question which fairly took the breath out of me. "Getting rid" of a minister. What does it mean? Is it a suggestion of strychnine or prussic acid? Can there ever be a case in which "getting rid" of a minister of the gospel of Jesus Christ is an urgent question?

Not long since I saw the following recipe in a newspaper for killing a minister:—

"It is such an easy thing to do. Only follow eight simple rules and you'll find him growing spiritless, disheartened, his sermons dry, uninteresting, his feeble efforts fruitless; his departure will be imminent:—

"1. Absent yourself from one service every Sabbath, or miss at least one in every three services.

"2. Never attend any of the prayer-meetings; show him that you value these less than you do a lecture, or concert, or any other evening entertainment.

"3. If your minister proposes to hold extra meetings for the purpose of doing good, be sure and withhold your co-operation.

"4. Give yourself no concern about his salary whether it is paid or not.

"5. Criticise your minister freely.

"6. Praise him very sparingly.

"7. Find fault with him plentifully.

"8. Pray for him seldom or never."

But that, as "Artemus Ward" would say, is satire, and will be more valuable as suggesting an unfulfilling recipe as to the way of *not* getting rid of a minister, than as answering my correspondent's question.

I must confess that I have never had any experience of this difficulty, and old as I am in observing the ways and works of churches, I have only seen three or four cases in which this uncomfortable problem has had to be solved.

As a rule, there is in the hands of most of the "Free Churches" a somewhat emphatic way of giving "notice to quit," in the shape of a diminished exchequer, a dwindling congregation, a frosty but by no means bracing air, and a general indication that the church thermometer is rapidly approaching zero. How any man can wait for any other intimation that his exodus is desirable I cannot imagine. For myself as a deacon, I would rather, to use the familiar city illustration, "sweep a crossing" than be within a thousand miles of such a notice. But there are creatures who, fed by the "dead hand" of an endowment, or sustained by an independent fortune, will bury themselves in a chapel for ten and even twenty years, to the utter ruin of the church they profess to serve. Poverty would be paradise compared with that hell to me. I know no way of treating such a case than, *first*, for the officers of the church very kindly and frankly to state their opinions concerning the necessity for a separation to the pastor in writing, so that he may not be taken unawares; and next, for the church to pass a distinct and firmly expressed resolution that the presence of the pastor in question is not desired. If these methods will not avail, nothing will. You must wait in the most patient mood you can obtain, and try to do all the good you can notwithstanding.

I have seen three churches go through that crisis. I need not say it was in each case sufficiently unpleasant; but in two of them the crisis was soon passed. The officers were courteous as gentlemen, considerate as Christians, but firm as the rock. They were clear in their view of the case, of the unfitness of the men for their position; but they did not "gossip" about it. Not a word was spoken outside the diaconal circle. There was no haste, no temper, no harshness. They wrote; but they did not write in anger, but in sorrow; and they wrote as *one* man, and in their unity was their strength. The pastors retired; no bitter words were spoken; not even the twisted strands of friendship were broken. That is how it should always be.

I am also informed that the "Board of Reference," appointed by the Association, has been useful in forwarding a solution of this difficult problem.

Our Complete Year Book.

At last we have "a full and particular" account of "the laws and constitution," articles and agencies, churches and councils, societies and synods, of the General Baptist Association, bound up within the same pair of covers. I will not say it is all that is possible as a book, or all that is desirable as a denominational compilation; but all will admit it is an unquestionable advantage to have, within the same paper embrace, the whole transactions of the Association, the reports of Mission work in Orissa, Rome, and England, and the full account of the labours of our College.

No doubt the "Societies" whose reports are thus bound up with the "Minutes" will reap their reward in the fuller publicity given to their aims and issues, and the larger interest created in their work. It would be a splendid investment, judged from a business point of view, for these Societies to bear amongst themselves the chief expense of issuing "a report" with *each* published copy of the "Minutes," and so enable the Association to sell the complete Year Book either at the old price or only a fraction above it. Interest grows out of knowledge. Neither man nor angel can grow enthusiastic and self-sacrificing about unknown organisations and societies. If the members of our churches know little about our various work, they will care little for it, and will give, if they give at all, with a perfunctory and languid interest. "Advertising is to business what steam is to machinery," said Macaulay; and publicity is to working societies like ours precisely what the advertising sheet is to business.

But the Year Book for 1877, full as it is, does not give us all we want. For example, it is only a meagre account we get of our Sunday school work, of our aggressions upon intemperance by Bands of Hope and Temperance Societies, and of the "local" preaching organisations and agencies amongst us. To be sure, there is good reason for this in the fact that the Association, as such, has only just begun to direct its attention to these branches of our activity.

Still it is evident from the reports of the churches that the

SUNDAY SCHOOL

work is not inferior in interest and importance to any of the tasks we have in hand for the extension of our Lord's kingdom. In many of the churches the highest promise of harvest is seen in the Sunday tuition of the young. Where everything else is gloomy and tends to gloom, the school is full of youthful hope and strong encouragement. The additions made to the churches are oftener from these ranks than any other. But, *associationally*, our contribution to the fire and force of these schools is limited to a brief and hurried Conference, a record of the numbers of teachers and scholars, and a statement of the amount of money collected for this work within the year. Can nothing more than this be done to foster and develop a ministry of such unspeakable good—a ministry that will tell with wondrous power upon the churches and the nations of the future? Have we exhausted resource? Are our methods perfect? Are there not men amongst us so full of enthusiasm for leading the young to Christ that that they will *invent* some ways in which our *organised* existence may be turned to practical account for the larger benefit of the 40,000 children under our charge? What shall these children be? How many of them shall pass from our hands to the "world?" How many shall be so wisely trained that they shall elect to give Christ all their days? Cannot the churches in their corporate capacity help the schools in their individual work more than they are doing? Could not special services for the young be arranged and conducted? Most assuredly. Let, then, those look to it who ought.

To me it has appeared for a long time that there is a promising piece of work waiting to be done in the matter of

BANDS OF HOPE.

We might accomplish not a little good in this age of prevailing intemperance by electing three or four of our wisest and most discreet men, full of earnestness and tact and practising total abstinence, and appointing them to the work of originating Bands of Hope in all our schools where at present they do not exist, and stimulating and enervising those already in operation. This is a form of temperance work all admit to be necessary, wise, and profitable. To distribute correct scientific knowledge of the nature of alcoholics, to warn the young of the dangerous customs of social life, and to form habits of sobriety in youth is

one of the capital necessities of the day, and our Association would find itself profitably using its power in helping the churches to meet it. Some persons have a holy horror of Boards. I discriminate. I like to see what is on them before I object. If they sustain a good dinner, and I am hungry, I appreciate the boards for the sake of their burden. We need a *Temperance Board* amongst our agencies, and need it now. The hour is ripe and the work is urgent.

This carries me to another point with regard to

SMALL CHURCHES AND LOCAL PREACHERS.

Mr. Pike calls our attention most opportunely to the perils of our churches in rural districts. It is painful to notice the increasing signs of feebleness in so many; but we must not suffer ourselves to be discouraged. An old Grecian orator said, "I looked around my audience, and they had dwindled away—only one remained. But that one was Plato, and this was enough for me." Undoubtedly! One hearer like Plato was a multitudinous audience. One member like Lydia of Thyatira is worth five score cackling gossips whose hearts are as dry as leather, and whose tongues breed mischief as the stagnant pool miasma. Our *first* business is not to get large churches, but to bear our testimony clearly and bravely, do all the good we can in the area we are set to till, and hold a steady faith in the limitless and unseen possibilities of our earnest spiritual work.

Let me tell a little of my own experience. On a holiday Sunday, not many years ago, I went to a small ill-placed chapel. It was not very easy to find it; and when found its interest was chiefly of the archæological kind. It was full of the aroma of the past: but when the preacher entered upon his work, you were made to feel that a living, beating heart was present—a heart full of the love of God, and profoundly learned in the mysteries of His grace and favour. The service was rich in spiritual feeling and force to me; and, as I could see in the glistening, tear-cleansed eyes of a few, not to me only. I thanked God for that small church. But the religious statistician has passed its figures by with indifference, and the mere denominationalist has reckoned it at less than nothing, and vanity. There are small churches that are the homes of truth and goodness and kindness; and there are large ones that are empty barns, tenanted by a few empty-hearted though be-ringed and be-jewelled folk. The question is not of size, but of spirit and service.

But the suggestion? Well, it is this. Let our organisations for "local" preaching take the shepherding of some of these decaying churches, and collect funds amongst town churches for all necessary expenses the rural districts may be unable to meet. Let the church, where necessary, choose a "local preacher" to assist them in their business, and exercise a partial oversight. Where "grouping" cannot be effected, this plan would be found most effective. We shall be very glad to help in bringing about arrangements of this kind wherever it is thought desirable.

One point will strike most of the readers of the Complete Year Book, and it is this—that, considering the commercial depression of the country at large, we have had a very successful year. It is a fact abundantly attested, that periods of financial difficulty and diminished trade are marked by a diminution of the usual signs of growth in organised religion. Ultimately they may do much good; but concurrently with them there is a smaller supply of the "sinews" of church war, and that means a diminished power of aggression, an inrush of despondency and weakness. Remembering this, the enlarged contributions for evangelising work and the increase of buildings are signs calling for deep and devout gratitude to God.

One feature pains us acutely. Some Christians in some of our churches have not yet learnt that the first duty of a Christian is to be kind, forgiving, and considerate, and are guilty of cherishing a spirit of retaliation and unbrotherliness. "These things ought not so to be." If we do not forgive one another, neither will God forgive us.

But many things greatly please us: the freshness of phrase in the setting of the reports shows a mental vigour we have not observed to be in such force before; the warm regard for their pastors expressed by many of the churches; additions in one or two cases from unexpected quarters; the spread of an earnest and determined Home Missionary spirit; and a deepening interest in all our united work. Verily the Lord of the hosts of His saints is with us, and in His name we will go forward.

JOHN CLIFFORD.

Thirty Years Ago—A Chapter in Rural Life.

SOME thirty years since, when men were beginning to wonder whether the troubles of the first French Revolution were not going to be revived, and when politicians already heard the murmur which betokened the outburst of '48, the religious world was beginning to be startled by the leaven of Oxford Ritualism so much affecting the Anglican church. In rural districts this was especially the case, and in many villages the rectors or vicars had for more than a dozen years paved the way for teaching which they conscientiously believed to be that of the Prayer Book, if not that of the Bible. Owing to various influences, this teaching was seldom productive of manifest harm, though cases such as that which is contained in this chapter in a wearied life were not rare.

In their cottage home, watching the simmering porridge, sat Lucy and her widowed mother, Mrs. Conran.

"What is the meaning of skittles?" asks Lucy, turning to her mother.

"It is the name applied to a popular game, child," replied Mrs. Conran, with an exactitude of pronunciation that showed she had seen better days.

"But it is such a queer word. I should have expected a more elegant name for a game taught by preachers and curates. Is it foreign, like chess, I wonder?"

"I dare say it may be," replied the mother; "your father used to say that the foreigners whom he had dealings with frequented low public-houses in Liverpool where this game was played."

The sound of footsteps and the click of the latch announced the coming of the widow's eldest son, John, a ruddy youth about seventeen, who was now an apprentice to a village tradesman. The lad took his seat beside the fire. The kitchen clock slowly struck eleven. It was the old clock which had stood in the servants' hall in the great house which Mrs. Conran had to leave when her husband was buried. Its heavy notes always brought mournful recollections of the past. John reddened when the stroke after the tenth was given. He suddenly turned round and declared that "the clock must be wrong."

"Ah! no, child," said his mother, "my heart has been beating the time—this long waiting has made the minutes drag slowly."

"But Mr. Billings, the curate, was at the reading place till now."

"Was he playing skittles?" inquired Lucy.

"Yes."

"Well it must be a very intellectual game for such learned men as he and the vicar to encourage it."

"Nonsense, Lucy; you know nothing about games," replied John peevishly, as he took out his pocket handkerchief—a pencil dropped to the floor—and what was that?

Mrs. Conran started to her feet and simply said, "Well, John"—

A small new pipe and two or three playing cards had fallen as the handkerchief was drawn out.

Mrs. Conran was rather impulsive. She sank into her chair, and hiding her face in her hands and apron, sobbed.

"Oh don't cry, mother; perhaps John does not use these," said Lucy, with faltering accent.

"But I do—and mean to, if you carry on in this style," said John, though he felt to the quick the conduct of his mother, and vainly tried to look unconcerned.

Lucy quietly laid out the evening meal—little of which was eaten. Mrs. Conran's plate was untouched. She felt that the child in whom she had trusted was beginning to become peevish at home, to enjoy the companionship of young card-players—and perhaps worse. He used to come home with a smile, and tried to comfort his mother, whom he loved. But this was gone. Her heart was sore.

A few days after, Mr. Roberts, a farmer living near, called, and having read a chapter, offered hearty prayer to Him who had promised to be with the widow and the fatherless, and especially asked for the Divine care of the youth just growing into manhood. When they rose from their knees, Lucy and her mother looked to the floor—tears were rolling down their cheeks. John looked to the fire, turning one finger round the thumb. "Good night!" being said, the door was locked and supper commenced.

"What a Methody old Roberts is," said John.

"He is a good man," said Mrs. Conran; "though I am sorry he does not come to church to hear our good vicar and Mr. Billings."

"He seems to take against that reading-room the vicar has started; but he did not like to say much when he knew John went there," remarked Lucy, as she was pouring out the supper.

"Ah, poor fellow, if he only knew what we thought of him there. Mr. Billings, who was teaching us the old game of 'ombre' with cards, told us yesterday how the Spanish Christians—I think he meant the Catholic priests—used to have to play that game to cheer their hearts after seeing that the heretics were burnt at the inquisition hall. The priests were obliged to get these heretics burnt, or they would make the people infidels by spreading Bibles, which would only puzzle the ignorant villagers. The vicar said last Sunday that those who go to the chapel near Mr. Roberts' were heretics; they do harm by their stupid nonsense. They are all hypocrites."

"Do not speak so strongly," said Mrs. Conran, who, with all her veneration for the vicar, could not relish this.

"Hypocrites! yes. They only go to chapel to have a religion more agreeable to their taste than that of the old church; they are not brave enough to be infidels. Inclination is the rule of their religion."

"Mr. Roberts," said Lucy, "tells us that some have rules of life, and canons and rubrics, made by men. He only takes the Bible."

"Nonsense! it is not what the Bible, which we don't understand, says, but what the church says, which is right. Mr. Billings, the curate, explained that."

"But I don't like that young curate. He asks me such strange questions when I go to confess," said Lucy, blushing.

"What are they?" said Mrs. Conran, noticing the embarrassment of her child.

"I must not say, of course—nothing—but somehow it is strange to be asked if I"—

"Remember the confessional vow," said John, who was getting angry with Mr. Billings, but did not like to see his hero brought down before his mother.

Mrs. Conran said nothing. She felt a pang in remembering how her husband, who was a lawyer, used to speak against the confessional, which he had seen do harm amongst the Catholics. But the vicar was a Protestant clergyman in the good old Church of England. Was he not the successor of good old Sir Walter Vaughan, whose name everybody loved? It occurred to her that the vicar might be deceived in another clergyman—but no. As to card-playing; if the vicar allowed it in the reading place, all was well; he knew best.

Mr. Roberts no longer called to see Mrs. Conran. He had cares enough of his own. The vicar had ridden over to the farm with the steward—he was not on good terms with the landlord. They talked about the meeting-house, which the vicar said was pretty. He wished to go inside, and pleasantly thanked Mr. Roberts for showing it. Next week was the beginning of August. A notice to quit came. The curate spread a rumour that none but churchmen were to hold farms on the neighbouring estates. Mr. Roberts had spent three thousand pounds on his farm, part of which was borrowed. The good squire was in Italy, or he would soon have put things to the right about. The steward was inexorable. Mr. Roberts was a ruined man. "Ruined by the 'cuteness of a Christian minister," half-witted Jack said.

The parish was peaceable. The vicar was loved, and so was the curate, by those who liked card-playing. Young John Conran enjoyed the reading-room, and began to think that dissent and the devil were both bad, the latter being the more hopeful. Mrs. Conran did not exactly like this; but she and Lucy went to matins and confessed weekly. One spring afternoon John did not as usual come home to dinner. His master came to explain. The shop till had been robbed. John was known to have lost much money in playing cards. He was suspected. Marked coins were found upon him. He was now in the lock-up. Mrs. Conran fainted. There was sobbing and crying in that house until after midnight. Mr. Roberts called next morning. The three knelt down in prayer, with broken hearts—hearts broken by the work of one who plotted the downfall of the meeting-house. When John came out of prison in twelve months' time, there was but one breaking heart. Mrs. Conran and Mr. Roberts were dead. In twenty-five years' time John Conran, his wife, and eldest boy came over from America to see that a tombstone was erected upon the grave of Maria Conran and her daughter Lucy, and to subscribe £250 towards building a new MEETING-HOUSE. The tombstone was never put up, though carved and chiselled. It lies to this day in a summer-house in the stone-mason's garden, because the vicar will not permit stones which have no cross carved on them. John indignantly refused to be contaminated with the ritualism he now hates.

R. FOULKES GRIFFITHS.

Kitty Clover.

FOR THE CHILDREN.

KITTY CLOVER is a pretty child, but she is always in a fret. Morning, noon, and night, you hear Kitty Clover crying. Her aunty said the other day that she thought she really would have to go abroad. She could not live another year in the same house with a girl who was for ever in tears.

The day begins in this way with Kitty: Mamma says, "Come, darling, it's time to get up. The first bell rang five minutes ago."

"O dear!" says Kitty, "I haven't had half enough sleep. I can't wake up yet!"

"But, my love, you have not time to lie still. Breakfast will be ready, and you have your lessons to look over, and nine o'clock will soon be here."

Very ungraciously Kitty rises. She pokes out first one foot and then the other, and she looks about to see what she can find as a cause of complaint.

"Must I wear that hateful dress?" she exclaims presently. "I want to wear my new one, and my ruffled apron."

"That dress will do for you this week, dear," mamma answers, cheerfully. But it is no use. Kitty Clover cries. Between daylight and dark she sometimes cries sixteen times.

Yet, strange to say, it is only at home that she behaves so. In school, her teacher tells us, she is a very good child. Nowhere, except where mamma is, is our little girl so cross and fretful.

What shall we do with Kitty? We are afraid that a pucker is growing on her pretty forehead, and that the tears will wash all the brightness out of her blue eyes. Is there nothing that Kitty herself could do to help mend this dreadful state of affairs?

LUCY HILTON.

GOOD DEACONS.

"THE ability to produce good deacons is a high test of civilisation," says Joseph Cook. Tried by that test, it will have to be admitted that the Free Churches win the prize; and moreover, that the freer the church the larger its capacity to produce deacons who purchase to themselves a good degree and great boldness in the faith.

Glimpses of Men of Genius.

I.—LONGFELLOW'S DAILY LIFE.

He rises early, takes a comparatively light breakfast, and if the day is not rainy sets out for a walk, which takes up an hour or two, according to his inclination. His gait is firm and hearty, and as he walks he holds himself perfectly upright. He does not ramble two mornings in the same direction, but varies his route daily. Every day or two he calls on his printers at the University Press, and receives or returns proofs of his works, if he has anything in type, which is mostly the case. Little, if any, of his poetry, as published, is written on the spur of the moment. "The Divine Tragedy" is said to have been rewritten after it was nearly all in type. During late years he has been in the habit of publishing his poems in the magazines, and having obtained a sufficient number, adding a few new ones to them, and issuing them in book form. He brings his "copy" to the office of the University Press, which is only half a mile or so from his own residence, written in lead pencil, in a small back-land, very much like the average newspaper man's style of handwriting, clear, and mostly free from interlineations and erasures. His magazine poems are always revised and corrected, or at least altered more or less, before their publication in book form; so the reader rarely encounters one in exactly the same shape as in the periodical.

II.—JAMES RUSSELL LOWELL.

MR. JAMES RUSSELL LOWELL, when writing, discards the table, but seating himself midway between it and the fireplace in a broad easy chair, he employs for the purpose of a desk a stiff piece of pasteboard, resting it conveniently on his knee. His essay or poem is always mapped out clearly in his head before he reduces any of it to writing. He puts it together, so to speak, joint by joint, until he has the skeleton completely articulated, and then he fills it out. His handwriting is characteristic, and his "copy" is unpopular with printers because of the changes, the interlineations, and erasures he constantly makes, although the handwriting itself is fair and uniform. He goes through his proofs after the manner of a clergyman supervising his son's college efforts, and makes many and often general corrections. The publishers used to send him proofs of his matter after the plates were cast, but he made such havoc with his revises that they were forced to discontinue such unprofitable conclusion-jumping. His famous and widely read "Biglow Papers" have been very much altered and corrected since their original publication. He is a hard reader, and with him this means a profound book student, for he rarely reads books purely for amusement or superficial instruction. His classical knowledge surpasses that of any man around Boston, not excepting Longfellow, and his reading of Dantean literature has given him an acquaintance with it that is believed by many to exceed Mr. Longfellow's.

III.—TENNYSON AT HOME.

HERE is a little story told by General Schenck. He was travelling with his party in the Isle of Wight. Their guide was extremely attentive, showing with true insular pride the mansions of the various noblemen, with their splendid grounds, and dwelling with special emphasis upon the number of retainers kept by each. At last, coming suddenly upon a picturesque cottage, whose climbing vines and nicely kept lawn proclaimed the taste of the owners, the visitors inquired who he might be. "Only a very plain country gentleman, sir, as comes down 'ere now and then, an' lives very quiet like; nobody you would know anything about, sir! I believe 'is name is Tennyson!" and the cicerone hurried on. "Tennyson's cottage! Oh, stop! we must have a look!" chorused the lady travellers. The carriage was stopped, but the driver was utterly unable to comprehend the sudden interest. "Mayhap you know him?" he said interrogatively; and his ignorance was so delicious that the ladies delighted themselves by drawing him out. They declared they had heard of Mr. Tennyson in distant America, and insisted that he, who lived so near, must know something about him. "It may be summat up in Lunnun, but down 'ere, sir, he makes no show at all, sir; he lives mostly alone." Then, as if to stamp Mr. Tennyson's utter insignificance, he uttered, "He keeps only onc man, sir, and he sleeps out of the 'ouse." Such is fame!

Scraps from the Editor's Waste-Basket.

I. PARLIAMENT AND THE CHURCHES.—It was our fortune, good or ill, to be in the House of Commons on the memorable night in which Mr. CALLAN woke thunders of indignation by declaring the ruling of the Chairman of Committees “an insult to the common sense of the House.” We shall never forget the disgraceful scene of violence, disorder, and rebellion that followed. “Public-house brawls,” according to all we have heard of them, are models of quiet and orderly procedure compared with the tempest of noise and wild confusion produced by this unwarrantable insolence. And that, however, was only one of a series of “scenes” enacted by the Irish impracticables, concluding (let us hope) with the “famous” twenty-six hours sitting. The Great Parliament of the nation is obviously in great peril of becoming a great nuisance, and if a strong hand and some real work are not speedily provided, will degenerate into something worse than a vestry meeting at Little Peddington. New regulations will not cure this Irish disease. Biggar and Co. will laugh at abstract resolutions, and seek “Home Rule” by making the presence of the Irish in the House an unbearable annoyance. The fact is there are no politics now, and somebody “finds mischief still for idle hands to do.” The disorder comes more of lack of serious purpose and real occupation than of aught else; and the remedy will be found, not in tape, red or black, but in business, plenty of business, engrossing work for everybody. Churches and Senates cannot be kept in order by anything short of real, earnest, and pressing business.

II. THE CHRISTIANITY OF THE STREETS.—It is high time the churches paid some attention to the “open-air” preaching going on in different parts of London and in our large towns. Three instances, one after another, have just come under our notice in which God and His gospel for man were mis-represented in the most ghastly style imaginable. “The forgiveness of sins” was so preached as to make it appear a premium on wrong doing. “Eternal damnation” was bawled out without a quiver of tender feeling, and as though consignment to “the flames of hell” were the essence of God’s “good news.” Common sense was outraged, and hearers who came to listen went away to scoff and blaspheme. The “outside populations” judge of the teaching inside our chapels and churches by

this open-air caricature, and Christian agencies are used to alienate men from Christ and goodness. This needs altering. The best men we have will be obliged to take this work in hand, and a wise and sustained effort will have to be made to “drill” young converts before they are suffered to go out leading detachments against the foe. We must look after the Christianity of the streets.

III. WESTBOURNE PARK CHAPEL.—We are sure that the interest of the churches in Westbourne Park Chapel will justify us in calling attention to the advertisement of the Opening Services. We hope to see friends from all parts of the denomination on TUESDAY, THE SECOND OF OCTOBER, to hear Mr. Spurgeon and Mr. Stowell Brown. Let our friends *arrange* their visits to the metropolis so as to give us the extreme gratification of their presence and aid. The details of the other opening services will appear in the October Magazine. Cheques, Bank Notes, and Post Office Orders, will find a hearty welcome from the Editor of this Magazine at 51, Porchester Road, Westbourne Park. We need your largest and most generous help now, so that the work of the Lord may have a good start in this our New Home.

IV. THE LAY ELEMENT IN WESLEYANISM is at last recognised. It has been done in a tardy and hesitating manner, but at length it is done. The Spirit of the Times has scored a victory over the dominating ministerial power of the Conference, and no doubt it is the first of a series yet more extensive to be recorded. The division between ministers and laymen is artificial, unreal, and unscriptural, and, notwithstanding the revival of sacerdotalism, must be abolished. The Wesleyan ministers have held out as long as they could, but they have now surrendered, and will doubtless find that the surrender will be the triumph of order, progress, and strength.

V. THAT MAN who was found guilty the other day of the capital offence of writing for favours without enclosing a *stamp* has escaped punishment, and is at his “old game” again. If any of our readers should by any chance see him, a contingency we are aware of incredible remoteness, will they give him in charge *instantly*? Such a violator of the laws of courtesy and goodness must be captured and imprisoned beyond the seas.

Reviews.

THE APOSTLE OF THE GENTILES: A HANDBOOK ON THE LIFE OF ST. PAUL. By B. P. Pask. *Sunday School Union.*

THIS volume has been written for Sunday school teachers, and it is no more than fair to say that it fully deserves their confidence. The work is admirably done. The best authorities are used. The information is full, quite abreast of the learning of the time, and is treated with a cautious use of what is called "the historical imagination," which, in too many cases, degenerates into making a history of your own where no other exists. Notes on "special" points, maps, tables, etc., are freely supplied; and, in fact, you only need to be a "live" teacher with such a work as this before you in order to interest and instruct your class. Students of the life of St. Paul will be grateful for Mr. Pask's work.

THE BIBLE, ITS STRUCTURE AND DEVELOPMENT. By G. B. Johnson. *S. S. Union.*

A BRIEF and able statement of the true function of the Scriptures, and a most interesting and instructive chart illustrative of the progress of revelation in the Scriptures. Teachers of Bible classes and young students of the word should get this little book at once.

THE PREACHER'S ANALYST. A Monthly Homiletical Magazine. *Stock.*

THE peculiarities of this serial, judging by the first number, are (1.) that it supplies analyses of *printed* sermons; (2.) that it supplies references, like those in *Darling's Cyclopædia*, to *published* sermons by other authors on the texts of those sermons of which analyses are given. The authors are men of high repute, but we cannot say that the analytical work is well done. Men who value the "bones" of sermons will find a large and miscellaneous stock in this magazine. But, in our judgment, one really living sermon is worth a whole bag of "bones."

THE EXPOSITOR. July. *Hodder and Stoughton.*

THE July issue of the Expositor commences a new volume, and therefore we

take another opportunity of commending this thoughtful and high toned serial to the attention of our readers. The first article, on the Holiness of Christ, by Professor Godet, is a gem of rare excellence, and the rest of the contributions are of such a character as to make a number of sterling value.

WHAT ADVANTAGE, THEN, HATH THE JEW. By A. L. Saul. *Stock.*

AN extremely serviceable pamphlet, designed to prove that a return of the Jews, as a people, to Palestine is not to be expected. The exposition of Scripture, both in its principles and in its special passages, is sound and good, and the reasoning is conclusive. The circulation of this essay would dissipate much of the mist with which a false interpretation has invested this subject.

GRACE MAGNIFIED IN THE LIFE AND DEATH OF ROBERT NEWTON SEARS. *London: F. Davis.*

THESE memorials of a consecrated and useful life, compiled by a father's loving hand, will be read with pathetic and growing interest by all who had the advantage of knowing Mr. R. N. Sears. They form another witness to the grace and power of the Lord Jesus in life and death.

SUNRISE, NOONDAY, AND SUNSET OF A CHRISTIAN LIFE. By J. T. Briscoe. *Baptist Tract Society.*

A BRIEF and interesting memoir of the useful life of Mr. E. Oliver, the late Treasurer of the Baptist Tract Society. All who are interested in the rise and early days of this "Strict Communion Society," will find pleasure in reading the biography of its principal founder.

LIGHT AMID THE SHADOWS. By Mrs. Hutcheon. *Stock.*

BRIEF, soothing, and hope inspiring papers, fitted for seasons of domestic bereavement and trial. These little stories will be sweet music to many a stricken heart.

Church Register.

CONFERENCES.

CHESHIRE meets at Audlem on Tuesday, Sept. 25. Business in the morning at 11.0. Devotional meeting at 2.30. Rev. R. Konnoy, at 3.0, to read a paper; or, in case of failure, the Conference Secretary. **W. MAROH, Sec.**

EASTERN meets at Suttorton, on Thursday, Sept. 20. Rev. S. S. Allsop is the preacher. **WILLIAM ORTON, Sec.**

The **LANCASHIRE AND YORKSHIRE** will be held at Allerton, Central, on Wednesday, Sept. 19. A paper in the morning by Mr. J. Bramley on "Conference Reform." Morning service at 11. Home Missionary meeting in the evening.

W. SHARMAN, Sec.

LONDON (SOUTHERN) CONFERENCE will be held at Praed Street Chapel, on Wednesday, Sept. 26. Business at three p.m.

J. WALLIS CHAPMAN, Sec.

MIDLAND meets at WIRKSWORTH, on Wednesday, Sept. 26. Service at 11. The Rev. J. Parkinson will preach. Business at 2.15 p.m. A paper will be read by the Rev. W. Wootton, on "The Relation of the Church to the Congregation."

J. SALISBURY, Sec.

WARWICKSHIRE meets at Lombard St., Birmingham, on Monday, Sept. 24. "Jerusalem is builded as a city that is compact together. Whither the tribes go up, the tribes of the Lord . . . to give thanks unto the name of the Lord."

LL. H. PARSONS, Sec.

GENERAL BAPTIST BUILDING FUND.

ALL moneys intended for this Fund should now be sent to the *New Treasurer*, CHARLES ROBERTS, jun., Esq., Peterborough. **N. HERBERT SHAW, Sec.**

THE COLLEGE.

PRESENTATION TO MISS UNDERWOOD, EX-MATRON.—On Thursday afternoon in the Association week a goodly number of the students, past and present, met in one of the class-rooms at Archdeacon Lane chapel for tea. Miss Underwood was also present by special invitation. After tea J. Clifford, in the name of the students and a few subscribing friends, presented Miss Underwood with a purse containing fifty sovereigns; a suitable address, which is being engrossed and framed, was also read by the Rev. R. P. Cook. Miss Underwood has won the ardent love of all who have passed through the College during the time she

has held office in it. She has also secured the fullest confidence and highest esteem of those who have had the management of the institution, and retires with the best wishes and earnest prayers of all who know her for her future comfort and welfare. **W. E.**

LEICESTER LOCAL PREACHERS' ASSOCIATION

HELD its ninth annual meeting at Sheepshed, July 16, Mr. W. Ashby, the president, in the chair. Mr. W. Hutchins, the Secretary, read an interesting report, and the Chairman gave an address on "The Lay Preachers' Vocation"—discussion followed. Resolutions were adopted with regard to the Burials Question, and to Intemperance. Mr. G. Burden presided at the evening meeting, and addresses were given by Messrs. C. Pritchard, G. Colver, J. Mee, G. Payne, and G. Draper.

CHURCHES.

PINCHEBECK.—We intend holding our Bazaar for the MINISTER'S HOUSE on the second Monday in Oct. Will friends help in this most necessary and desirable work? Goods or money may be sent to Mrs. Squier.

SHORE, TODMORDEN.—Our Centenary was celebrated, Aug. 11, 12. About 400 attended the Saturday tea. The historical paper was read by the pastor, Rev. J. K. Chappelle, and is to be published. Addresses were delivered by Revs. J. Horsfall, T. Gill, J. Maden (former pastor), W. Underwood, D.D., W. Gray, W. Chapman, W. Sharman, J. R. Godfrey, and J. Edmonstone. Dr. Underwood preached on the Sunday. The whole of the services were highly successful, and will long be remembered by the friends of this ancient cause.

TARPORLEY.—The bazaar in aid of the fund for building a new minister's house, which had been started during the lifetime of the late minister's wife, was opened on the 9th August by the Rev. R. Foulkes Griffiths, of Nottingham. Under the auspices of sisters Aston, Bate, Collins, Walley, Dickinson, and Sherlock, who formed the committee, numerous sales were speedily effected, and during the two days £250 was realized—very much more than was expected. A pleasing feature on Mrs. Aston's stall was the quantity of Nottingham goods and needlework contributed by members of the Stoney Street church. The indefatigable

secretary, Mrs. Roger Bate, and family, were kept away by the medical authority owing to scarlatina being in the house. The old manse was built under the superintendence of the quaint Rev. Mr. Gaythorpe, in 1830. The Rev. Isaac Preston commenced his Sunday work here on Aug. 26, after enjoying a month's holiday.

WINDLEY.—On Wednesday, Aug. 15, the friends connected with this cause were formed into a separate church by the Rev. C. T. Johnson. The service was a very interesting one, and will be long remembered by the friends present.

MINISTERIAL.

CRACKNELL, REV. J. E., gave notice, at a meeting of the church, South Shields, July 30, of his intention to resign the pastorate before another winter. The Rev. W. Hanson, Secretary of the Northern Association, presided, and expressed his unabated interest in the church, and his sorrow at the prospect of Mr. Cracknell leaving. Addresses were delivered by the deacons, superintendent of the Sunday school, and several young men, who feelingly alluded to the kind manner in which their pastor had always sought their moral and spiritual welfare. The following resolution was unanimously adopted:—"That the church deeply regret that the Rev. J. E. Cracknell has seen it his duty to resign his pastoral office; and, in accepting his resignation, wish to express their high appreciation of his Christian consistency and ministerial labours, and their earnest hope that he may be guided to a sphere of equal usefulness in a more congenial climate."

GRIFFITHS, REV. R. F., AND STONEY STREET, NOTTINGHAM.—On Sunday, July 29, anniversary services were preached by the pastor, Rev. R. Foulkes Griffiths; and on Monday, July 30, a tea meeting and sale of work was held, which was followed by a public meeting, presided over by E. Gripper, Esq. (Chairman of the Nottingham School Board), to welcome Mr. Griffiths to the pastorate. Addresses were delivered by Revs. R. Dawson, B.A., T. Goadby, B.A., J. Stevenson, M.A., R. Foulkes Griffiths, and Mr. A. Goodliffe. The meetings were of a very interesting character, and we trust they may prove the inauguration of a bright future in the history of the church.

PRESTON, REV. ISAAC.—Owing to weak health Mr. Preston has been compelled to terminate his pastorate at Halifax. On Sunday, July 29, he preached a farewell sermon to a crowded congregation. On Monday a public tea was provided, and a purse of £35 was presented to him by

Mr. Daniel Wilson, on behalf of the church, and a large portrait album containing an illuminated address, was presented by Mr. B. Moller. The Rev. B. Dale, M.A., presided, and addresses were given by the Revs. I. Preston, T. Michael, and Messrs. J. Holt, S. Atkinson, E. Haley, all bearing witness to the usefulness of Mr. Preston's ministry. Mr. Preston has accepted the pastorate of the church at Tarporley, Cheshire.

TAYLOR, REV. W., preached a sermon, July 29, in Wintoun Street chapel, Leeds. Mr. Taylor, who was formerly pastor of this church, is about to remove to Australia. At the close of the service a public love-feast was held. The attendance was large, and the meeting one of unforgettable interest. Subsequently the officers of the church waited upon Mr. and Mrs. Taylor and presented the sum of £8 17s. 6d. which had been contributed by a few friends as a token of love and esteem for their past services.

SCHOOL SERMONS.

ALLERTON, *Central*.—Aug. 5th, the scholars were addressed by Mr. W. Jones, of Bradford. Rev. J. Bentley, pastor, preached the sermons. This was the first day of his ministry at Allerton. The collections realised £50 1s. 6d.

BARTON.—Aug. 12. Preacher, Rev. J. Lewitt. Collections, £81 10s.

BAGWORTH.—July 15. Preacher, Rev. E. H. Jackson. Collections, £19 8s.

DESFORD.—July 29. Preacher, Rev. E. Stevenson. Collections, £11 8s.

MANCHESTER.—Aug. 12. Preacher, Rev. G. E. Ireland. Service of Sacred Song in the evening, entitled "Moses." Reader, R. H. Seaborn, Esq. Conductor, Mr. King.

PETERBOROUGH.—Aug. 12. Preachers, Rev. T. Barrass and Mr. Pentney. Colls., £19 10s.

BAPTISMS.

BARLESTONE.—Two, by G. Needham.

BOSTON.—Seven, by J. Jolly.

BRADNINCH, *Devon*.—Five, by F. G. Masters.

FLECKNEY.—Seven, by W. Linney.

GRANTHAM.—One, by W. BOWEN.

LANGLEY MILL.—Seven, by W. BOWEN.

LEICESTER, *Carley Street*.—Three, by J. C. Forth.

LONGFORD, *Union Place*.—Six, by E. W. Cantrell (at Salem Chapel).

LONDON, *Commercial Road*.—Six, by J. Fletcher (one a Wesleyan).

LOUTH, *Northgate*.—Four, by E. H. Jackson.

LONG SUTTON.—Two, by G. Towler.

QUENIBOROUGH.—Six, by J. Shepherd—five from Thrusington.

LEAKE AND WYMESWOLD.—Eight, by W. Morris.

NETHERTON, *Ebenezer*.—Two by W. Millington.

PETERBORO'.—Six, by T. Barrass.

THETFORD.—Seven, by H. B. Robinson.

TYDD ST. GILES.—Three, by W. Harcourt.

WISBECH.—Three, by H. B. Robinson.

MARRIAGE.

SCOTT—PADFIELD.—July 21, at the G. B. chapel, Commercial Road, London, E., by the Rev. J. Fletcher, Mr. Julian Bernhard Scott, to Miss Artulcas Tryplenas Padfield.

THE
MISSIONARY OBSERVER.

SEPTEMBER, 1877.

The Foreign Missionary Report.

NOTICE!

HAVING furnished a hundred copies of the Report to be bound up with the Year Book, our supply has run short. Will those friends, therefore, who have obtained the Report in its bound form, or those who have received Reports for distribution among subscribers, kindly preserve their spare copies until an opportunity occurs of making them over to the Secretary.

MISSIONARY COMMITTEE MEETING.—The next meeting of the Committee will be held on Tuesday, September 18th, at Friar Lane Chapel, Leicester, at Twelve o'clock. All ministers of subscribing churches are eligible to attend.

The Bible Translation Society.

WE have received the Thirty-seventh Annual Report of the above Society—a Society which was established “to aid in printing and circulating those translations of the Holy Scriptures from which the British and Foreign Bible Society has withdrawn its assistance, on the ground that the words relating to the ordinance of baptism have been translated by terms signifying ‘immersion;’ and further, to aid in producing and circulating other versions of the Word of God, similarly faithful and complete.”

With a strange inconsistency the Committee of the Bible Society, while withdrawing aid from the versions of Baptist missionaries, because they translate the word *baptizo* by a word which signifies to *immerse*, have aided versions in which it has been translated by words signifying to *wash*, to *sprinkle*, or to *pour*. Against this, however, Baptists would not complain. All they say to the Bible Society is, If you think it right to translate the word, or to leave it untranslated, act according to your conscience, only leave us to do the same.

Any friends wishing to become acquainted with the whole controversy will be able to obtain the information they seek from the pamphlet prepared by the Baptist missionaries, and which may be had from

the Secretary of the Bible Translation Society. May we suggest to our ministers that they procure a copy of this pamphlet, and, sometime during the winter months, read it to their respective congregations? We make this suggestion as we have reason to know that, in many quarters, there is a lack of information with regard to the origin, the necessity, and claims of the Bible Translation Society.

To this Society our missionaries in Orissa are indebted for funds for printing the New Testament in Oriya. During the past eight years, grants amounting to £1450 have been made for this purpose. By the executive it has been thought that the Society has not received from our churches the support that it ought. Without, therefore, wishing to divert funds from the British and Foreign Bible Society (a Society which aids the Orissa missionaries most liberally in providing the Old Testament Scriptures), we shall rejoice to learn that the Bible Translation Society receives that general and liberal support from our churches which it most assuredly deserves.

Labours at Pooree.

MR. MILLER has furnished the following interesting details of labours at Pooree during the hot season, and while he was seeking rest and change. For the accommodation of the missionaries and native preachers, it seems very desirable that a mission-house should be provided at these "head-quarters" of idolatry and wickedness. Not only would such accommodation furnish the brethren with an important base of operations against this stronghold of heathenism, but it would supply them with a place of retreat from the intense inland heat, and, by a timely change, might save the expense of a journey to England.

Under date of Pooree, May 25th, Mr. Miller writes—

I must write you a few lines before leaving this for Cuttack. I am thankful to say the change has been beneficial to us all. I am feeling better than I did, though by no means well. My digestion is much impaired, and I have to keep to the most simple diet. I fear it will be some time before I regain my usual strength. I have not been able to join the brethren in bazaar preaching, but have done what I could in visiting and conversing with the babus and others whom you do not often meet with in the bazaar. All have exhibited a very friendly spirit, and readiness to converse on religious subjects. Some of them are well-educated men, without any faith in Hindooism, and familiar with all the modern objections to Christianity. Of Christ as a Teacher and Pattern of righteousness they have the most exalted views; but object to the supernatural and Divine elements of His person and work. I trust my interviews with them may lead them to study more carefully the New Testament, and that they may

be brought by the Spirit's teaching to the saving knowledge of the truth as it is in Jesus. Mrs. Miller and my daughters have visited the wives of several of the above and found them most willing to be instructed. There is a capital opening for a zenana teacher here. I have also made the acquaintance of several of the heads of Maths here, and have had opportunities of making known the gospel to them. This is considered quite an innovation, as these Mahants are a most conservative lot, and seldom come near a European. One of them, the Mahant of the Sree Ram-Math, paid us a visit the other day—the first, I believe, he has paid to any European's house. He seemed pleased and surprised with everything he saw, and listened attentively to what was said about the Saviour and His claims. He has a large income, not less than 60,000 rupees a year. This morning I visited three Maths—two were at Swargudwara (heaven's door). It being my first visit, my motive was not understood, and a

good deal of fear and suspicion was manifested on my arrival. Eventually confidence was gained, and I was enabled without any interruption to make known the way of salvation to all present. I then went to a Math of the Kabir sect, and was most kindly received. Two brothers are the heads of the establishment. As a great favour they brought for my inspection a beautifully written copy of the life of Kabir, in Hindoo. He was a very popular reformer, and held, on many subjects, views much nearer the truth than many of his contemporaries. Having given those present an outline of Christianity, and urged them to take refuge in Jesus, all expressed approval, and invited me to visit them again. The Mahant of the other Math who had joined us, also gave me an invitation to go there again, and promised to offer me a seat, which he, to his regret, had omitted to do on this visit. From here I went to a large Math near the southern entrance to Juggernath's temple, whose Mahant, Narayan Das, is an old friend of mine. He is enormously stout, but is one of the most intelligent and liberal-minded of the Pooree Mahants. Suffering from a swollen leg, I found him in bed, which, by the way, had a set of nice white curtains. He expressed his great pleasure to see me, and ordered his best chair for me to sit in. We had a long and interesting conversation on the moral law, man's disobedience and guilt, and the mission of Christ to obey the law and endure its curse in man's stead, and how pardon, holiness, and eternal happiness were offered and secured to all who come to the Saviour. He appeared to listen very thoughtfully, and asked several questions respecting Christ. He has a New Testament and a copy of Scripture Selections, second part, which he has evidently read. He always pays us a visit when we are here, and expressed his hope to be able to come before we leave this year. From the way we have been received by the people this year, it does seem most desirable that Pooree should have more labour bestowed upon it. Could it be arranged for the Piplee missionary to spend there at least part of the year, I do believe, with God's blessing, much good might be done. The great obstacle is that we have no house, neither for a missionary or native preachers. An appeal is being made to the Society to supply this deficiency, which, I trust, may meet with a ready response. The native brethren with me have also been much encouraged by the way they have been listened to. The sale of books has amounted to eight

and ten annas per day, which for Pooree is good.

The priests of the temple and rajah have just reaped a rich harvest from the visit of the Kerowlee Ranees with her three daughters-in-law, all widows. She had with her some nine hundred attendants, and has spent at least ten thousand rupees in Pooree. Her aide-de-camp, a young native who had been educated in the Church Mission College, Agra, who speaks English beautifully, and is almost a Christian, told me that the Ranees' journey, by the time she reached home, would cost at least one hundred and thirty thousand rupees. "In Christian hearts, O for pagan zeal!" Mrs. Miller and my daughters were anxious to visit the Ranees, but it could not be arranged. One evening when the latter were passing in the shigram with the children of Mrs. Greaves, Cuttack, the house where she was, the Ranees asked to have the shigram stop a little, so that she might look at the children. She sent a gold mohor, and begged that the children might be allowed to receive it to spend on toys and sweetmeats. Poor woman! notwithstanding her wealth. What an object of pity she is. Childless—the present rajah being an adopted son,—and ignorant of Him who can alone give rest, peace, and life to the soul.

On the occasion of the Govinda Yekadasee Festival held here in March, no less than twenty lives were sacrificed. Eleven were trampled to death when trying to enter the temple; three or four were killed outside; and the remainder were drowned when bathing in the sea. The festival was one which takes place at long intervals—once in forty years,—and secures, according to the priests and brahmins' assurance, the salvation of himself and all his ancestors of each one who comes to Pooree and bathes in the sea; hence the attendance was immense—some say two hundred thousand persons were present. The Government have called for an inquiry in regard to the loss of life. It is thought that proper precautions were not taken by the authorities here. I had hoped to have written more, but have been interrupted by a long visit from one of the babus.

We intend leaving this on the 28th, and reaching home on the 31st inst. My time is up. With love to you and yours, and praying that you may have the presence and rich blessing of the Master at your annual gathering, and that in all things you may be guided to a right issue,

I am affectionately yours,
W. MILLER.

The Famine in India.

‘ Their visage is blacker than coal: they are not known in the streets; their skin cleaveth to their bones; it is withered, it is become like a stick. They that be slain with the sword are better than they that be slain with hunger: for these pine away, stricken through for want of the fruits of the field.’—*Lamentations* iv. 8, 9.

THESE terrible words, used by the “weeping prophet” nearly twenty-five centuries ago to describe the suffering condition of “the precious sons of Zion” afford a graphic description of millions of our fellow subjects in India at the present moment. Old friends are unable to recognize each other. Their flesh having wasted away, “their skin cleaveth to their bones.” Their bodies having lost their usual form, their limbs have “become like a stick.” Half a million, whose sufferings have been far greater than those who have perished on recent fields of battle, have already died “for want of the fruits of the field.” Moreover, this gloomy picture is deepening and extending, and the affected area now contains a population of about twenty millions. For months to come these millions must either be fed by foreign, gratuitous supplies, or perish. Even if the food were forthcoming, the difficulty is to get it into the country and distributed. In many parts there are no rivers or roads. The cattle have perished for want of fodder. Moreover, for the distribution, the natives cannot be trusted; and the Europeans, who know the languages of the people, are comparatively few. Viewed in every aspect the position is one of immense difficulty; and unless in some way God interpose, the suffering and mortality of the people must be too awful to contemplate.

In the *Times* of August 15th a writer says—

More lives will be sacrificed in this famine than in all the wars of this century, with the single exception of the Chinese Rebellion. The catastrophe is positively inevitable. All that can now be done is by all means to save some; but when such vast numbers are in question, what may be a small proportion of the whole would yet amount to a very large total, and if the preservation of even a quarter of a million of people could be set down to the account of efforts wont to be put forth, surely it would be a worthy enterprise. A vast deal may be accomplished if Englishmen will put their shoulders to the wheel. Govern-

ment can do more than has yet been done if they can carry the sympathies of this country with them, and more still if supported by the co-operation of private charity. Surely we, whose ears are open to every cry of real or sentimental distress from every corner of the globe, cannot look on calmly when millions of our fellow-subjects are being swept away by famine. It will be a miserable satisfaction to abuse the Government, after the holidays, for not having done more to mitigate the evil. The responsibility is one which the nation cannot shake off in that convenient fashion.

In Her Majesty’s Speech prominence is given to the famine in India; and in an able leader on the most recent telegrams from India the *Times* writes as follows:—

We must look for things to be worse before they will mend, and they are already almost too painful to be described. Pestilence has come in the wake of Famine, and has found its victims an easy prey. We are told that riding through a particular district was like going over the scene of a great battle. In another sorely stricken area, out of a

population of 180,000, no fewer than 150,000 are receiving relief. It says much for the courage of our officials in the Presidency that they do not resign themselves to despair in the presence of a calamity which is already of such vast proportions, and is destined to be still greater. There is no slackening of effort. The Governor of Madras and his assis-

tants do not abate one jot of energy, and while they solicit help, they are still more anxious to secure our sympathy. Their first suggestion is that some thought should be occasionally directed by Englishmen at home to their fellow-subjects in Southern India—that some of the sympathy so freely bestowed on sufferers in Eastern Europe should be extended to the greater army of victims in Madras and Bombay.

We fear there is some truth in the suggestion that Englishmen at home have given too little thought to this latest Indian Famine. We may, perhaps, say for ourselves that we have not stinted to call attention again and again, at short intervals, to this terrible visitation of Want. People at home have possibly been in some measure callous to the Famine in Southern India because they have been confident that its difficulties and dangers would be surmounted, as were the difficulties and dangers of the famine in Behar; if they have been comparatively inattentive to its progress, it was because of their confidence in their fellow-countrymen in the East. What has been done can be done and will be done, and we have not thought whether the dimensions of the work of to-day are the same as those of three years since. It is also true, and the truth ought not to be concealed, that the national imagination finds a difficulty in following two great events at the same time. There

was never a more signal illustration of this than in the comparative feebleness of the impression excited by the storm-wave in Lower Bengal at the beginning of this year. No calamity so fatal to human life had ever happened within the period of human history. All the deaths of the present war, though it should be prolonged far beyond the expectation of any of us, would not amount to the number that perished within a few hours in Bengal. Yet the catastrophe roused little emotion, far less than has often been occasioned by the death or peril of death of half-a-dozen men. We might cite other examples to illustrate the truth that the public attention has been too much occupied with the changes and chances of the War in the East, to the exclusion of matters well deserving of regard; but it is needless. The truth is admitted, and, being admitted and realized, we should take some pains to cure the defect it reveals. We cannot do better than begin with the Famine in Southern India. Let not the appeal now at length made to us fall unheeded. Our countrymen at Madras call upon the Municipalities at home, and their cry must be heard. We have hitherto been too little concerned with the awful trial that has befallen our fellow-subjects; let us redeem the past by keeping it before our eyes and in our minds and hearts until all that we can do is done in order that it may be overcome.

With regard to the *cause* of the famine, no doubt the primary cause is the want of rain. Were the rain, however, properly stored, and the means of irrigation extended, the probability is that the ample supply of one season would enable the ryots to tide over the scanty supply of another. Sooner or later, we believe, the rulers of India must come to accept the doctrines of irrigation as advocated by their great apostle, General Sir Arthur Cotton. We may give India soldiers to conquer and hold the country; civilians to rule and administer laws; we may provide the people with roads, railways, and telegraphs; but if we take their best lands to grow opium, and impose heavy taxes on land that is poor and exhausted; if we sell their cattle to pay tribute, and compel them to sell their rice to pay heavy taxes; and if, at the same time, we do not enable them, by means of irrigation, to ensure larger and better crops, it seems to us that our expensive government must result in failure and famine. Nothing can compensate for *food*. That is a nation's first necessity. And, at the present moment, it is *food* that the starved and perishing millions of India imperatively require. Considering that we have taken the reins of government out of their hands into our own; considering that we draw fifteen millions sterling per year as the cost of our government; considering that, for many of our manufactures India has been our best market, to say nothing of the higher claims, we trust that the British public will now do their utmost to prevent their fellow subjects from perishing with hunger.

Letter from Rev. W. Miller to the Secretary.

Cuttack, July 7th, 1877.

Baptism of a Brahmin.—You will, I am sure, be glad to hear that we had a baptism last Sunday morning in the Mission chapel, and that one of the four baptized was Babu Kusna Ruth, the other disciple of the Alekh Swami, gooroo at Pooree, and fellow disciple of Bancha Nedhee. He was so closely watched that neither the preachers nor I could get an interview with him when we were at Pooree. Shortly after our return, he, to our surprise and pleasure, joined Bancha in Cuttack. His case came before the last church meeting, when he was most heartily and unanimously received for baptism. All who had conversed with him expressed their astonishment on hearing his experience and Scripture knowledge. He is familiar with many parts of the Old Testament as well as New, and is both ready and apt in quoting from both. In quoting, if fast, he will help you out. Brother Buckley in his presence repeated part of "Look unto me and be ye saved," etc. He immediately gave the rest of the passage. We all like him very much, and believe him to be a thoroughly sincere and earnest disciple of the Saviour. Considering the circumstances in which he was placed, and the little or no help he has had from man, and the comparatively short time he has had access to Divine truth, he does indeed appear to be a miracle of grace. His history, which is a very interesting one, I must give you some other time, unless it be in the meantime furnished by another pen. His age is twenty-three; birth-place, Ram Chundra Sasun, near Pooree; caste, brahmin. His father died when he was a child. He was made over to two uncles, with the father's share of the ancestral land and some thirty bigahs, which he presented to the uncles when he decided to become a disciple of the gooroo. I must try if I cannot send you a likeness of him in the strange dress he wore as a disciple of the gooroo, with topee, five bags, staff and flag, etc.; and his present dress as a disciple of the Lord Jesus.

We had our *Bi-Monthly Temperance Meeting last evening in the College*: Bala and two more took the pledge. We had some forty Europeans and Eurasians present, with natives, though not so many of the latter as was expected. I enclose you a poetical piece composed for the meeting, and sung, accompanied by the harmonium. Mr. Heberlet, of the Khoordah Revenue Survey, a young European, who was baptized during the year, is the author. He was a devout and conscientious Papist. He is now, I trust, a true and earnest Christian, and active in every good work. His heart is set on Mission work, should the way be opened. He is respected by all who know him. He spoke at the meeting. With practice, I doubt not he may become an effective speaker. His age is twenty-two.

I have just finished the *arrangements for the Car Festivals*. One party, with brother Buckley, goes to Pooree; another, of which Tama is one, to the Dekhanal Gurda; another to Khandarapara, in the *Herald*; another to Jagapore. The two last mentioned will (p.v.) remain a month at the above places.

Dearness of Rice.—The rains have now really set in. The rivers last week rose very suddenly to a great height, but have again gone down. The prices of rice, etc., have gone up very much. The coarsest rice fourteen seers, and paddy thirty-four seers, per rupee. This presses heavily on the poor, who do not fail to *bless* the merchants who are exporting so largely to Madras and other places. We who have schools also feel the pressure. I fear there is no hope of change for the better before the next harvest is realised.

Heathen Persecutors.—A few days ago I received a letter from Thoma, the Choga preacher, stating that a man from a neighbouring village had come to the Mount with the intention of embracing Christianity. He was shortly after followed by his friends and neighbours, who were allowed to do their utmost to persuade him to return; but in vain. Soon after they left, the rajah's jemadar, with thirty men, came at night and forcibly carried the man off, in spite of the remonstrance of our people. A few days after the rajah sent for and insisted on three of our people leaving their homes and work, to answer before him to a charge laid by the man's brother against them and their neighbours, of having seized the man in question, torn off his mala or beads, taken away

his caste, and by force made him a Christian! Thoma accompanied his friends, and I have just learnt that seven more have since been taken off by the rajah's people to the Gurda, which is some ten miles from Choga. We are anxiously awaiting intelligence from Thoma, in order to bring the case to the notice of the Commissioner. If this kind of thing is to be tolerated by the Government, the sooner our people remove from the Atgarda district the better. Last year about this time our people were subjected to great loss and annoyance by this same rajah. It is near posting time, so I must conclude.

Our New Chapel at Rome.

MY DEAR MR. HILL,—Whilst on a tour through Scandinavia, my mind has been frequently much occupied about the work of our Rome Mission, and more especially about the new chapel; and about a week since I wrote, from Stockholm, two distinct letters to the *Baptist* and the *Freeman*, urging our claims upon the consideration and aid of the Baptist denomination generally. I could not, in those two letters, forbear to put in a personal as well as a general plea, reminding our brethren how the weak assisted the strong, in compliance with my appeals for £200 to assist in the erection of the Havelock Chapel at Agra, and the chapel built for Mr. Wall's Mission in Rome. I told the Baptists of our failure to get anything worth notice from two insertions of long advertisements in each of the two denominational newspapers, only £2 1s. being the result of those advertisements. I pleaded earnestly for at least £100 to be sent before I start for Rome on the 20th of September. I urged the fact that all our Roman evangelistic operations have been in perfect harmony with the work of Mr. Wall; that the Rome Mission supported by the G. B.'s has been, and is still desired to be, one and indivisible with the operations of the Baptist Missionary Society; and that the twenty-seven members gathered by Signor Grassi, on the Monti, are all baptized into the fellowship of the church in the Piazza Lucina.

Whether or not these and other considerations urged will be heavy enough to penetrate the pockets of Baptist friends generally, I cannot tell; but certain I am that General Baptists will feel their obligation to see that the work commenced under their auspices is satisfactorily completed. If the circular issued under the authority of the Association meets with a hearty and general response, we have nothing to fear.

I am a little afraid that the time specified for making collections may be too limited, at a season when so many are away from their places in the churches. I think the time might be extended from the 15th of September to the end of October.

I believe it is your design, Mr. Secretary, to convene a meeting of Committee early in September, and in anticipation of that may I presume to offer a few suggestions?

I.—That all subscriptions promised and monies collected be sent in immediately, as another considerable amount will be required in Rome to complete the contract by the end of October. It would also be interesting to hear from churches contemplating action as to when and what they propose to do; and if there be any who can or will do nothing, that they will kindly and candidly state "the reason why" they decline to co-operate.

II.—The Committee will do well to appoint a delegation to accompany me to Rome, leaving with my party on the 20th of September, to determine as to interior fittings and furnishings, and, if possible, to decide as to the best time for the formal opening of the chapel.

III.—It will be necessary to arrange for the occupation of the premises, on such terms as to preclude the possibility of trouble, should it be found desirable at any time to make a transfer of the tenancy. Without any disparagement of our present evangelist, it is necessary to provide for any contingency that might affect the occupation of the premises, and such provision must be made in conformity with the law and custom of the city.

IV.—The working arrangements of the institution, both as to teaching and preaching, the order of services, and the management of the contemplated book store for the sale of Scriptures, etc., will have to be carefully considered by Mr. Wall and the representatives of our Committee. It will be a relief to Mr. Wall to be freed from the personal responsibility of making these arrangements.

V.—The financial matters affecting the purchase of the freehold and the payment of contractors and agents should be well understood by the delegation, to be reported to the Committee and to all concerned.

Here, brother Hill, is our agenda for the meeting you propose to convene, and it may be well for you to announce in the Magazine the time and place of meeting, so that the churches may know what is doing whilst they are being called upon to raise funds for this great object.

And a great object it really is for the General Baptists of England to hold a FREEHOLD IN ROME, to erect a HOUSE OF PRAYER on a site of such intense interest as that on which the Palace of Pudens, the friend and host of Paul, once stood, and where it is believed the apostle visited; to have a building with a substantial Roman façade, with minister's residence, book depôt, and school accommodation, all our own, out of debt, and occupied by one who administered Popish sacraments in the great basilica hard by, but who has made a good confession of faith in Christ, and now fervently and successfully preaches the faith that he once in ignorance opposed. Our brother Grassi has been denounced by the Pope, has been cited to appear before the Inquisition, has been watched and waylaid by Jesuits, has been slighted by jealous Protestants because he has opposed the fundamental error of baby baptism, to which so many unfortunately adhere, to the weakening of their power in the contest against Popery. Baptists may be a great power in Italy if they will. All around the truth is making conquests, and the waters are moved not only in Rome, but also at Naples, at Leghorn, at Spezzia, at Genoa, at Pistoja, at Turin, and in other cities. Prayer, and faith, and labour, and £5,000 a year, would give error a mighty shaking in Italy. May every General Baptist feel that it is a honour to give something and do something for this great cause!

THOMAS COOK.

Hamburg, August 19th, 1877.

Foreign Letters Received.

CUTTACK—W. Miller, July 7, 14.
 „ —W. Brooks, July 21.

PIPLEE—T. Bailey, July 5, 19.

Contributions

Received on account of the General Baptist Missionary Society from July 16th to August 16th, 1877.

£ s. d.		£ s. d.	
Legacy of the late Mrs. Sutton, of Boston, U. S., by M. A. Herrick, Esq.	889 2 1	Milford	0 13 9
T. W. Marshall, Esq., (dividend)	6 3 6	Morcott and Barrowden	6 0 0
J. P. Bacon, Esq., London	5 5 0		
Belper	4 0 0	FOR ROME CHAPEL.	
Derby, Osmaston Road—Mr. Thos. Winfield	1 1 0	Mrs. Wale, Keyworth	0 10 0
Hucknall Torkard	11 0 0	Castle Donington, collection	6 8 8
Longton	1 0 0	Halifax—subscriptions & collections	37 0 0
Leicester Association Sacramental Collection for W. & O.	19 5 0	Northallerton—coll.	1 1 8
Leicester, Archdeacon Lane, Sacramental Collection for W. & O.	1 11 6	Nottingham, Mansfield Road	24 9 0
Manchester—Mr. Beardsall, for Piplee Orphanage, per Miss Hague	3 0 0	„ Stoney Street	14 8 9
		Walsall—E. T. Holdens, Esq.	5 0 0
		„ Mr. Geo. Coates	1 0 0
		„ Mrs. Birch	0 2 6

In August Observer, for T. Owen, Esq., read F. Ewen, Esq.; and for Mr. Councillor Milton, read Milton.

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

“Shut Thy Door.”

A WORD FOR WORKERS.

BEFORE Christ chose the twelve apostles He spent the whole night in prayer to God. It was a crisis in His work as the Founder of the kingdom of heaven; momentous issues for time and eternity rested upon His election, and He qualified Himself for the difficult and perilous task by isolated, undisturbed, and intense communion with His Father. He “shut the door” for awhile on the world, so that He might come back to the world its almighty and victorious Redeemer.

Christ’s best disciples are like Him. They prepare for public work by quiet soul-talk with God, and by the consecration of the inward life, secure that divine anointing for service which is the prophecy of success and the pledge of victory. They hear and obey their Leader, who says, “Shut thy door.” Exclude the “world.” Get away from men and from work to God. Be alone with the Source of all purity and power. The “shut door” is the symbol of the useful life.

Each plant has its own root, and absorbs for itself the food within its reach. Life tends to individualism as it tends to perfection. It is multitudinous in the polype, but single, isolated, and self-centred in man. The faith that saves is always a personal faith. The life of God in the soul, for each one of us, has its own root. We are *units* before God and with God, and stand in our pure and stark individualism before His infinitely searching gaze. Every one of us *must* bear his own burden. We cannot shirk it if we would: it is inseparable from our vitality and movement. Every man has a door to shut; a door at which the eager on-pressing “world” is always knocking, and through which he passes to business, to pleasure, to service, and on the inward side of which is God, and the fullest, perfectest, life of His Spirit. Fearful is the risk to him who never shuts that door!

Never were Christian men and women in such imminent danger of forgetting this as now. We live in the street, and do all our work on the pavement. We are in public from morning till night, and scarcely, if ever, get the door fairly closed on the pushing, clamorous “church and world.” The need for beneficence is urgent; the cry for workers fierce and loud, the facilities for activity manifold, and the spirit of work is exultantly abroad. We get no rest. Do what we will, we cannot get it; and so

“The heart has no leisure for feeling,
And thought has no quiet to grow.”

Everybody is expected to work, and to work at high pressure; and not many of us can develop courage enough to work quietly and noiselessly. We give; we must give; and we gazette our gifts, and the left hand is as wise as the right, not without some subtle danger to the sensitive heart.

Not that we deplore this pushing, eager, impetuous, and incessant activity! Not for a moment; the spirit of work is the spirit of Christ, and is one of the manifold witnesses to His power and grace in our

days: but the spirit *for* work requires more attention as the demand is more and more constant.

Individual culture of piety is a supreme duty. As the spiritual life is personal and single, so must be its nourishing. Each one for himself must eat the Bread of Life; eat daily and regularly; and so grow up into the strength and purity and grace of a health-filled and perfect *man* in Christ Jesus, and thereby be ready to do a man's work with a man's full power. If the aster planted in a garden of roses is neglected, no special rose-culture in that same garden will make the aster a thing of autumnal beauty. Each separate spiritual life must be fed and nourished by private and inward communion with God.

For even Christian men cannot give out what is not in them. It is impossible for us to surpass in deed what we are in real character. True, we are not sufficient of ourselves to think anything as of ourselves. Our sufficiency is of God. But even this divine sufficiency is restricted by human "worldliness" and self-seeking, vulgar pride and unbelief, foolish unrest and false ambitions. Strong as Christ was, and willing as He was, even He found an insurmountable obstacle in the unbelief of men. He could not do many mighty works where that foe faced Him. Alexander could not have conquered the world with an army of cripples. Paginini's marvellous skill would have failed to educe rapture from a broken fiddle. Sick men do occasionally wriggle through a good deal of work; but health is the foundation of efficiency and success. Neglecting personal growth, inward consecration and communion, we enfeeble the church, paralyze the ministry of the word, and hinder Christ Himself!

"Shut thy door" is, then, our word, as we contemplate another winter's work for Christ and men. Isolation for communion with God is one prime condition of faithful and efficient spiritual service. No doubt the Everlasting Worker will graciously meet us in the paths of Christian labour and fill us with good; no doubt He will abundantly refresh us as we have fellowship with one another in worship and work; but His best, most purifying, and quickening words will be uttered in our hearing when we are alone with Him in earnest and believing and loving communion.

But the door must not be kept shut. We must come forth from our fellowship, bringing the radiance and repose of that inward fellowship with us. The door is shut that the soul may be filled with power, and *then* may open its treasures for the enriching of the world. As the face of Moses shone with an unearthly brightness when he came from the sight of God's countenance, so our lives will be transfigured with the beauty and grace of the indwelling Redeemer by wrapt, steadfast, and real communion with the Lord of our life.

Very truly and suggestively says Martineau, "There it is—in such patient silence, that we accumulate the inward power which we distribute and spend in action; that the soul acquires a greater and more vigorous being, and gathers up its collective sources to bear down upon the piecemeal difficulties of life and scatter them to dust; there alone can we enter into that spirit of self-abandonment, by which we take the cross of duty, however heavy, with feet however worn and bleeding."

Nor should we be so likely to surrender ourselves to false aims and

unworthy principles in our church work. Fresh from fellowship with God, spiritual ideas and principles will hold a foremost place, and be treated as of capital importance. Pastors, deacons, and elders will not expect diplomatic ingenuity to do the work of spiritual feeling. Official adroitness will not be expected to bear the strain that can only be carried by an inward life. Ardour of holiness will be regarded as worth more than all imaginable fertility of resource and skill in management. The kingdom of God will be sought first, and always first sought along the lines of spiritual communion and endeavour.

O that each one of the 25,000 members of our churches may be drawn by the good Spirit of God into such personal, close, and invigorating fellowship with Him, through Christ His Son, that as we go forth to the work of the winter we may be filled with His purity, peace and power, and many of our fellows be brought to the knowledge of His loving will!

So will the "open" life bear witness in abundance to "the shut door."
JOHN CLIFFORD.

The Abuse of Metaphor in Religious Belief.

No. IX.—Concerning Heaven and Hell.*

THE language of Scripture concerning Hell has now to be considered; and if, as we have remarked, the word *Sheol* in the Old Testament is never applied to the abode or state of the righteous dead, the question arises, is it ever applied to the future abode or condition of the wicked? In the English Authorized Version *Sheol* is translated by three words—pit, grave, and hell. The number of times of each reading in the various books is subjoined:—

	PIT.	GRAVE.	HELL.		PIT.	GRAVE.	HELL.
Genesis	—	4	—	Canticles	—	1	—
Numbers	1	—	—	Isaiah	—	3	6
Deuteronomy ...	—	—	1	Ezekiel.....	—	1	4
1 Samuel	—	1	—	Hosea	—	2	—
2 Samuel	—	—	1	Amos	—	—	1
1 Kings	1	2	—	Jonah	—	—	1
Job	—	5	2	Habakkuk	—	—	1
Psalms	—	9	7				
Proverbs	—	2	7		2	31	31
Ecclesiastes.....	—	1	—				

That the passages in which *Sheol* is rendered by "Hell" may be consulted by the reader at his leisure, the references are appended in a foot-note.†

It is not easy to conjecture on what principle the same word, *Sheol*, was translated in one place "grave" and in another place "hell." A comparison of passages shows plainly that in nearly every case one rendering would have sufficed; and the idea invariably conveyed is that of the grave or its attendant darkness and sadness. In some places *Sheol*

* Concluded from page 335.

† Deut. xxii. 22; 2 Saml. xxii. 6; Job xi. 8; xxvi. 6; Psalms ix. 17; xvi. 10; xviii. 5; lv. 15; lxxvi. 13; cxvi. 3; cxxxix. 8; Proverbs v. 5; vii. 27; ix. 13; xv. 11, 24; xxiii. 14; xxvii. 20; Isaiah v. 14; xiv. 9, 15; xxviii. 15, 18; lvii. 9; Ezekiel xxxi. 16, 17; xxxii. 21, 27; Amos ix. 2; Jonah ii. 2; Habakkuk ii. 5.

is personified; but in no case is it used to indicate a place where the spirits of the wicked are subjected to retributive suffering, which is the essential conception of hell by the Christian mind. Sometimes *Sheol* is translated "grave" and "hell" in the same description. One example of this is Isaiah xiv. 9, "hell;" verse 11, "grave;" verse 15, "hell." Another example is Ezekiel xxxi.: in verse 15 *sheol* is "grave;" and in verses 16 and 17 it is "hell." Not a few sermons have been preached from Psalm ix. 17, "The wicked shall be turned into hell (*sheol*), and all the nations that forget God." Preachers from this text should not allow their hearers to suppose that the Psalmist looked upon the "hell" here named as a place of spiritual punishment: the falsity of such an inference may be seen by consulting the context, and also those passages where a similar fate is described, and where, as the sense obviously demands, *sheol* is translated "grave." Why in the Book of Proverbs *sheol* is rendered "hell" seven times out of nine may perhaps be explained by the wish of the translators to impress the English reader with the dreadful consequences of debauchery; but the contrivance is not to be commended, being as much opposed to a translator's duty as it is to that doctrine of a progressive revelation which the later Scriptures themselves attest.

The student of the Old Testament may, at least, perceive that the judgments of God threatened therein against the evil-doers addressed do not expressly reach beyond the grave. The prophets declare the temporal judgments of Jehovah, and they affirm, in strains the most impassioned, and under figures the most striking, the certainty and severity of those judgments. They point to *Sheol*—the grave—as the dark and gloomy abyss, unsated and insatiable, into which, sooner or later, the pomp, the pride, and the glory of the wicked must descend. These seek, in their presumption and vanity, to defy or evade God; but He is swifter, and subtler, and mightier than they. He turns their victories into defeats, their boasting into mourning, their beauty into ashes; their life is the prey of death, and the grave "swallows them up quick." The meaning, in short, is—they that trust in the flesh, and make the objects of sense their chief good, instead of the Living God, forfeit the things to which they cling, and for the possession of which they have broken the law of the Highest.

But the question arises—Wherein do the righteous differ in this respect from the wicked? Do they not also die? Are they not often cut off in their righteousness, and sometimes, indeed, because they will not consent to sin? The answer is twofold—First, such eventualities are possible; but, taking things as a whole, and life in general, the righteous survive the wicked. Honesty to God (as well as to man) is the best policy. The stars fight against Sisera and for Barak. The order of nature and of society is on the side of the just. The first Psalm is a glowing expression of this truth. Secondly, even when the righteous suffer, and suffer to the death, through the violence of the wicked, or the so-called accidents of life, they are not the subjects of a Divine condemnation. They enjoy the rewards of piety, the satisfactions of conscience, and the smile of God. Then, too, "light springs up to them in darkness," and they have "hope even in death."

This is the uniform strain of the elder Scriptures—uniform except,

perhaps, in the speculations of the Book of Ecclesiastes, towards the end of which the writer paints, in vivid metaphors, the close of man's life, and adds, "Then shall the dust return to the earth as it was: and the spirit shall return to the God who gave it" (xii. 7). God takes back the life He gave; but what becomes of the spirit—the conscious personality—is not there declared. That the Egyptian and Eastern mythologies recognized a survival of the individual after death is well known; and the philosophy of Plato,—soaring to the sublimest heights of speculation,—by which the life of man was regarded as a series of moral sequences, surviving the separation of body and spirit, prepared the world for an authoritative revelation of the future condition of both the righteous and the wicked.

John the Baptist appeared calling men to an inward change, and denouncing the wrath of God against incorrigible sinners. He spake of "the wrath to come," and of an axe to be laid at the root of the corrupt fruit-bearing tree, which was to be cut down and cast into the fire. The winnowing is come, and the chaff is to be burnt up with fire unquenchable. (See the almost identical language of Matt. iii. 7, 10, and Luke iii. 7, 9, 17.) The phrases are metaphorical, and there is nothing in them which necessarily carries the threatenings beyond the range of temporal judgments. The meaning *might* be—unless the Jewish nation repents it is doomed to national desolation and conflagration.

Coming, now, to the declarations of the Great Teacher, we may enumerate the phrases under which he depicts the state of those who come under condemnation.

"The *gehenna* of fire" (rendered in our version "hell fire,") and "*gehenna*," ("hell") are phrases pointing to the Valley of Hinnom (written in Greek *Ge-Henna*)—that vast depression on the east and south-east of Jerusalem where fires were kept burning to consume the garbage cast out of the city, and likely to breed a pestilence unless disposed of by fire. Perhaps the other references to "fire" as the doom of the impenitent and the "outer darkness," with the "wailing and gnashing of teeth," may have a similar reference. The savourless salt, good for nothing but to be trodden underfoot; the prison from which there is no exit till the last farthing is paid; the tree only fit for the axe and the burning; and the house built on the sand and sure to be swept away by the roaring wind and foaming torrent;—these are further figurative forms under which the Lord warned the generation then living of the issues of persistent impenitence. The sin against the Holy Ghost is not to be forgiven in the present *aiôn* (not "world," but "age"), or in the age to come; in another passage it has never forgiveness, because, apparently, it is the mark of a spirit self-consigned to the diabolic. One great difficulty in interpreting the language of Jesus lies undoubtedly in the difficulty of fixing the limits of the figurative allusions; and another, perhaps a greater, consists in the intermingling of the threatenings which have an application to the present state, and those which point to the state beyond the material and visible. Capernaum, exalted to heaven, was to be cast down to hell (*hadees*);—a prediction, couched in a figure, which has been fulfilled by the obliteration of its very site. Jerusalem and the Jewish State are the objects of threatenings exceedingly fearful, the fulfilment of which was to occur

before the then generation had passed away;—a date affixing them to the destruction of Jerusalem. The usual explanation given is, that this day of the Lord and day of judgment was a type of a future revelation and a final judgment, when the threatenings shall have a world-wide accomplishment, the duration of which shall be literally everlasting. It cannot be denied that the parables were understood by those to whom they were delivered, and were intended by the Lord to be understood, to have a primary reference to the Jewish people of that age, and to indicate the visible and material judgments reserved for the unbelieving. How it would be with those who in the meantime should have died, and with men of other races and other generations until the close of Human Probation, are questions which can only be answered by applying to the teaching of Christ the principles of moral analogy, and recognising in it those laws of moral being which are independent of temporal epochs and territorial limitations. The parable in which Jesus discourses of two disembodied souls—those of the pauper and the epicurean—conveys, under a figurative and dramatic form, impressive lessons concerning the adaptation of spiritual spheres to spiritual states, where the good and evil of corporeal life have ceased to act. In the verbal paradox put forth of saving the life and losing it, and of losing the life and saving, or “finding,” it, a profound distinction is drawn between “life” as the sum-total of man’s lower activities and enjoyments, and “life” as the sum-total of his higher and potential qualities. He who seeks the lower as his all, loses it, and the other also; he who is content to lose the lower, finds all that is valuable in it in the conservation and evolution of the higher. It is significant that in the celebrated passage, Matt. xxv. 46, “And these shall go away into everlasting punishment, but the righteous into life eternal,” the word *kolasis*, here rendered “punishment,” is the same used in 1 John iv. 18, “Fear hath torment (*kolasin*), and he who feareth is not made perfect in love:”—and as the verb *kolazō* signifies to mutilate or prune, we may infer that by the contrast of *kolasis* with *zoeē* (life), the Lord designed it to be understood that the future of the wicked would be distinguished from the future of the righteous by the privation of that which constitutes, in the highest sense, the life of man as the child of God, the redeemed of Christ, and the temple of the Holy Spirit. Hell is thus existence emptied of heaven—heaven’s light and blessedness—in place of which there is the darkness and torment of a mutilated being, and a conscience abandoned to remorse.

The future is essentially a prolongation of the present state—“He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.” (John iii. 36). In St. Paul’s Epistles the powerful figure of “death” is applied repeatedly both to the sinner’s state in this world and to his future condition. In the personification of Sin which runs through the Epistle to the Romans we have a striking example of Scripture teaching by metaphor, and a warning against a literal misunderstanding of such teaching. Paul goes so far as to assert, “For sin, taking occasion by the commandment, deceived me, and by it slew me”—(Rom. vii. 11). Nothing is said by the apostles distinctively of the state of the wicked between death and that day of judgment, that “day of the Lord,” on which their eyes seem to have been fixed with so much intensity, and

whose speedy arrival they asserted but did not witness. As far as can be gathered from the apostolic writings it may be concluded that they looked to the Judgment, which they identified with the Second Coming of Christ, as the full revelation of His grace to His people and of His wrath against the workers of iniquity; and the consequences of this revelation are described in the strongest terms—such as “indignation,” “wrath,” “tribulation,” “anguish,” “destruction,” “perdition,” “death,” “corruption,” etc. The language of St. Peter and St. Jude, the similarity of which does not need to be pointed out, is exceedingly forcible and terrible, abounding in figures indicating a condition of appalling sadness. The angels who kept not their first estate are “reserved in everlasting chains under darkness unto the judgment of the great day;”—and so human spirits of the same rebellious nature are compared to waterless clouds, fruitless impoverished trees, raging waves, wandering stars, who are “reserved to the blackness of darkness for ever”—(Jude ii. 13). These very words are used in St. Peter’s second Epistle (ii. 17), though in our version “mist of darkness” is the translation of *ho zophos tou skotous*. The imagery of the Book of the Revelation of St. John is indicative of the dreadful fate of the outcast (xxi. 8)—they “shall have their part in the lake which burneth with fire and brimstone, which is the second death:” and in a later passage (xxii. 15) the same characters are described as being “outside” the City where for ever flow the fountains of life, and for ever shines forth the affluence of uncreated glory.

Whatever the construction put upon particular phrases, the general import of all these figures ought not to be mistaken. They do not convey, and were probably not intended to convey, any definite conception as to the localisation of the wicked before or after the resurrection; but they are either devoid of all meaning, or they are calculated to impress the minds of men with the certainty of a continuance both of moral character after the death of the body, and of consequences dependent upon that character of a kind to alarm the impenitent and disobedient. It is not for nothing, or for a trifle, that such tremendous metaphors as “wailing and gnashing of teeth,” “death,” “fire,” “gehenna,” “blackness of darkness,” “lake of fire and brimstone,” are employed in the teaching of Jesus and His apostles. It is the mark of a weak understanding to mistake these figures for physical realities, but it is not the proof of a powerful intellect to treat the figures as if they prefigured nothing real, and to live regardless of the inherent consequences of self-attached evil;—evil which it is the wisdom of man to shun, and from which it is the goodwill of a gracious Redeemer to deliver us.

DAWSON BURNS.

WHAT TO DO ABOUT BAPTISM.

A LADY once said to Mr. Eustace Carey, “I see adult baptism to be quite right, and yet I cannot make up my mind to submit to it. I am very unhappy about it sometimes; I suppose you, sir, would advise me still to pray about it?”

“I tell you what I advise, Madam—Go and do what you know to be right, and pray afterwards. Your prayers will then be likely to give you more pleasure.”—*Life of Eustace Carey*, p. 92.

The Special Dangers of the Young: and How to Guard Against Them.*

BY REV. J. C. JONES, M.A.

A THIRD peril against which the young should be most conscientiously guarded is that of a *spurious charity* or *religious latitudinarianism*.

No one can be blind to the fact that in this age bigotry is at a great discount, and about as unpopular an element as anything that could be mentioned.

No doubt it is a healthy sign of the times that Protestant Christians of all denominations have of late years been, at least *ostensibly and professedly*, drawing closer together. Union meetings for prayer and praise, the occasional interchange of pulpits, the assembling together at certain seasons at the sacramental board without any distinctive reference to the various peculiarities of sect or party—all this is very beautiful and by no means inappropriate, so long as it does not lead us to a treacherous compromise of what we regard as sacred truth: but I venture to suggest that the enemy of souls may, and sometimes does, pervert such demonstrations to the most disastrous purposes; and further, that those who will realise this disaster most are the youth of our schools and congregations. The danger is that they should grow up with loose views of the sacredness of Divine truth—the impression that it matters not what doctrines they hold, or whether they hold any definite doctrines at all, so long as they are not what are called bigots—whether they are Baptists, or Independents, or Methodists, Dissenters or Churchmen, Protestants or Roman Catholics.

Not long ago, a gentleman who professes to be a high churchman said, “Well, you know, Mr. Jones, we are all striving after the same place” (of course I knew which place he meant, although from his life I should certainly have thought he meant the other):—“We are all striving for the same place, and it does not matter a straw by what way we go there. The Lord will never ask us by which road we came.”

And at one of our union meetings. The passage, “Neither circumcision availeth, nor uncircumcision”—applied to baptism and infant sprinkling.

Now there is a fallacy underlying all this. It is only a re-echo of the adage of Pope, who was a semi-infidel and semi-papist—

“For modes of faith let graceless zealots fight;
We can't be wrong, whose life is in the right.”

No doubt; but can the life be right *in the sight of God* of him who disregards the truth under the plea of charity. If I look into my New Testament, “*belief of the truth*” holds a primary place. I find that, according to the Saviour's prayer, His people are to be “*sanctified through the truth.*” I find that the early Christians were forbidden from receiving into their houses, or bidding God speed, certain persons holding certain tenets; and we may be quite sure that the Holy Spirit of truth who inspired this book will not bear testimony to a lie.

* Concluded from page 345.

Mr. James says, speaking to the young, "I would not have you bigots. This, however, is a vague and plastic term, which in the slang of modern infidelity has been applied generally to every one who attaches importance to religious opinions. If by bigotry is meant a blind zeal for opinions adopted rather from custom than conviction, or a spirit of intolerance, contempt, and persecution towards those who differ from us in the articles of their belief—if this be bigotry, be ye no bigots, abhor and avoid a disposition of this kind; but at the same time contend earnestly for the faith. Defend your opinions with an enlightened, dispassionate, but at the same time ardent zeal. Insist upon the connection between right sentiments with right feelings. If this is what is meant by bigotry, then may you possess it more and more. Shrink not from the charge, if this be its meaning in the lips of those who use it. Disregard all such accusations, and let us not be deterred by opprobrious names from a deep and earnest love of truth."

Let not our young people be deceived by words, and especially by the words bigotry and charity. Let us teach them to love truth well enough to fight for it, and, if need be, to suffer for it.

Another danger of a serious character consists in the spirit abroad of unbridled speculation and reckless independence of thought, approaching very closely to the genius of scepticism.

It is true that this no longer appears in the low and vulgar ribald of a coarse and revolting infidelity, for society would summarily denounce and scout such effusions; but rather in a professed admiration for the Bible, with intimations that its revelations, however suitable to past ages, need to be remodelled according to the spirit of the times; and thus its great and cardinal doctrines are insidiously attacked, and even its Divine authority undermined.

It is an age of scientific attainment, of idolatry of intellect, of hero worship; and I grieve to say that in some of our most popular and most extensively circulated periodicals, articles and letters appear from time to time that are sadly fitted to disturb the faith of the young, and thus, instead of casting their anchor on the immutable rock of Divine teaching, they break from their moorings, and are tossed on the wild tempest of doubt and mental distress.

And yet, strange to say—strange indeed if there were not a Divine explanation of the mystery,—that side by side with the phenomena just referred to, we see another class of developments as diametrically opposite as possible, but fraught with dangers not less imminent and alarming. I refer to the revival of the grossest superstition and the most unblushing priestcraft and popery. The latest disclosure in the direction just indicated is that of the Society of the Red Cross—a Society consisting of nearly three hundred clergymen (of that church whose boast is that it is the bulwark of Protestantism) who are leagued together to revive the practice of the confessional in its most filthy and revolting forms. How to account for the existence and influence of these contrary elements and tendencies at the same time and in the same country, I know not, excepting that because such persons "received not the love of the truth that they might be saved;" for this cause God gave them over to the energy of error, to strong delusion, that they might believe a lie "the God of this world hath blinded their minds."

Now, for one, I believe that all this is eminently and terribly dangerous to the young. It is easy to pooh pooh it; but all history shows that Popery is not to be snuffed out after this fashion. We may be told that *Punch* has taken it up; but much as I admire Mr. Punch for his ready wit and keen satire, I should be sorry to take him as an authority on theological questions. You may say, "But the Archbishop of Canterbury and several of the prelates have expressed themselves very decidedly and warmly;" but those of us who are conversant with manifestoes of bishops know very well that almost always it is the "*vox et preterea nihil*"—noise and nothing else, great cry and little wool. No; Sunday school teachers, and fathers and mothers, you must be on your guard. These Papists of true blood and the bastard Papists will leave no stone unturned in order to secure the young; and once in the net, you may find it very difficult to extricate them. Popery, with its music, its forms, its easy absolutions, its cheap indulgences, its fawning, persistent, and zealous adherents, its adaptations to minister to the gratifications and passions of the depraved nature, is perhaps the most dangerous weapon which the devil ever invented for the spiritual slaughter of the youth of our nation; and my surprise is that parents, members of Nonconformist churches, will allow their children for a single hour to live in an atmosphere so terribly pestiferous and deadly in its nature.

And now, having occupied your time longer than I had intended, I will not dwell upon, but simply refer to one more of the special dangers which beset the youth of our age, viz., the rapidity with which we are moving on, and the intense and driving competition in all kinds of business life.

A fast age will have fast young men and fast young women. An age of great competition takes for its motto, "Business must be attended to;" you must sell the goods, and if you cannot transact business without a few lies, well then you must tell lies, or at least you must lay it on thick. I rejoice in noble exceptions to all this. But the tendency is to blunt the sensitiveness of conscience, to beget a spirit of worldly-mindedness, and to reverse the Divine maxim, *Seek ye first the kingdom of God.*

Now in order to guard the young against these perils I will make a few suggestions.

1. Let them be continually impressed by your life and your teaching with the supreme beauty and infinite value of a true Christian character.

It is said of Francis the First of France that "after his disastrous defeat in the battle of Pavia by the emperor Charles the Fifth of Germany, he announced the catastrophe to his mother in the following terse and magnanimous manner:—"Everything is lost but my honour." It was a saying worthy of a greater and a better man. Similar to this has been the reflection and expression of others amidst the calamities of human life—of men, who, sitting down amidst the ruins of their fortunes, their prospects, and their hopes, have wiped away their tears, and who, nobly rising in the consciousness of integrity above their misfortunes, have said, "*I have lost everything but my character;*" and

with that consciousness such men are less, far less, to be pitied than they who have risen to wealth and position upon the ruins of their reputation. No youth can be said to be poor who is rich in whatsoever things are lovely, and honourable, and of good report; while on the other hand neither beauty, nor wealth, nor learning, nor talent can dignify a person without character. Teach them that this is the best capital to begin life with, which affords the most reasonable hope of success in passing through it, and will yield the sweetest reflections at the close of it."

Again, let them be habitually impressed with the great end of life—"To glorify God and to enjoy Him for ever."

We are desirous of their advancement in this world; but we would rather they should be paupers, and live and die in a workhouse as children of God, than rise to the highest worldly position, living without God and dying without hope.

Press upon them *immediate decision for God*. As opportunity may present, point them to some of the mournful wrecks on the sea of life of those who have lost their character.

Show them that nothing makes a young man so manly as religion; and on the other hand, that none are so contemptible as those poor, pliable, time-serving creatures who are just ready to be the dupes of the designing and wicked.

Let them see by your whole deportment that you are intensely and throbbingly interested in their highest welfare.

Be men and women of strong, vivid, commanding faith. Let your motto be, "Aim at great things and expect great things," and "The best of all is, God is with us."

With such a faith and such a life, your power in guarding and blessing the young will be prodigious.

Determine that by God's help Christianity shall assert and maintain its power over the young in the great revolutions which are in progress or in prospect.

Let them know that you are not afraid of being called bigots because you steadfastly and sternly hold fast the verities of revealed truth.

Let them read in your lives—

"Should all the forms that men devise
Assault my faith with treacherous art,
I'd call them vanity and lies,
And bind the gospel to my heart."

Get rid of prejudices, lay aside jealousies, love one another. Live near to God yourselves. Seek very largely the spirit of grace and supplication. Wait and work, watch and pray. "Be not weary in well doing, for in due season ye shall reap if ye faint not;" and when the heroism of the warrior, and the sagacity of the statesman, and the brilliancy of the poet, and the genius of the orator, shall fade away and be quenched, yours shall be the greeting—"Inasmuch as ye have done it to one of the least of these, ye have done it unto Me;" and amidst the plaudits of angels' voices shall sound from the throne—"Well done, good and faithful servant."

Humanity.

ENGLAND during the last twelve months has with varying and sometimes contorted visage borne testimony to a power or factor in national life which is entirely absent from the motives actuating the scenes of Ancient History, and which is even now only dimly protruding from obscurity. That factor is HUMANITY, or regard for man as a member of the human family.

In the heroic or remote historical period, the members of different tribes esteemed one another as naturally in a state of normal enmity. Patriotism was the love of kith and kin. The citizens of one town could legitimately plunder the caravan of merchants belonging to a neighbouring community. We find it was no uncommon thing for a band of youthful soldiers to pounce upon an unprotected town and carry away women—maidens, wives, and young mothers—to supply the lack of wives in their own town. No sympathy was evoked for those whose hearts were bled by the rude shock of separation and blighted love. The earlier Bible history witnesses to the same condition of affairs. The members of Abraham's family recognised him as their sheikh or king; those of Lot's family declared fealty to their clan's chief, forming a separate tribe. Lot and Abraham were *allies*, but not rarely at war with neighbouring tribes; and when there was danger of the alliance being broken, Abraham quickly removed lest the rupture should end in bloodshed. Here we find the first bond of national union—that of family relationship.

The Roman Empire attempted to reach a higher ideal, and gave rights of citizenship to people of different tribes and languages. Inhabitants of Phillipi, of Antioch, even the bigoted Jew, were admitted as citizens of Rome. Here we find a mutual correlation between people who were not descended from a common ancestor, and who were different in habits, language, and colour. Still there is no recognition of the rights of humanity; townspeople from only a few privileged cities were allowed to be citizens; others were protected, but had no citizen rights, thought subject to the same law and government. They could not transact any business involving "mancipium," "confarreatio," or "stipulatio"—in short, could enter into none of those contracts which in our day require a stamped agreement. Not *men* as worthy in themselves, but men of certain privileged birth, possessed full rights. There was, however, a deeper gash in the rights of humanity. Soldiers and captive citizens taken prisoners of war became slaves in Rome; and when prisoners and their beautiful and sometimes cultured wives and daughters were brought to Rome, though they had been members of a foreign order of nobility, they would become slaves. To be a slave in Rome was not what at first sight we might conceive it to be. The slave was not always compelled to do mere drudgery. The physicians and lawyers and clerks were generally slaves. They were men of education, and were highly valued and respected. Their wives and daughters were polished and cultivated. Yet they had no rights. These tender women might be stripped and flogged, but they could

never be *wronged*! The law of Rome did not recognise any injury that might be inflicted on them, and they could not require the perpetrator to be punished. "No *injuria* is regarded as an *injuria* to the slave himself" (Justin's Institutes, 4, 4, 3). "Slaves are in the power of their masters, and this by the Jus Gentium. For among all peoples alike, as may be observed, masters have over slaves the power of life and death" (Justin 1, 8, 1; Gaius 1, 52). It may seem strange that during the height of Roman civilisation, educated men and women could occupy such a position; yet the Roman juri-consults gravely argued whether a slave was a *person* or not, the conclusion arrived at being that the slave was a person, but had no status, or, as they termed it, "caput"—as if captive women and their daughters were "headless," so that a licentious monster could satiate his lust without any tales being told! As Christianity advanced, some of the harsher features permitted by the civilisation of the poets and orators were elided. In the year 61 the right to compel unwilling slaves, male or female, to fight with wild beasts, was taken away. Hadrian abolished the right of castrating slaves; and ultimately Constantine (A.D. 337) decreed that the members of a family could not be separated at a slave mart—thus striking a severe blow at the institution as one of mercantile profit. There were many thousand of slaves in Rome, yet when noble, educated, and beautiful, regard for them as members of the human family was unknown to Roman law. It was no crime to flog, kill, seduce, emasculate, or sell for immoral purposes, any of this class of people. Truly Roman civilisation, with all its wealth and luxury and charming poetry, knew nothing of the rights of men and women as human beings. The limit previously drawn by kinship or blood relationship was in Rome exchanged for a wider one of nominal rights and legal privileges. Both limits left the greater portion of the world's inhabitants outside the region of humanitarian right. Strangers were as dogs in the former, unless specially allied. Slaves were literally worse off than dogs in the latter.

The fall of the Roman Empire permitted the rise of small nations, governed by a kind of petty Christianized Cæsarism. But the Roman Empire did not completely fall—the sway of the Bishop of Rome as Pontiff of the Empire was upheld. By means of the clergy the Pontiff ruled inhabitants of various countries, and these clergymen had a sincere fellow-feeling, almost amounting to an ambitious patriotism, in behalf of the sacerdotal order. All who had been christened by the priests were buried "in sure and certain hope" of going to the universal better land. The christened ones were thus regarded as citizens of a heavenly nationality. The old Roman idea of citizenship was continued—all outside this pale, that is all who were not christened, were deemed "civilly dead." As M. Ortolan says of Roman slaves, so we might say of so-called infidels or unbaptized persons. "*Ils étaient considérés comme n' existant pas dans l' ordre civil.*" The Jews and the Moors of Spain, as unbaptized persons, could not hold property. Crusades were started, in which the slaying of unbaptized Mahomedans was said to be no murder. Systematic inquisition was made for Anabaptists and other heretics, that they might be brought out and tortured and killed, because they did not belong to the great international empire of christened people. In short, during the whole of this period, people of

one religion were considered as mutually bound together, and naturally hostile to those of another religion. If a man was christened, he was a "fellow-Christian," and the name implied some amount of deference and regard; but if not christened, he was looked upon with horror as an infidel to be loathed and avoided, occupying the same position in the commonwealth as the slave in ancient Rome.

Recent years have evolved a new principle. The emancipation of colonial slaves serves to indicate the connecting link between the two periods in English history. This was partly done within the narrower limits of our regard for those of the same religion. Missionary effort had introduced many negroes into the Christian religion. The easy-going English, happy in the conviction that their Christianity was taking them to heaven, were startled when they heard that the negroes were also going to the better land, and were already good Christians. The old feeling for those of the same faith and order of religion was stirred, and sympathy for our "fellow-Christians" was raised, where negroes as mere men and women would never have evoked the feeling shown towards domestic pets. The success of the American Republic with manhood suffrage led to a compulsory acknowledgement of man as a human being, which soon brought the more devoted "republicans," as opposed to "democrats," to urge the abolition of slavery. In England we find the old lines fading away in the establishment of the Poor Law Board, with Guardians elected by ratepayers to protect all the poor as human beings—thus superseding the old system of parochial help given to them as "christened ones" in the parish where their christening was registered, by a vestry of which the clergyman was chairman. The parish charities were not for human beings, but for christened beings of the popular religion. The Poor Law system recognised humanity. Then the old notion that none could be members of a corporation unless they took the sacrament was given up, and men were permitted at last to get the degree of M.A. without signing a creed. Though some of the old laws remained, such as that one of a religion contrary to that of his parish could not give evidence in a law court, they were discarded. Man is recognised as a creature of God having heart and mind, whatever his religion. The old restrictions shutting out most men from the franchise are being swept away. Spite of ridicule, human nature, with our own flesh and blood, begins to be honoured even in its most unworthy types; for human nature has its glory. England feels sympathy with the fetish-worshipping driven ones of central Africa, and grieves to see them bought and sold—are they not human? The famine-stricken thousands of Madras of hostile and alien religion draw forth our sympathy; for we have learned to respect the rights of humanity outside our religion. The suffering and outraged men and women of Bulgaria claim the fellow-feeling of England, owing to our regard for human beings as such. Not because they are Christians—alas! we cannot call more than a few of the inhabitants of England Christians, and we fear the proportion there is even less. Nay, we sympathise not because they are a christened people, but because they have been born into a world where men and women feel for one another's woes. Yes, we are beginning to acknowledge the Divine image in humanity, and to respect a human fellow-creature of whatever religion or language. Scowl no longer at him who is outside your

religion; he is *man*, and that is something; give him bread if he hungers, drop a tear with him if he weeps, give him a hand of fellowship, harbour no alien prejudice;—and if he dies, bury him without asking was he christened, and consecrate his grave with thy briny tears! Let the world know that peace and goodwill to MAN were not proclaimed in vain. The teaching of Him who said that a man's neighbour may be of hostile religion and of another nation, must not be forgotten. If Samaritan is neighbour to bigoted Jew, learn, reader, that thy neighbour is MAN. Hide not thyself in any social caste; be not warped in any hyper fatalistic theology that makes thee despise the mistaken and blinded ones. Jesus of Nazareth was a titled Teacher. Not "Prophet of Israel;" not Pontiff of a religion; but "Son of MAN." Glorious title! Fraught with lessons of humanity which His followers are slow to learn. The Christian traveller beholding the temples and pagodas of Hindoostan, does not desire to see them ruthlessly destroyed. He sees they are capable of being turned into Christian chapelries. So let us look upon our fellow-men, and see in MAN everywhere that which may become a temple of the living God. Made of God, and loved of Him who was lifted up to draw all men unto Him.

R. FOULKES GRIFFITHS.

Religion in Russia.

THE prevailing religion in Russia is that of the Greek Church, which, as regards doctrine and ritual, may be described as a variation of Roman Catholicism, whilst having nothing to do with Rome. Originally the Russian Church was subject to the Patriarchate of Constantinople; but by slow and gradual steps on the part of Russian ecclesiastics and emperors its independence was secured. In 1589 the Tsar succeeded in an attempt to procure for Moscow a Russian Patriarch equal in dignity and authority to the Patriarchs of Constantinople, Jerusalem, Antioch, and Alexandria. Peter the Great took a more advanced step. Perceiving that an obstinate and active Patriarch might prove a troublesome person to deal with, he quietly waited till the Patriarch Adrian died, and then kept the office vacant for twenty years. At the expiration of that time he announced that no more Patriarchs would be created. Their place was supplied by a Holy Governing Synod, of which, as some one shrewdly remarked, "the mainspring was Peter's power, and the pendulum his understanding." The Synod is the supreme ecclesiastical authority at the present time, and through it the Tsar exercises an authority in the church, greater than that of either Queen or Parliament in England. The emperor himself appoints the members of the Synod, and at his pleasure they are dismissed. The legislation of the Synod has no force until sanctioned by the Imperial will, and all its decrees are "published not in the name of the church, but in the name of the Supreme Power." It is the province of the Synod to elect bishops; and since, according to the law of the Greek Church, bishops must be bachelors, they are elected from among the monks who are celibates in virtue of their vow. In this way the monks, or "black

clergy" as they are called, have become the ruling ecclesiastical class. The history of these monks reads very much like the past history of monks in this country. At first, filled with zeal for the glory of God and the salvation of men, they toiled earnestly, and were content with the meanest garb and the simplest fare. But when, by the munificent and ill-advised gifts of the faithful, the monasteries became rich in land and serfs and gold, luxury became the mother of indolence and corruption, and this was followed in the last century with secularisation of monastic property. Some of the monasteries were abolished, and others were reduced to extreme poverty; but about five hundred still remain whose revenues are sufficiently large for all their wants.

In addition to the "black clergy" are the parish priests, or "white clergy." Between the two there is considerable hostility; and no wonder, for the parish priests are treated by the monks as if they were half-castes and serfs. The "white clergy" have to endure all the hardships, and the "black clergy" reap all the honours. In ancient times the parish priests were drawn, like the old prophets, from all classes of the population. The parishioners elected them by popular vote, and the bishops ordained them. It happened, however, in process of time, that many of the candidates presented for ordination were illiterate peasants. The bishops in such cases put their veto on the election, and eventually they arrogated to themselves the sole right of appointing priests. Their choice usually, and perhaps not unnaturally, fell on the sons of the clergy. Thus the priests became an exclusive caste; and when the emperor for political reasons was led to sanction it, the clergy became as separate from other classes as the Levites of old. But out of this a new evil arose. The clergy became so numerous that people found it a delusive prayer to say, "Put me, I pray thee, into one of the priests' offices, that I may eat a piece of bread." There was very little bread to be had. Instead of having a fat living, the priests in very many cases became as poor as the proverbial church mouse, and had to resort to very undignified expedients to procure a livelihood. At length the evil was insupportable. The barrier which kept up the priestly caste was broken down, and to-day hundreds of priests' sons are finding their way into all kinds of secular employments and professions.

Every village priest is addressed or spoken of as "Bátushka," which answers to the term "Father" as applied to Romish priests. The first step in the manufacture of a priest in Russia is to send him to the seminary, where he receives from the bishop a new family name. On the completion of his studies, *the bishop finds him a wife*. He is then ordained, and enters on his duties as a parish priest. This matter of finding wives for his clergy is a most important part of the bishop's duty. He is the natural protector of widows and orphans; and when a priest dies he cannot allow the widow and daughters to be banished from house and land, and cast helpless on a cold world. The bishop, therefore, with paternal foresight and regard, arranges a match between some young priest and the daughter of an old one; in which case the old priest can die with the comfortable assurance that his family is provided for. When the charge becomes vacant, the new priest is at

once married, and henceforth lives as happily as he may with the whole family, mother-in-law included; for on entering the parsonage he takes possession of all the household, just as if they were fixtures in the dwelling. Preserved in this somewhat novel way from marrying contrary to the wish of the church, the young priest is next saved from error and heresy by being required to show his sermons to the Blagotchinny, a priest appointed by the Consistorium of the Province to watch over all the other priests in his district. But the Russian priest rarely preaches or exhorts. His chief province is to attend carefully to all the rites, ceremonies, and observances of the church, taking such scanty pittance as he may for officiating at merry-makings, marriages, deaths, and baptisms; and if he does this without practising extortion, he does all that is required of him. But the priests as a class have lost the respect of the people. Some of them are honest, respectable, and faithful men; but many fall under the temptation to carelessness in the performance of their duties, and not a few are suspected of living unworthy lives, and of seeking to make illegal gain by their ministrations at the altar and in the home. Yet the masses of the people are attached to their religion. That is, they go regularly to church on Sundays and holydays—cross themselves as diligently as Roman Catholics when they pass a church or an Icon—take the holy communion at least once a year—fast like the Pharisee twice in the week—and occasionally make pilgrimages to holy shrines. Having done this, their religion is at an end. Few know anything of religious doctrine, or of Holy Writ. A peasant was once asked by a priest if he could name the three Persons of the Trinity. To which he replied, with a confident air, “How can one not know that? Of course they are the Saviour, the Mother of God, and Saint Nicholas the miracle-worker!” In this respect the church does but reap what she has sown, for her main aim has always been to exalt ritual above truth and righteousness. Nor is there much hope of revival and reformation. The Russian Church may be said to resemble some antiquated vessel “stuck on a bank and beaten by the flood;” and there she lies, serenely indifferent to all the great movements which have wrought mighty changes in the churches of other lands. Vigilantly protected by the Government—preserved from all attacks from the press or elsewhere—supported by a people who, however much they may be dissatisfied, never think of disturbing the established order of things—she is as content as the ancient church of Laodicea, fancying she has need of nothing, while at the same time she is, if she did but know it, “wretched, and miserable, and poor, and blind, and naked.” Whether the future will bring any change for the better remains to be seen. Various sects are springing up and flourishing in different parts of the empire, and it is said that the dissenters now number one-eighth of the whole population of the country. The Government has been unable to suppress them, and now both the civil and the ecclesiastical authorities find it convenient to wink at their doings. Thus the edges of state-churchism show signs of fraying out, and we dissenters in England may cherish the hope that the whole fabric will eventually come to pieces thread by thread, to be rewoven into a garment holy and undefiled, to be worn by that great people for the Lord Christ, and kept “unspotted from the world.”

J. FLETCHER.

“The Ruling Sex.”

A FRIEND of mine, who ought to know, is in the habit of saying that every married man must ask his wife “*whether he may get on in the world or not.*”

That is a hard saying. Still, I am not prepared to give it a point-blank denial; but I do know that some men have “got on,” *i.e.*, they have done what they felt they ought to do, and rendered some solid service to their age, not merely without the assistance of their wives, but also in the face of their extremest opposition. Socrates certainly did some good work, and yet not a fragment of it has ever been claimed for Xantippe. The poet of “Paradise Lost and Regained” had a large experience of wives, having married three times; but he would venture far into the problematical who suggested the indebtedness of the blind muse for any wide measure of his success, to any one of his wives. Richard Hooker rocked the cradle, and wrote his “Ecclesiastical Polity,” and his wife helped him in his work, no doubt; but it was in the way that a good whipping sometimes helps an idle boy, or a sharp affliction chastens a worldly spirit. The founder of Methodism “got on;” but his wife was a considerable trouble to him, and has no share in the glories of Wesleyanism. A few men have been able to “get on” *in spite* of their wives.

Still, the saying above quoted is true in nine cases out of ten; and the tenth is not to be taken as invalidating the rule, but rather as showing the enormous strength of the man. Socrates founding Grecian philosophy, feeding Grecian morals, purifying the life of Greece and of the world for centuries, is a sight of surpassing charm; but Socrates achieving all these results single-handed, and opposed by Xantippe, makes him a marvel of domestic patience, heroism, and nobility. He was too good and strong even to be marred by a scolding wife! That is saying much!

But a much longer list, however, could soon be made of men who have “got on” because of the immense aid they have received from their wives. What would have become of Manoaah in his fright at the manifestation of God, if his wife, with her good sense, quick sympathies, and spiritual intuitions, had not come to his help, assuring him that the visits of God were signs of mercy and prophecies of help, and not menaces of coming doom! Who can tell how much courage was put into George Whitfield, when, threatened by the angry mob, his wife pulled at his gown and said, “George, play the man for your God?” Does not Sir Walter Scott tell us that all he had, he owed to his wife? Has not Daniel O’Connell told the same story? Have we not heard that one of the sturdiest of men and powerfulest of writers of this age places every laurel given him upon his wife’s quiet brow, and passes over to her the credit of all his genius? Did not our latest philosopher dedicate one of his books to his wife in language so tender and yet so strong, so self-depreciating and wife-exalting, that we hesitated to believe in its reality till we read the additional evidence contained in his autobiography?

And this is exactly how it should be. The wife is, by general confession—and in this case the confession is based on truth—the “better half.” Now everywhere, and always, the government should be on the shoulders of the *best*. Goodness is the Divine right to rule. The

"better" sex ought, therefore, to be the "ruling" sex, and, as a matter of fact, is so, broadly speaking. The right is cheerfully conceded, and instead of John Knox's "monstrous regiment of women," we have a reign beneficent as sunshine, and helpful as the fertilising dew.

Alas! not always! For all wives are not good; and yet their influence is dominant and damaging. It corrodes the finer feelings. It deteriorates the spiritual nature. Like a keen frost, it withers the blossoms of spring joy; like poison, it kills generous impulse; like a blight, it falls on every field the hard-working husband tills. There is a home—alas! more than one—where the wife is hard, unsympathetic, harsh and rasping, selfish and peevish, always thinking of *her* rights, of *her* sufferings, of *her* worries, of what is due to *her*, and always dragging her husband down to the murky atmosphere of worldliness and vain show. No whispers of a nobler life are heard; no sweet, soothing, solacing influences steal over the home, healing the spirit bruised and chafed in its warfare with the world; no genial brightness, born of a self-forgetting affection, makes the husband's care light, and fills him with a cheerful courage for his next fight with sin and self. The "help-meet" has become a snare. The ministering angel lures to death and woe. Oh, wife! never, never forget thou art anointed with the oil of gladness above man, and consecrated to wifely dominion because thou hast a nature capable of a love of righteousness, deeper and fuller than his, and of a hate of wrong more instinctive and intense than he feels, and may wield a resistless sceptre of grace and gentleness and goodness!

In many homes that sceptre has sway; and how happy and serviceable those homes are. The wife "rules" out annoyance, and "rules" in serenity; suppresses unrest, and introduces calm and content; checks an irritating selfishness, and devises a hundred ways of stimulating generous gifts and loving works; and exerts an influence that for ever ennobles, adorns, and enriches!

That is no fancy picture. It is an actual home life, where the bettermost always tends to the supreme, and goodness is for ever in the ascendant: and the oft-quoted but unexcelled words of Jeremy Taylor are daily fulfilled—"A good wife is heaven's last, best gift to man—his angel, and minister of graces innumerable—his gem of many virtues—his casket of jewels. Her voice is sweet music—her smiles his brightest day—her kiss the guardian of his innocence—her arms the pale of his safety—the balm of his health, the balsam of his life—her industry his surest wealth—her economy his safest steward—her lips his faithful counsellors—her bosom the softest pillow of his cares—and her prayers the ablest advocate of heaven's blessings on his head."

One more word. The best authority I know outside of heaven, and one to whom I owe unspeakable measures of good, assures me that in the perfect home neither sex is the "ruling sex;" but that that which is BEST IN BOTH RULES; and so husband and wife are as they should be, a complete unity, ruling and being ruled by the goodness which is supreme in either. And hereto agreeth the poet, who saith—

"The woman's cause is man's,
For woman is not undeveloped man,
But diverse. Could we make her as the man.
Sweet love were slain, whoso dearest bond is this—
Not like to like, but like in difference."

JOHN CLIFFORD.

A Faithful Village Worker.

MR. JOSEPH CODDINGTON, the subject of this notice, resided at Hathern, near Loughborough, where for many years he has deservedly enjoyed the esteem of a large circle of friends; and to his liberality and zeal may be mainly attributed the maintenance and success of the General Baptist cause in that village. He was baptized at Sutton Bonington by Mr. John Stapleton, in the year 1833, and thus commenced a career of Christian usefulness which terminated only with his death. He was appointed elder of the Hathern church August 16th, 1840; and when the new chapel was erected in 1849, he gave the site on which it stands, as well as contributed largely towards the building fund, and executed some of the work with his own hands. He also assisted the late Mr. Winks in the formation of the Sunday school. In subsequent enlargements and improvements of the chapel and school-rooms, he has been the leader, and by his careful habits of business successfully conducted the finances until the debts have been discharged.

Although not blessed in early life with many educational advantages, he acquired considerable information and intelligence by diligent self-improvement, and was characterised by a large share of strong common-sense. On this account his counsel was sought, and his advice often followed, by neighbours and friends who came to him overwhelmed with trouble, or perplexed with difficulties; and by common consent there was accorded to him an amount of confidence and regard, by persons of all shades of religious and political opinion, such as is enjoyed by few.

And yet this was not purchased by the sacrifice of principle; for he was well known as a consistent and outspoken Nonconformist, and a true Liberal in politics. While he expressed his own convictions with firmness, he was ever tolerant and kind-hearted towards those who differed from him. He took a leading part for many years in the temperance cause. His genial disposition and Christian spirit made him the common friend of all, and led him to use the influence he possessed with great wisdom and kindness; so that in the General Baptist cause at Hathern he was the centre round which the affections of young and aged alike seemed to cluster. His labours in the Sunday school, from its commencement, endeared him very much to the young people, who looked up to him as to a tender father.

He was also an earnest and useful occasional preacher of the gospel for the space of forty-five years, and was as welcome in the pulpit at home as he was in the surrounding villages. His house was ever open, with a cordial greeting, to the preachers who supplied the Hathern pulpit, and he had always a word of grateful encouragement for those who thus served the church. When there were indications of his approaching end, there was great anxiety in the minds of all who knew his eminent local usefulness; but to him death came with no terrors, no alarms; the Saviour he had so long trusted and served was his comfort and refuge in the trying hour, and he sank to rest on the 11th of January last, at the good age of sixty-nine years. The Rev. E. Stevenson, in a very suitable memorial, discoursed to a crowded and sorrowful congregation. "The memory of the just is blessed."

Diaconal Duties.

BY A "LIVE" DEACON.

JOSEPH COOK, according to the quotation you gave last month, Mr. Editor, affirms that "the ability to produce good deacons is a high test of civilisation." I am ready to say, in all modesty, that I agree with him; and yet I am inclined to think the ability to see them when they are produced, and to lift them out of the ranks of private church life into the official grade, without any disturbance of the peace and concord of the church, is by no means an inferior test of the grace and godness of the members of any church, of the degree of spiritual culture attained, and of the free and glorious reign of the spirit of fairness, unselfishness, and zeal for the honour and glory of Christ.

It is hard to "get a new minister;" but it is often more difficult to secure an addition to the diaconate of the best power in the church, without straining, even to the point of rupture, the Christian forbearance and love of the Christian community. Diotrephes is wounded if he does not get the pre-eminence, and becomes awkward, obstinate, and obstructive; and yet, if he gets it, his very love of place and power, rather than of usefulness, makes him an ungainly annoyance and an obtrusive hindrance. Gains is so modest, retiring, and good, that his qualities are only known by his intimates, and "a gem of purest ray serene" is left in the unfathomed caves of the church, instead of being set in a frame of beautiful service, to attract to Christ and His church for many a year.

Four grave questions ask for settlement in the ELECTION OF DEACONS.

I. WHO THEY SHOULD BE; or, What are the qualifications for the office? This I have dealt with in part in a paper on the Business Council.*

II. WHAT THEY SHOULD DO.

III. HOW THEY SHOULD BE CHOSEN; and

IV. FOR WHAT LENGTH OF TIME; whether, as the lawyers say of Her Majesty's judges, *dum bene diu gesserit*, or for a period of one year, or of two, three, or more years.

Although I have said it before, yet I will venture to repeat it, it is of capital importance that the church in electing to any office should know exactly what it wants done. There should be a definite idea of the labour required before the tool is chosen wherewith to do it. I am convinced that elections to the pastorate, elderate, and diaconate often take place with the vaguest ideas of the sort of work, pastor, elder, or deacon is to do. Loose and incoherent thinking leads to mistaken and mischievous choice. Not knowing accurately what we want to do, it is not surprising that if we do it, we should do it, as some people tell the truth, not from design, but by sheer accident.

Of course the work wanted from a deacon will vary in different churches. In some communities he is the chief helper of the pastor, and assists in shepherding the flock, as well as in the management of business and of finance; and is responsible in part for the visitation of the sick and erring, as well as for the cleanliness of the chapel and the order and decorum of public worship. In other churches the deacon's duties are restricted to the work of the Business Council, of finance, and worship—elders being set apart for the care of the sick, assistance in preaching and teaching, and general help in the "pastoral care" of the church. No all-sufficing rule can be framed. Each church should look at its own need, and act accordingly.

If I am rightly informed, the word "deacon" says nothing in itself as to what a deacon should do. It means *servant*, and is applied to a civil magistrate, in Romans xiii. 4; to Christ, in Romans xv. 8; to Paul and Apollos, in 1 Cor. iii. 5; and is actually used by the Lord Jesus Himself, in His ineffable humility, to describe His attitude towards His disciples when He says, "But I am among you as one that serveth," i.e., as a DEACON.

Nor does the work of the "first" deacons, so called, help us. Those seven men were only a committee extemporised to meet a special necessity in the

* See pages 183-4, G. B. Mag., 1876.

Jewish church, caused by the excess of work which fell upon the apostles from the rapid and extensive success of their labours, and the adoption of the principle of the "community of goods." Judged as a whole, it was a Committee of Finance—charged to superintend the distribution of the "poor money," although individuals of the Committee discharged other and higher personal functions, e.g., Stephen that of Christian apologist and debater, and Philip that of evangelist. This separation of men for *special* work was as natural as it was wise, in a community managed by men of good sense, tact, and wisdom; and from the directions of Paul to Timothy, it is obvious that the delegation of work to committees, finally crystallised into a recognised institution of the primitive church. Still, this does not carry us far in answering the question—What are the duties of a deacon?

Yet I do not think we need lament the scantiness of our information. Precedent is not wanted for everything. I can easily believe it to be the duty of a deacon to keep bad air out of chapels, without a "Thus saith the Lord" for it. No inspiration, save that of good sense, is requisite to assure us that deacons are to be co-workers, as far as they are able, with the pastor in all that concerns the welfare of the church, assisting in the administration of the ordinances, in conducting business, in relieving the sick and the necessitous, in collecting and distributing funds, and in serving the church to the utmost of their power.

The principle of the fair division and wise apportionment of labour is all that we need to guide us in settling the question of diaconal duties. The pastor is, in the first instance, responsible for the teaching and shepherding of the church. The next in responsibility for everything else are the deacons, or, in some cases, the elders and deacons. Leaving the elders out of the question for the moment as co-pastors, and as really supplementing his work above described, then the rest of the work to be done waits to be apportioned amongst the deacons. I say *apportioned*: not left to be done by A., or B., or C., or—nobody; but duly and wisely apportioned. Let A. take care of the "poor," and make it his business that that work is done, and done well, with the discretion that does not pauperise, and with the keenness that never suffers an uncomplaining sufferer to lack the help and sympathy of the church. Let B. be general "care-taker" of the whole building, superintending the chapel-keeper; warring with dust, bad air, and babies; supplying the place of any seat "steward" who may be late or absent; keeping an eye on the amount of light, that it is not in excess or defect; and, in short, seeing that "all things are done decently and in order." I have much to say, some day, on that subject of "Bad Air in Chapels." Meanwhile let B. look to it. Give C., who is a man prompt, wise, courteous, and with fine business ability of course, the office of treasurer of the church. Let him watch the income, note any part that falls behind, discover its cause, and seek its cure; pay money as soon as it is due; present his balance-sheet quarterly to his brother officers, and annually to the church, duly audited. For D., who has a musical faculty, and a passion for sacred song, is left the department of psalmody. I do not say he shall lead the choir, but inspire it and help it, taking care to look in on "practise-night." Make E. the *factotum* in the "seat letting" or "weekly offering" department (as one or other, or both, obtain in the church). If F. were the *young men's* man, G. the *denominational* man, caring for Missions, Home and Foreign, it would be a great gain; and so on with H. and I. to Z., so that each officer may have not only his general work as a member of the Business Council, but his special branch for which he is directly responsible, and in which he is deeply and immediately interested. Above all things, avoid having men with NOTHING TO DO! They may—though a *deacon* says it, who ought not—do much mischief!!

A TORQUEMADA.

WHEN we hear a man proclaim loudly that all denominations are alike to him, we know how to interpret his words. No doubt he believes himself sincere. But for our part, we are always careful never to put his liberality to the test if we can help it; for we expect to discover that he is more narrow, more bitter, more deeply prejudiced than others. Some one has said, Scratch a Russian, and you will find a Tartar. And we say, Scratch a Christian who boasts of his charity, and you will find a Torquemada.—*Watchman*.

The Talmud.

BY REV. J. HUNT COOKE.

A GRAND museum here of antique thought,
From every age and every climate brought;
Levitic ritual, and scraps of law,
Visions sublime, which holy prophets saw,
Fragments of Grecian lore, and Persian song,
With Rabbis' dissertations dark and long.
Prattle of little children light as air,
And parable enrobing wisdom fair;
Sparkles like jewel points in sunshine clear,
Midst heaps of dim absurdities appear;
Angelic messages, and demons' cries,
Weird gleams of light from unknown thinkers rise;
Sweet flowers of Christian wisdom here are stored,
With diamonds of thought from Christ the Lord,*
Together in a strange confusion thrown,
The plan, if plan there be, as yet unknown.
Some of its sparkling gems may now be shown.

The soul of man is the lantern of God;
The law, the light it should scatter abroad.
Be your care that God's light shine bright and clear;
God will care for His lantern, never fear.—*Bar Kippora.*

When heaven's gates are closed to prayer,
Tears may affect an entrance there.—*Brochus.*

If I care not for self—Where shall I be?
If for self only—Who will care for me?—*R. Hillel.*

The righteous souls have not so high a place
As humble penitents in God's great grace.—*R. Abooka.*

For antlers would a camel pray
His ears were taken both away.—*Talmud.*

Trouble not yourself about the sun;
Without your aid 'twill set when day is done.—*Talmud.*

If you would choose a wife, one step descend;
Ascend one step in seeking out a friend.—*Talmud.*

A coin, though small if shaken in a jar,
Will make a rattle to be heard afar.—*Talmud.*

A myrtle, let it bloom where'er it will,
E'en in a desert, is a myrtle still.—*Sanhedrin.*

Chase after greatness, it escapes your view;
Avoid it, and it chases after you.—*Talmud.*

The pitcher falls upon the stone,
Woe to the pitcher then;
The stone upon the pitcher falls,
To the pitcher, woe again.—*Talmud.*

It is God's will that poverty
Shall evermore be found,
That scope for holy charity
On earth may still abound.—*R. Akiva.*

* A most extraordinary notion has been promulgated, that our Lord took some of His sayings from the Talmud. Men have been filled with surprise on learning that several of them are to be found there. But considering the fact that the Talmud was not reduced to writing till long after the coin of Christ's wondrous words had been widely circulated, the surprise ought rather to be that more of His golden thoughts are not to be recognised there.

Society stands upon pillars three—
Law, and worship, and charity.—*R. Simon.*

Make the resolve, with purpose high,
To repent the day before you die.—*R. Elieser.*

To finish work is not required of you,
But that with diligence you still pursue.—*R. Tarphon.*

The pious man will wield a greater power
After his death, than in life's little hour.—*R. Dhoma.*

He who forsakes his first love, once so dear,
For him God's altar sheddeth many a tear.—*Gittin.*

What ye would not that another
Ever should on you bestow,
That avoid in all your conduct,
Never treat another so;
This the root of all the law is,
All the rest as branches grow.—*R. Hillel.**

If you would hang yourself, be sure to choose
A noble tree on which to fix the noose.—*Talmud.*

The meekest birds and beasts
God chose for sacrifice;
The hunted, not the hunters,
Are dearest in His eyes.—*Sabbath.*

If short thy wife, yet ever be sincere,
Bend down to her and whisper in her ear.—*R. Pupa.*

The thief who finds no chance to steal,
An honest man himself will feel.

When strong shoes on thy feet are worn,
Then is the time to crush the thorn.

The best course of conduct is that which, when known,
Gains another's esteem without loss of one's own.—*R. Jehudah.*

He who God's holy law has learned,
Yet never has His fear discerned,
Is one who has the inner keys
That open up the treasures,
But never has the wealth beheld.
The outer key has been withheld.—*Talmud.*

Slander has a triple tongue,
On three its venom must distil,
Working for the slanderer,
The slandered, and repeater, ill.—*Talmud.*

The sun and moon had equal light;
The moon desired to be most bright,
Complaining that she was not chief;
Her light fell off through jealous grief,
And streaming formed the milky way:
Now she but shines with borrowed ray.—*I. Ben Uzziel.*

Flimsy as a spider's web,
A bad thought enters in;
Like a cable strong it twines,
And binds the soul to sin.—*R. Akibah.*

He who a spirit of pride retains,
Hardens his heart and softens his brains.—*Rav Ashe*

* But where is the evidence that this was not taken from the Evangelist (whose writings were assuredly in circulation before the Talmud) and fathered on Rabbi Hillel?

To withhold a gift is a lesser blame
 Than to give with display and thus bring shame.—*R. Yancy.*
 The world is kept alive by the breath
 Of the children at school, a Rabbi saith.—*Bove Metzra.*
 Gracious manners, true and fair,
 Show the fear of God is there.—*Sucka.*
 Live not nigh him who wears a saintly dress
 To hide a soul deformed by foolishness.—*Sabbath.*
 Consult your wife, and let her be to you
 Not a mere plaything, but a helpmate true.—*R. Popa.**
 Who fears not God, and yet endows
 His mind with wisdom's store,
 Is one who has designed a house
 And only built the door.—*R. Alexandria.*
 Youth without debt is rich in wealth,
 Age without pain is young in health;
 But a learned man, observe this rule,
 Without religion is but a fool.—*R. Zyra.*

New Chapels.

I.—WOODBOROUGH ROAD, NOTTINGHAM.

WE opened our new sanctuary on Tuesday, September 11th, commencing with a dedicatory prayer-meeting at seven o'clock in the morning. The attendance was very good, most of the members having, at the special request of our pastor, made an effort to be present; and as the morning sun lighted up the place and cheered us by its beams, we felt it good to be there, and whilst we realised then in God's house that for which we had so long waited, we prayed that the Jehovah Himself would deign to bless our work and to accept it at our hands. Revs. R. F. Griffiths, C. D. Crouch, J. Holzhausen, as well as our pastor, were present. In the afternoon the weather proved unfavourable, nevertheless a considerable number of friends and sympathisers gathered to hear the Rev. Archibald G. Brown. At the conclusion of this service 270 assembled in our new school-rooms for tea. Visitors greatly admired the entire arrangement of class and main teaching rooms, and congratulated us on the complete plan of the work. At seven the second sermon was preached—the capacity of the building tested to the utmost—chairs being needed in the aisles. Collections £40. Rev. J. Lewitt preached on Lord's-day, Sept. 16th, in continuation of opening services, to large audiences—the evening meeting being larger than on the preceding Tuesday. Collections £27. Rev. J. Alcorn preaches on Sunday, Sept. 23rd. Although on the night before the opening workmen were busily engaged with hammer, saw, and chisel, yet we presented a tolerably complete appearance, in spite of some exterior work yet remaining to be finished. We feel that we are fully justified in the step we have taken, and trust that the liabilities incurred will not be too burdensome. A debt of more than £2,300 remains. The neighbourhood is one where a good and efficient cause may gradually be established—the Sunday school having already received considerable additions. We ask the prayers and help of friends in the denomination, that we may be sustained in our arduous work.

II.—SWADLINCOTE.

OUR new chapel was opened on Wednesday, September 5th, and two following Sundays, and the services will not soon be forgotten on account of the manifest tokens of the Divine presence, help, and blessing through them all. The Rev. A. Mursell was expected to preach on the Wednesday, but being too unwell to fulfil his engagement, and applications to several other ministers to take his

* On the other hand, many most contemptuous things are said by the Rabbis about women; but the Talmud abounds in contradictions.

place being unsuccessful, John Clifford, M.A., LL.B., kindly consented, much to the relief and satisfaction of the people, to fill up the vacancy. There were large congregations; many friends came from all the region round about, who showed kindly sympathy and rendered generous help. The Rev. W. Evans conducted the devotional part of the service in the afternoon, and the Rev. W. Green in the evening. The collections for the day amounted to the very handsome sum of £165 9s. 4d.

On Sunday, Sept. 9th, J. Clifford again occupied the pulpit. The chapel was crowded at both services. At night it was literally *crammed*, and great numbers went away unable to find even standing room. The collections amounted to over £62. On Sunday, the 16th, the Rev. T. Goadby, B.A., was the preacher. The congregations were again most satisfactory, and upwards of £27 were collected. The total sum realised by these services is over £255—a cause for extreme thankfulness and great encouragement. Not a few friends unable to be present sent most welcome contributions. Prominent amongst these was E. Smith, Esq., of Burton, who forwarded a cheque for £50. The architects, Messrs. T. Horsfield and Son, sent a contribution of £7 10s.; Mr. E. C. Ellis, of Derby, £5 5s.; and sums were received from friends at Leicester, Derby, Ripley, and other places.

Mr. J. Gutteridge, of Coalville, gave a challenge that if *nine* others could be found to give *paper* money at the opening services, he would make the *tenth*. A successful effort was made to accept this challenge, and the following gentlemen were contributors of £5 each, though most of them had previously rendered liberal help:—C. Roberts, sen., Esq., Peterborough; T. Webster, Esq., Leicester; Messrs. John Ellis, T. Bramall, W. Wardle, Burton-on-Trent; R. C. Chawner, Desford; J. Gutteridge, Coalville; Geo. Dusautoy, Derby; J. Smith, Donington-le-Heath; J. H. Haywood, Swadlincote.

The chapel, which has been erected from designs supplied by Messrs. T. Horsfield and Son, of Manchester, is an exceedingly neat and commodious structure, capable of comfortably seating 500 persons. It is well arranged, admirably lighted, tasteful in its appointments, well ventilated, and its acoustic properties are all that could be desired. It is expected that the entire cost will not be more than £1,700. Towards this sum there has been obtained by subscriptions, public services, etc., upwards of £1,100. The G. B. Building Fund has granted loans of £200, so that there yet remains about £400 to be raised to meet the liabilities incurred. The prospects of the Saviour's cause here are most encouraging, and it is hoped that soon a man will be found to labour amongst the people, full of holy earnestness and deeply imbued with the spirit of Christian enterprise—one who will upbuild the church on the living truth, feed the people with the bread of life, and lead many to enjoy the consciousness of pardon which the God who is light and love is so ready to bestow; then will the God who answereth by fire show that He is God, and will make the place of His feet glorious.

[As Secretary of our Home Mission, I should like to say how intensely gratified I am with the progress of the work at this station, with the hearty and enthusiastic self-sacrifice of our friends there, and the most cordial and generous support rendered by the neighbouring churches. May our best wishes and prayers be more than realised!]

THE ESTABLISHED CHURCH—POLITICAL ACTION.

“SCARCELY anything is more important—especially at the present time—than arranging for political action. There are no rumours in the air, but there are clouds around us that may break at any moment. Whoever a general election may find unprepared, it should not find the Disestablishment party unprepared. The battle may not be won this time; but what is done at the next election will have an important influence upon that which follows. And, let it be remembered—that recent experience has shown—that, throughout the country, a Disestablishment candidate can be carried more easily than one who halts at that, to him portentous policy.” This passage from the *Liberator* we endorse with all our heart, and again counsel *vigilance, organization and promptitude*.

The European Outlook

Is certainly far from re-assuring at the present moment. The serious defeats sustained by the Russian armies, combined with the speedy approach of winter, when the sanguinary campaign must close, at least for awhile, render it extremely difficult to forecast a swift and satisfactory settlement of the questions which have broken the European concord.

True, Russia is not defeated because her avowed mission was unjust. The rescue of Bulgaria and Bosnia and the neighbouring states from the systematic oppression and legalized iniquity of the governing Turk was, and is, an obligation cast on civilized and industrial Europe: and if the motives of Russia, like most human motives, were mixed, still that object was a righteous one, and ought to have rallied round it the united forces of the Great Powers. But the Muscovite Government is paying for insufficient preparation, and perhaps for an irrational indifference to the immense forces of a horde, that has always been and always will be, military in its spirit and organization. It is dangerous to despise the devil, *if you have to fight him*. "What king, going forth to make war against another king, sitteth not down first and consulteth whether he is able with ten thousand to meet him that cometh against him with twenty thousand." Turkey has a large sea-board, and enormous facilities for the transport of troops and provisions. Russia lacks both: and the righteousness of a man's cause will not compensate for a blundering despisal of the enemy's forces, or an ill-conditioned outfit. Thoughtful Englishmen, with the memories of the Crimea freshened within them, and the knowledge that their Government has made the war necessary, have no room either for censure of Russia, or exultation over her present defeat.

What will Austria do? What will Germany do? Can peace be secured now? Such are the questions agitated just now. Such the questions nobody can answer. The outlook is unpromising. Our confidence is, "the Eternal reigns," and the Eternal is Righteous, and therefore, sooner or later, Righteousness reigns.

POOR FRANCE! Alas! poor France! The magnificent self-possession of the Republican party, *i.e.*, of all France, minus the clerical faction, is, just now, undergoing a further strain from the stupid folly and autocratic silliness of Marshal MacMahon's Manifesto. Heine said of Wellington, in 1832, "Till now I never knew how contemptible he was. People have been blinded by his stupid victories; they never guessed how dense he was. He is a blockhead, as all men are who have no heart. For thoughts come from the heart, not the head." MacMahon has not even the merit of a good soldier, and he is an arrantly bad statesman. His address is incurably feeble and glaringly inconsistent, a gross insult to the French people, and a proof of the consummate incapacity of its composer, a violation of the principles of constitutional government, and an outrage on common sense.

Still we are eager to believe that the good sense of France will be victorious. Extremely disquieting as this appeal is, yet the capacity for self-effacement, the excessive moderation and beautiful equipoise of the French Radicals will be equal to it. Their strength is to sit still, vote straight for the 363, and quietly enjoy their victory. We shall look with keen interest upon the elections, and pray that the people may preserve their noble calm in the trying hour.

Turning from these sights, how solacing to behold the British people rising in their generous might to send the famine-bitten people of India the bread for which they cry! "Is not this the fast that I have chosen? to loose the bonds of wickedness, to undo the heavy burdens, to let the oppressed go free," and that ye feed the hungry, and give bread to him who is ready to perish?"

JOHN CLIFFORD.

"WAR? the worst that follows

Things that seem jork'd out of the common rut

Of Nature is the hot religious fool,

Who, seeing war in heaven, for heaven's credit

Makes it on earth."—*Tennyson's Harold—Act I., Sc. 1.*

A Tribute to the Memory of Christian Worth.

On the 7th of August, at the age of fifty, Mrs. Skinner, a very amiable and highly esteemed member of the Wood Gate church, Loughborough, slept in Jesus, and passed through the portal of death "to the mountains of myrrh and to the hills of frankincense" in the land of immortality. Her place in our earthly sanctuary is now vacant; never again will she join in our Sabbath worship here, or cheer her pastor by listening with intelligent and devout attention, and with the kindest feelings of Christian affection, to his public utterances.

All who knew her admit that her consistent Christian life proved her to be a humble and sincere disciple of the Lord Jesus Christ. She was not one of those fussy and officious persons who are ambitious to secure public attention; and to have their good deeds heralded by a trumpeter; she was of a modest, quiet, retiring disposition, and courted privacy rather than publicity. Her gentleness, her womanly affection and sympathy, her kindly and courteous demeanour, proved her to be a studious imitator of the meek and lowly and loving Jesus, and endeared her to all who knew her best. From the commencement of their acquaintance she was an attached and steady friend of her minister, and often did she assure him that she derived comfort and blessing from his ministry. To the very last she expressed her gratitude for the spiritual help he had been enabled to render her by his public ministrations and private conversations. He can cordially sympathise with her bereaved and afflicted relatives and friends, for by her death he feels that he has lost a very kind, sympathising, and true-hearted friend and sister.

For many years she was a teacher in the Sunday school, and in that capacity was exemplary, useful, and esteemed. She was also an active member of the Benevolent Society, and as a member of the church her conduct was blameless and worthy of imitation. If all who profess the name of Christ were as pure, as peaceable, as affectionate, as sympathetic, as courteous, as truthful, as humble, as considerate of the feelings of others, as active in the Lord's work, as attentive to the public means of grace, as careful to give none offence, and as destitute of vain-glory and self-seeking, as was Mrs. Skinner, there would be no lukewarm or unholy professors of Christianity—there would be no divisions and heartburnings among brethren—the churches would be lights in the world, and "the word of the Lord would have a free course and be glorified."

She was not of a sanguine temperament, nor was her nature of the most emotional kind, and hence she was never filled with ecstatic joy in prospect of the bliss and glory of heaven, but she quietly trusted in the finished work of her Divine Redeemer, and looked for the mercy of God unto eternal life. Often did she mourn that she had done so little for the Saviour, and that she was so far removed from her ideal of what a Christian should be; and never did I detect in her conversation the least taint of the spirit of self-laudation and vain boasting—a spirit which is utterly repugnant to the genius of Christianity. On recovering from the shock she received on learning that her illness would prove fatal, she bowed submissively to the will of God, and patiently anticipated her approaching end. She was very grateful to all her friends for the kind attentions she had received at their hands during her affliction, and when the last moment came she closed her eyes, and without a struggle or a groan, she gently fell asleep in Jesus.

Farewell, dear sister, we will fondly cherish the remembrance of your Christian goodness, to help us in our work and warfare on earth, and we shall anticipate the time when we shall meet again where "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

J. ALCORN.

"WISDOM when in power
And wisest, should not frown as Power, but smile
As kindness, watching all, till the true *must*
Shall make her strike as Power."

—Tennyson's *Harold, Act I., Scene 1.*

Reviews.

SEVEN WONDERS OF GRACE. By C. H. Spurgeon. *Pasmore and Alabaster.*

THE second volume of "Spurgeon's Shilling Series" has the special charm of dealing with sacred biographical subjects, added to the usual interest attached to anything from the mind of the Metropolitan Tabernacle preacher. Manasseh, the Dying Thief, Saul of Tarsus, the Philippian Jailor, and Onesimus, are themes exactly suited to the spirit of Mr. Spurgeon. They are triumphs of grace, in which his yearning for the salvation of *all* souls finds satisfaction. In the conversion of such unpromising men he exults, and traces the workings of God's grace in their hearts with admirable skill. This series ought to outdo in popularity its predecessor.

LIFE AND DEATH. By Edward White. *E. Stock.*

CONSISTS of a series of letters written in reply to the sermons of Rev. J. Baldwin Brown on the "Miserable Doctrine of Annihilation, or Conditional Immortality;" and, considered as a reply, they are masterly, crushing, fair, and informing. Readers who were charmed with Mr. Brown's rhetoric ought to bring themselves under the calmer and steadier guidance of Mr. White and Mr. Minton before they allow rhetoric to exercise over them the functions of logic. As a manual for inquirers on the doctrine of "Conditional Immortality," this collection of letters will be extremely serviceable; but it will be well for all interested in these questions (and who are not?) to remember that it is a far nobler thing to "awaken conscience than to entangle intellect in doubtful disputations."

CHRISTIAN SONGS. By Philip Phillips. *Sunday School Union.*

THE name of the compiler of this hymnal will be a sufficient passport to a wide and increasing circle of singers: and especially in the case of the present issue, intended for prayer and revival meetings, Young Men's Christian Associations, and religious work generally; for no one has so fairly earned the title of the "Gospel

Singer" as Philip Phillips. Ninety different authors are represented by some of their choicest work, and the collection is as rich in variety as it is admirable in choice and arrangement, and as classical, in the main, as it is evangelistic, and shows equal taste and skill in the music and in the hymnody.

DENN'S THEOLOGY. By a Ploughboy. Book III.

THIS volume is an investigation of those portions of the Catechism of the Council of Trent bearing upon the Eucharist, the Church, the conditions of receiving Grace, "Venial" Sins, Purgatory, communicating under both kinds, and the Mass. It fairly and fully exposes the inconsistencies, falsehoods, and evil effects of Roman Catholic doctrine, and will be useful to those who have to controvert the positions maintained by the members of the Papal Church. The work needs better correcting for the press.

THE LIGHT OF LIFE: EVERY CHRISTIAN'S DUTY IN NEW TESTAMENT WORDS. Compiled by R. J. Ellis. *Stock.*

A MANUAL of Christian Duty in the language of the Christian's text book is not so difficult to construct as it is to follow. Indeed one might make such books by the hundred, and yet find little aid in the practise of a solitary precept. Still it may be that some will obtain help from this classification of Christian duties, and the presentation in one view of all the teaching of our law-book thereupon. At least this may be said of Mr. Ellis's work, the classification is simple, and the collection of scripture texts complete.

HOW I BECAME A CHRISTIAN AND A BAPTIST. By A. McCraig.

THE writer recites, in a simple and argumentative way, the circumstances attending his conversion from sin to holiness, and from pædobaptism, as taught in the Free Church of Scotland, to baptism as it is set forth in the New Testament. The recital is interesting, and its circulation will do good. It may be had of the author, Offord, Hunts.

"Oh God! I cannot help it, but at times
They seem to me too narrow, all the faiths
Of this grown world of ours, whose baby eye
Saw them sufficient."

—Tennyson's *Harold*, Act III., Scene 2.

Church Register.

MIDLAND BAPTIST UNION.

The Annual Meeting was held at Sawley Sept. 11. At 10.30 a.m., after an introductory devotional service, conducted by Rev. W. R. Stevenson, M.A., the Rev. S. Cox, President, delivered a very able and timely address on "Science and Theology; or the Reasonableness of the Cardinal Verities of the Christian Faith." A very hearty vote of thanks was passed, and the hope expressed that in the *Expositor* the address will receive the earnest attention of the young men and women of our churches.

The report was read by Rev. W. Woods. The Union comprises 122 churches, and 15,433 members. Reference was made to the appointment of Rev. James Manning as Evangelist, and the encouraging results of his labours hitherto. Subscriptions had been received amounting to £102; and the committee, believing that the requisite funds would be in due time forthcoming, recommended that Mr. Manning be engaged for a further term of service. For the four weeks beginning Sept. 30, Mr. Manning will be employed at Melbourne, Birches Lane (near Wingfield, Derbyshire), Duffield, and Old Basford.

A resolution was then passed to the effect that the Midland Union be affiliated with the larger Baptist Union of Great Britain, and subscribe two guineas annually to its funds, and appointing the Revs. E. Stevenson and R. Caven as representatives at the forthcoming meetings at Newport.

Reference being made to the fact that Mr. Bennett, of Sawley, who, under the circumstances, would have been foremost in shewing hospitality to the friends assembled, was at that time lying seriously ill, the Union passed a resolution of sympathy; and, at the request of the President, the Rev. J. Clifford offered special prayer on behalf of our afflicted brother and his family.

The company then adjourned for dinner in the school-room, after which the remaining business was disposed of. The fine morning having turned to an exceedingly dull and rainy afternoon, obliged the friends to forego both the intended walk by the Trent and visit (to which they had been invited) to the grounds of the liberal-hearted clergyman of the village. At 3.30 service was held in the chapel, when the Rev. E. Medley preached

from 1 Cor. xv. 58. Then followed tea, and at 6.30 the Rev. R. F. Griffiths preached from John xx. 1-8, on the Resurrection of the Lord Jesus as the pledge and pattern of our own.

The attendance at these meetings was not large; but in spite of the unfavourable weather all present seemed glad that they had come. The Sawley friends were unwearied in their efforts to promote the comfort of their visitors, and received, as they merited, very hearty thanks from the brethren and sisters.

The place of meeting next year will be Woodgate, Loughborough. The President elect is the Rev. J. W. Thew, and the preacher the Rev. F. B. Meyer, B.A.

W. R. STEVENSON, *Secretary*.

LINCOLNSHIRE AND CAMBRIDGE-SHIRE S. S. TEACHERS' UNION.

THE forty-ninth anniversary commenced, at Fleet, July 5, with a prayer-meeting at seven a.m. The Rev. T. Watkinson, took the chair at ten, and the reports were read. At eleven Mr. Abraham Swan, of Derby, preached the annual sermon from Luke v. 5, and afterwards received a hearty vote of thanks for his instructive discourse. At 2.30 Mr. Charles Faulkner, of Sutterton, presided, and the Rev. J. C. Jones, M.A., read the paper, part of which appears in this Magazine, and the thanks of the meeting were given to the writer.

The next meeting to be at Boston, on the last Thursday but one in July, 1878. Mr. Thomas Sharman, Chairman, he being the Founder of this Union, and the year 1878 being the Jubilee Year. Mr. Fred Jones, of Chilwell College, to be the preacher; or, in case of failure, the Rev. J. C. Jones, M.A. Subject of paper, "Class, or School Discipline, and how to secure it;" writer, Rev. A. J. Robinson.

The *Monthly Correspondence* of schools to be as follows:—High Street, Boston, to be with Spalding; Long Sutton with Witham Green, Boston; Gosberton with Fleet; Ooningsby with Gedney Broadgate; Sutterton with Pinchbeck.

The evening meeting commenced at 6.30, and was addressed by the Revs. Mr. Harcourt, G. Towler, T. Watkinson, A. J. Robinson, and Messrs. Godsmark and Fysh.

JOSEPH BEST, *Hon. Sec.*

CHURCHES.

CLAYTON, near *Bradford*.—Our bazaar, just hold, has realized the handsome sum of £560 towards the reduction of the debt of £890 upon our Sunday and day schools. The bazaar was opened by Mr. A. Illingworth, late M.P., who contributed, besides an interesting speech, a donation of £20. The Revs. R. Hardy, B. Wood, W. Smith, the pastor, J. Brown, and others, took part in the opening proceedings. Friends from the neighbourhood gave their generous help, and, together with the exertions of the promoters of the bazaar, secured a success which will never be forgotten.

CRADLEY HEATH.—APPEAL FOR HELP.—This church is in a state of pecuniary embarrassment, owing to the "badness of the local trades. There is £270 mortgage on the chapel. The principal sources of its revenue are derived from the iron and chain trades, which have been in a state of depression for some years, and the workmen have scarcely been able to supply the wants of their own households, and have, therefore, however willing, had nothing to spare for the cause of Christ. Under these circumstances we confidently appeal to the sympathy and assistance of our sister churches of the General Baptist denomination.

On behalf of the church,
 GEORGE COSENS, *Pastor*.
 JOHN FELLOWS,
 SAMUEL PRIEST, } *Deacons*.
 WILLIAM WILLIAMS, }

This appeal is endorsed, from knowledge of the local circumstances, by Revs. E. C. Pike, B.A., (Secretary of the Association), W. Lees, of Walsall, G. W. Tooley, T. Lewis, and W. Millington. I shall be glad to take charge of and transmit any help to our friends.—Ed.

FINCHLEY.—Sermons on behalf of the building fund of the new chapel in East Finchley were preached, Aug. 19, by the Rev. J. Batey and T. Hill, and Aug. 30 by J. Clifford. All the congregations were good, and the collections at this, the first anniversary, inclusive of subscriptions, etc., since the opening, amount to £57, reducing the debt to £113. It is intended to hold a bazaar next Easter still further to reduce the debt. Goods or money will be gratefully received towards this object, which may be sent to Miss Batey, 22, Vernon Terrace, East End, Finchley, London. Will the friends, and these are many, who desire the extension of the denomination in the suburbs of the metropolis, kindly help us?

LENTON.—Anniversary sermons were preached by the Rev. E. Hall Jackson, Sept. 9. Tea and public meeting, Sept.

10. Addresses by the Revs. W. Dyson, F. G. Buckingham, E. J. Silvertown, and the pastor, J. Parkinson. Collections, over £19.

STANTON HILL, near *Mansfield*.—The little cause established here was originally connected with Sutton Ashfield, but the friends feeling the need of a place of their own purchased a piece of ground and built a commodious school-room. They are now building a chapel, the Memorial Stones of which were laid July 9th, by Mr. W. Bennett, Sawley, Mr. H. Hill, Nottingham, and Mr. W. Ashby and Mr. J. G. Winks of Leicester. A tea meeting was held in a large tent erected for the occasion, and after tea a public meeting was held, presided over by A. Goodliffe, Esq., of Nottingham, and addresses delivered by Rev. W. Millington, Messrs. Ashby, Winks, Law, and Cotes. Proceeds of services and contributions, nearly £100.

MINISTERIAL.

A PASTOR'S SILVER WEDDING.—The Rev. T. Barrass, pastor of the Queen Street Church, Peterborough, having completed the twenty-fifth year of his pastorate, special services were held in honour of the event Sept. 5th. In the afternoon the Rev. H. B. Robinson, of Wisbech, preached a sermon to a large congregation, which contained a graceful compliment to the pastor, and an earnest appeal to his congregation for a more thorough devotion to God. At half-past five a public tea was held in the school-room, which was crowded, about 500 being present. At seven o'clock a public meeting was held, and the chapel was crowded. The Rev. T. Barrass presided, and said—"Twenty-five years ago their number of members was 30; since then, 529 had been baptized; 201 received from other churches; 14 restored to fellowship; making a total of 774. There had been dismissed 159, excluded 30, withdrawn 33, removed to various places and out of the country 85, died 63: total 370. The present number of church members on the books was 404. During the twenty-five years the following sums had been raised.—For the Westgate chapel debt and alterations, £700; for the New Fletton chapel, about £500; for Stan-ground chapel, £30; for the Queen Street chapel and renovations, £4,600, of which sum £100 was still owing. Received from the sale of Westgate chapel, £750. Last year the sum collected for all purposes was £831. Twenty-five years ago they had in the Sunday school 60 scholars, and nine teachers; but now they had three schools, 556 scholars, and fifty-eight teachers. Those statistics were faithful

records of their condition. The pastor and the deacons also had worked together with unbroken peace. So far as he knew no unkindness had ever passed between the pastor and the deacons, or between the deacons themselves. He could not remember a single instance, and that he held to be a matter for the devoutest thankfulness. Then, if they asked him how it was that the church had thus been preserved in peace, he could tell them that it was by not pressing the right of a small majority. When differences had arisen, they had prayed about them, talked about them, until they could meet together about them. That ought to be the guiding principle of a free church." Addresses were given by Revs. W. Orton and A. Murray, and then Mr. S. C. Colman, on behalf of the church, presented to Mr. Barrass a purse containing £120, a valuable time-piece, and a study table. Mr. C. Roberts, jun., presented an address in the name of the school. Mr. Barrass warmly thanked the donors, and addresses from Rev. H. Watts, Mr. Pentney, D. Dawson, and Mr. C. Roberts, sen., concluded a most interesting and memorable meeting.

ROBINSON, REV. A. J.—On Friday, Aug. 24, a few friends met to show, in a practical way, their sympathy with the Rev. A. J. Robinson, who nearly the whole time he has been in Holbeach has had some member of his family ill, and has just lost one by death. Miss Holt, in the name of the subscribers (who represent nearly every denomination in the town), handed a purse of money to the pastor, at the same time assuring him that he had the sympathy and best wishes of many in the town. Mr. Robinson is open to supply vacant pulpits with a view to the pastorate.

ATERY, MR. W. J., has received and accepted a most hearty and unanimous invitation to the post of assistant pastor in the Praed Street Church, meeting in Praed Street and Westbourne Park Chapels. Mr. Avery commences his work, Sept. 30, the day of the Dedicatory Service in Westbourne Park Chapel.

BAPTISMS.

BRADFORD, *Tetley St.*—Thirteen, by B. Wood.
 EAST KIRKBY.—Two, by A. Firth.
 HUCKNALL TORREARD.—Six, by J. T. Almy.
 KIRKBY.—Two, by A. Firth.
 LEICESTER, *Archdeacon Lane.*—Five, by W. Bishop.
 LEICESTER, *Dover Street.*—Two, by W. Evans.
 LONDON, *Commercial Road.*—Five, by J. Fletcher.
 LONDON, *Praed Street.*—Six.
 PETERBORO'.—Four, by T. Barrass.
 SHORE.—Four, by J. K. Chappelle.
 STALYBRIDGE.—Three from *Mossley*, by S. Skingle.
 WIRKSWORTH.—Five, by W. E. Davies.

SCHOOL SERMONS.

EAST KIRKBY.—Aug. 5. Preacher, A. Firth. Collections, £13.

MARRIAGES.

BENNETT—CRAWFORD.—Sept. 4, by licence, at the Baptist Chapel, Kegworth, by Rev. T. Yates, Francis, eldest son of Henry Bennett, Hill-house, Loughborough, to Mary Jane ("Pollie"), second daughter of George Crawford, Spring-house Farm, Kegworth.

DARBY—WINTERTON.—Sept. 16, by licence, at the Baptist Chapel, Barrow-on-Soar, by Mr. J. Stenson, of Sawley, Mr. William Darby to Miss Eliza Winterton, both of Barrow. This being the first marriage in the new chapel, an elegantly bound Bible was presented to the newly-married pair.

OBITUARIES.

BELLAMY.—Elizabeth Bellamy, the oldest member of the Eastgate church, Louth, fell asleep on May 29, aged seventy-four years. Her conversion was one of the firstfruits of the ministry of the Rev. T. Kiddall. She was baptized on the 11th of January, 1829, in the quaint old village chapel at Malby. Her life was a quiet one; but she found opportunities to engage in various works of unobtrusive Christian usefulness. She was no stranger to trouble; often her sky was overcast, but at evening time it was very light. Shortly before our sister passed away an old familiar friend asked, "Do you know me?" She looked intently, and answered, "No." "Do you know Jesus?" The reply was instant, "Yes! and He knows me." "Are you right for heaven?" "I hope so." "Is Jesus with you?" "Yes; and I want no one else. I am right for glory." Having left this beautiful testimony to comfort sorrowing relatives and friends, and confirm the faith, and encourage the hopefulness of those with whom she had been for so long a time united in Christian fellowship, our much beloved, and now much missed sister, passed away to be "for ever with the Lord."

OAKES.—At Halifax, Aug. 9, in his sixty-eighth year, Mr. Thomas Oakes, who will be known to many of our readers, having, in former years, been a prominent member of North Parade church. He was baptized in 1827, and for many years held the office of deacon. In 1871 he united with the church under the pastorate of Dr. Mellor. He was also a local preacher, and for a long time he was Superintendent of the Sunday school, and to the last maintained his interest in the young.

RATCLIFFE, MRS.—*Addendum.*—In the "notice" on page 274 no reference was made to the cheerful and continuous efforts of Mrs. R. in connection with her husband, to establish the G. B. cause at Magdalen and Stowbridge. For nineteen years she made her house, every week, into a comfortable chapel, as well as giving a cordial Christian welcome to her fire-side to any of Christ's servants who came to supply the pulpit, and that at a time when her health was so delicate, and family cares so pressing, that most women would have shrunk from such additional labour, but which to her was only a labour of love.

WALKER.—Mrs. Ann Walker died Aug. 24, aged eighty-five, having been a member of the G. B. church at Arnold for nearly sixty years. Her mental and physical powers remained strong and vigorous to a good old age, and she was able to attend the house of God until about a month before her death. In sickness she was cheerful and resigned, and died in the faith of Christ. A large concourse attended her funeral, and testified their regard for her memory.

THE
MISSIONARY OBSERVER.

OCTOBER, 1877.

The Juggernath Festival.

BY REV. J. BUCKLEY, D.D.

THE recent Car Festival at Pooree was unusually late (July 12th), and the number of pilgrims from a distance was very small; but it is melancholy to think of the thousands and tens of thousands that flocked to Pooree four or five months since, and sad to write that the number that visited the shrine last year amounted to nearly *one-third of a million of souls*; so that the wooden god has still a strange fascination for the millions of India. The brethren who witnessed for Christ at the recent festival were, besides myself, T. Bailey, Ghanushyam, Makunda Das, Haran, Neladri, two of the students, and a colporteur. We were somewhat hindered in our work by the rain, but had some good opportunities of making known the gospel of Christ. Juggernath has got back to his old home, and is again seated on his throne of jewels. The confidence of his votaries in his power and glory, and even in his beauty, ugly as he is, is still strong. The repairs that have been made in the temple have rendered it safe to worship in it—so it is said; but we are assured that they have been very imperfectly executed.

Amid the dreadful darkness which for many centuries has prevailed here, it is cheering to the Christian to observe a few faint streaks of light, and to believe that they are the precursor of much brighter scenes. We cannot but hope that there are some even in Pooree, wholly given to idolatry as it is, who in secret attentively read the Word of Christ, and are favourably disposed towards His gospel. At one of our preaching stands a young man argued in favour of Christianity, and against Hindooism; he afterwards told the brethren that their words were to him "fragrant as the sandal-wood, and sweet as the elixir of immortality." You will be interested to know that our native friends met with the father of Soda Sebo, and that he referred with fatherly feeling, though with bitter sorrow, to his son. He wept as he told them of the expense he had incurred in having him taught Sanscrit, and said how he had hoped that his son would grow up to be an honour to the family; instead of which, by breaking caste and becoming a Christian, he had destroyed the family honour and done mischief that could never be repaired here or hereafter. He seemed much affected. O that he may be led to see that in winning Christ his son has secured the highest

honour and advantage; and may he, too, by the grace of God, secure that "one pearl of great price" which enriches those who possess it, though they part with all to gain it!

One of those recently baptized at Cuttack is a young brahmin of Pooree—Bala Krishnoo Rath. He is about twenty-two years old, and considering the school in which he has been taught, has a remarkable knowledge of Scripture. He was a friend and companion of Bancha Nidhi, who was baptized a little more than a year ago. Before he knew the grace of God, he was in one of the maths (religious houses) at Pooree, and wandered from place to place covered with ashes, and otherwise presenting a disgusting appearance. How wonderful the change the grace of God effects in such an one, and how encouraging the assurance that it can do for thousands what it has done for him!

Serious Rise of Prices in Orissa.

DR. BUCKLEY writes:—"We are passing through a very critical and serious state of things. Rice and other articles of daily consumption are double the ordinary price, and it is certain that many of the poor around us must be suffering greatly. The pressure is felt, or soon will be, in the management of our Orphanages. It is no light matter to fill hundreds of hungry mouths, when rice is so dear as it is now. Unless it should please God to send us the needed help in this country, our friends at home must be prepared for a special application both for native preachers and Orphanages. I am thankful to say that the last few days the market has been easier, and rice is just now a little cheaper. During the week copious rain has fallen, which has been most opportune; but the exportation of grain from Orissa to the famine districts the last few months has been so very unusually great, that any failure in the next harvest would be a serious calamity. I hope it may please God to avert it. We must trust in Him at all times. God is a refuge for us."

A Visit to Cuttack Jail.

BY REV. J. BUCKLEY, D.D.

I WAS asked to visit a young man, an Englishman, who was in prison for striking the mate of the ship in which he was one of the crew. I thought as I was going of the words, "I was in prison, and ye came unto me;" and though I could hardly hope that he was a disciple of Christ, I tried to lead his thoughts to Him. He appeared to be about eighteen, could not read, had a widowed mother who lived at Portsmouth, and who, he said, often prayed for him. I reminded him that his mother would be very sad if she knew where he then was, though even in that case it would comfort her aching heart to know that there were Christian friends who cared for and instructed him. He was soon afterwards removed to Calcutta.

And now I must refer to another scene, the like of which I never saw before, and which, it may be safely added, the reader never has seen and never will see. The jailer pointed out to me among the prisoners a *poor leper*, whose hands and feet had been eaten away by the loathsome disease. It was hard to see what crime against society could have brought him there, and harder still to believe when I was told that he had been connected with two others in a murder case, and sentenced to two years imprisonment! A poor leper, without hands or feet, maliciously aiding and abetting in a murder case! Alas for poor human nature! Let us drop a tear over its depravity. Another thought I could not resist. O if we were but as earnest in doing good as this unhappy sufferer without hands or feet was in taking away life, how much more might we do for our Lord and Saviour!

The Mission Boat "Herald."

A NEW and interesting sight on the Orissa rivers is that of the Mission Boat *Herald*. By means of this boat places can be visited in the rainy season which would otherwise be inaccessible. For the cold weather, too, it is very useful for missionary journeys. In a recent letter Mr. Miller writes:—

A photograph of the *Herald* was sent to Mr. Pike, which I hoped to have seen in the children's magazine or in our own. She is pronounced by all who have seen her to be a very nice boat—in fact a model, from which several others are now being built. Her length is forty-six feet, width seven and a half feet. She has two cabins, one twelve feet, the other ten feet long, with another twelve feet

long for cooking. She has a large fore-castle, also a spacious recess near the stern, on the top of which is a good sized fowl house. In the front cabin we have two benches, which make capital seats or beds, with a table in the centre, also shelves, and two small almirahs. I know of no boat on the river so conveniently and nicely fitted up. She has, of course, a mast, sail, oars, anchor, punt, etc.

The Sunday School at North Street, Leeds, has provided funds for two very beautiful flags; also for a complete set of Government Maps of Orissa, recently published. The flags were made in London under the direction of Mr. W. Bailey, who furnishes the following description of them:—

Two very beautiful flags, made by Messrs. Neave & Co., Leadenhall Street, have been presented by the Sunday school of North Street, Leeds, for the mission boat *Herald*. The one for the mainmast, which will be very attractive to the natives, is a blue burgee, and the design is a dove in flight with an olive branch in its mouth, which is very effectively shaded. The name of the boat is in white letters. The other flag is a St. George's Cross, and is intended to be used as an ensign. The bright colours of the flags contrasting with the green foliage on the banks of the Orissa rivers, and the clear water over the sandy beds, will give a cheeriness to the little craft as she sails along on her errand of mercy. A

complete set of Government Maps of the country, in a portable form, are being sent out by funds supplied from the same school, and as the province is largely intersected with rivers, these will be of great service. The larger rivers are very circuitous, and the banks in some parts very high. Mr. Miller, in a recent communication, says, that but for the flag of the boat it was sometimes difficult, when they had been three or four miles into the interior, to make their way to the anchorage. The nearer we can bring our Juvenile Missionary Associations into contact with the missionaries in the field, the more interest will be awakened in the work.

Report of Khoordah.

THE following report from our worthy brother, Shem Sahu, was received too late for insertion in the Annual Report. We send it to the press, together with the note which accompanied it, just as it was received, and from these communications friends at home will see the command our brother has obtained of the English language.

To REV. W. HILL, *Secretary of the General Baptist Missionary Society, England.*

MY DEAR SIR.—I beg to submit my report of the Khoordah church—an sorry it has been delayed so long—for which I hope you will kindly excuse me.

I must take this opportunity to thank you heartily for so kindly sending me the Magazine. I am now receiving it regularly from Dr. Buckley.

I have given an account of our work during the year, and know not what to write more. I thought several times last year to write to you now and then—but something or other has prevented me from doing so till now. I cannot

promise, but if spared will try to do so this year. You will find from our report that we intend having a new chapel at Khoordah. May I not humbly expect the sympathy and help of Christian friends in England? Hope self and Mrs. Hill, with children, are enjoying your fatherland. With our united nomaskars to you all,

I remain, my dear sir,
Yours affectionately,
SHEM SAHU.

Khoordah, June 5, 1877.

KHOORDAH REPORT, 1876-7.

The lapse of another year calls upon us again to furnish a report of our "labour of love" for Him whose we are and whom we serve; we therefore gladly avail ourselves of the present opportunity to do so in what follows.

THE CHURCH.

Desirous to exhibit the state of our little church at Khoordah consistently with truth, we have to state, with deep humiliation, that while some of our members are active, others are justly chargeable with too much lukewarmness, and do not exhibit that awakening concern for the salvation of their souls and the prosperity of the Redeemer's cause which they ought. We deeply mourn over this, and pray that the Lord may pardon and quicken them.

Notwithstanding our defects and discouragements, we are thankful that it has pleased the Lord to grant some encouraging proofs of His favour during the past year. In our last report we expressed a hope of increase, and now have the pleasure to say that our expectation has been in some degree realised. Ever since our settlement here, though blessed year by year with the conversion of precious souls from among our nominal Christian community, we had always ardently longed for the day to gather souls into the fold of Christ from among the heathen: and with heartfelt thank-

fulness to "God that giveth the increase" and "causeth us to triumph in Christ" we have to inform our friends that we had the pleasure of witnessing such a highly important day during the year under review. On the 9th July, 1876, we had the privilege of baptizing into the faith of Christ and admitting into our church fellowship an aged gooroo of Barrampoora, in Banki estate. Our brother, spending about a month with us after his baptism, went back to his own village. We had the pleasure of seeing him more than once since that time, and not many days back from the date we are now writing we saw him again in our house, and had an opportunity of exhorting him to "cleave unto the Lord." In addition to this, two others from our community have also been baptized, and we are thankful to say, are now walking "in newness of life." We pray for those baptized during the year that they may be kept steadfast unto the end.

It has pleased the Lord to remove by death three of our females. Of these two were members of our church, and from their consistent walk until the time they were no more, we hope they are now sleeping in Jesus. But of the other, we deeply regret to say, we cannot express such a hope.

Our public services on the Lord's-day and week-day evenings have been regularly maintained throughout the year,

and we humbly trust the word preached among us has not been altogether without Divine blessing. We have some hopeful inquirers, and two approved candidates, unto whom the ordinance of baptism, God willing, is to be administered shortly. Some of our heathen neighbours have occasionally attended our services on Sundays, and this has been a special cause of gratification to us, as we believe a few of them are sincerely disposed. Upon the whole, we think our prospects rather more encouraging than when we last reported; and should it be given to us, by the grace of God, to be humble and to be more constantly about our Father's business, we believe we shall soon have greater success.

LABOURS AMONG THE PEOPLE.

As we had time and ability, we have tried during the year to make known the way of salvation to the people, both by the living voice and by distribution of gospels and tracts. Besides visiting the important festivals, two tours were taken during the cold season. The first extended as far as Barmool, on the Sumbulpore road, and the second as far as Tangy, on the Ganjam road. In the one we were joined with the Piplee brethren, and in the other by Mr. Brooks. During these tours we had numerous opportunities of preaching the gospel to hundreds of perishing heathen. The incidents, too, that we met with were very encouraging, and the satisfaction we experienced while thus labouring was such as it is not often our privilege to enjoy. We commend our labours to Him who is "the Lord of the harvest," and pray that He would bless them abundantly.

NEW CHAPEL AT KHOORDAH.

The importance of having a new and enlarged chapel at Khoordah was referred to in our last report, and now we have

the pleasure of reporting progress. A short time before our last report was published, we began among ourselves to obtain contributions, and we are glad to state that, although almost all of them are very poor, they promised to raise about a hundred rupees among themselves, of which nearly half has been realized. The European gentlemen of the station have very generously helped us in the matter, and we feel it our duty thankfully to confess that their contributions have exceeded our expectations. We brought this matter before the Orissa missionaries when assembled in conference at Cuttack, and it gives us pleasure to state that they not only sanctioned it, but encouraged us very much by promising to help to the extent of their ability.

Though our plan is not quite completed, it is supposed that the sum required to build a substantial chapel, capable of accommodating 150 persons, will probably exceed 1,500 rupees. Up to date, the total sum received or promised amounts to about 500 rupees. Further donations are earnestly solicited, and, as "the Lord hath need of them," we trust His people will cheerfully give. Donations for this object will be thankfully received by Shem Sahu, Khoordah, Orissa; or by any of the Cuttack missionaries.

The following donations in aid of the new chapel at Khoordah are thankfully acknowledged:—

	R.	A.	P.
Previously collected, in hands of W. Brooks, Esq.	132	8	0
Khoordah Native Christian Collect.	40	0	0
R. H. Greaves, Esq.	100	0	0
E. B. Smart, Esq.	50	0	0
W. C. Taylor, Esq.	50	0	0
H. Tucker, Esq.	5	0	0
G. Campbell, Esq.	5	0	0
A Friend, Cuttack	25	0	0
Rev. J. Buckley, D.D.	50	0	0
Miss Leigh	30	0	0

Rs. 487 8 0

The Legacy of the late Mrs. Sutton.

THE friends of the Mission will note among the receipts of last month the sum of £389 2s. 1d. (being the equivalent of two thousand American dollars) from the Will of the late Mrs. Sutton. In the letter of instructions it is stated that "the only directions in Mrs. Sutton's Will regarding the application of the funds are as follows, 'to be expended by said Society in training native Oriya preachers in Orissa, India, according to the wish of my late beloved husband.'"

Twenty-two years have passed away since Dr. Sutton's death, and Mrs. Sutton's return to the United States; but in Orissa, and the

Lord's work, Mrs. Sutton's hearty interest continued to the last. Not only in death, but in life, she was a liberal though unknown contributor to the funds of the Mission. For particulars of her history the reader is referred to the interesting sketch by Dr. Buckley which appeared in the Report for 1876, p. 43—47; also in the *Observer* p. 277.

Letter to the Secretary.

BY REV. T. BAILEY.

I AM happy to inform you that we had a *baptism* of five on Sunday last. One of these, Anunda Behara, has for a long time been a member of the nominal Christian community, and there seemed little prospect of his becoming more, but the evidences of a saving change are very genuine and gratifying. The remaining four were from the girls school—may they all be owned of Christ, and be kept humble and faithful.

On June 19th we had the pleasure of *marrying eight of our girls*—seven of whom were from the orphanage, and one from the village. This event has perceptibly thinned the orphanage ranks, as there are now only seventy-three on the Girls' Register, and a number of these are engaged to be married. Two of the bridegrooms were young men who only a few months ago joined the Christian community. They have found suitable employment, and have conducted themselves creditably, so that we have felt a pleasure in helping them to secure homes of their own. The interest of the day was considerably increased by the feast held in the evening, the main cost of which was borne by T. E. Ravenshaw, Esq., the late Commissioner of the Province. This gave us the opportunity of inviting a large number of the old scholars to share in the enjoyments of the day.

You would observe from my last letter that we have moved into *the new bungalow*, and I am thankful to say we find it very airy and convenient, and a great contrast to the unhealthy closeness of the old one. Nearly all our mission friends have seen it, and express their hearty approval, and I trust that the result will be seen in more vigorous and effective work in the great Master's cause.

The native brethren have left for the *Pooree Festival*, which takes place on July the 12th, and I am arranging to follow in a day or two. There were a few pilgrims on the road this morning, but they were the first I have seen this year, and it seems probable that the number will be small. I am anxious, if possible, to make arrangements for the erection of a small house there for the preachers, as was proposed at the last Conference. The difficulty in obtaining lodgings for them increases year by year, and as materials are very dear there, the expense would be considerably reduced by utilizing those of the old bungalow here. It is the more important that we should have permanent accommodation there as the way appears to be opening for more extended labours in this neighbourhood. Several of our people have gone to live there, and there are various indications of a work for Christ being in progress among the Hindoo residents. Our congregation was a little fluttered a few Sunday mornings ago by a young man in a fakeer's dress, and his body smeared all over as usual with ashes, calmly taking his seat in the chapel and reverently joining in our worship. He was a companion of the late convert from Pooree, and was now on his way to Cuttaek to rejoin his friend as a Christian. We held a good deal of conversation with him, and were much pleased with the extent of his Christian knowledge, and the account he gave of himself.

You will, no doubt, have heard of the almost famine price of rice and all other grain. The actual famine districts seem to be draining the whole country of its food stores, and many of the people even here are in great distress. I fear there will be no great improvement till the next harvest has been gathered. Happily the rains are very copious and timely, and the prospects corresponding good.

Persecution of Christians at Choga.

MY DEAR BROTHER HILL,—I am not certain whether I referred in my last letter to the Choga case, in which the Atgarda rajah has again shown his determination to annoy and persecute the Christians whenever he has an opportunity. On the 29th May a man from an adjacent village name Mantrey, came to Thoma, native preacher, and said he wished to carry out his long-cherished intention to become a Christian. After questioning the man as to his knowledge, motives, etc., he was requested to remain until the villagers and members of the church who knew him best returned from their work in the fields to eat. It was then ten a.m. At three p.m. the man's brother, with several of his friends, arrived, and for three hours did all they could to persuade him to return and give up the idea of being a Christian. He, however, was firm, and his friends went off in despair. At nine p.m. the rajah's police-jamadar, with some thirty men, came to the mount, and after a little conversation with Thoma, seized the man, tied his hands behind his back, and using very threatening language, forcibly walked him off, notwithstanding the man's remonstrances and declaration that he should return as soon as he was at liberty. Of course our people were exceedingly annoyed and astounded in witnessing this unprecedented and outrageous proceeding—especially so as the jamadar repeatedly said that he was carrying out the rajah's orders, who had determined that no more of his subjects should profess Christianity. He also said the man had committed murder, and had run away from his village—a malicious falsehood, as the sequel will prove.

On the 2nd inst. the Choga people were startled by the arrival of messengers from the rajah, with an order to seize and convey to his presence the three oldest members of the community, to answer the charge said to have been made against them by the man's brother, of having at nine a.m. on the 30th ult. seized the said man, dragged him into the village, torn off his mallee or necklace, compelled him to eat, and thus destroyed his caste, in order to make him a Christian. In vain did these four men plead that they were not in the village when the said individual arrived, and knew nothing whatever of his coming; also that it was the time they were most needed in their fields. Go they must a distance of some twelve miles, for an indefinite period, at their own expense, as well as pay the rajah's messengers four annas per day. One man, however, was so ill of fever that he could not possibly be moved. On the 3rd inst. the two, accompanied by Thoma, who was determined to stand by them and watch the case, were walked off to the garda. I have been daily expecting Thoma to come and report proceedings. He only arrived here last night, and informed me that the case is not settled yet; that the accused are in custody—at least will be subjected to a fine of twenty-five rupees should they remove from where they are placed; and that the whole affair is the greatest farce imaginable, though a very serious one to the sufferers, and such an outrage of law and justice as surely will not be allowed to be perpetrated with impunity, even in one of the tributary states of Orissa. Should you receive the last number of the *Ukal Depeeka*, you will see a very severe though truthful statement of the Government policy in regard to the Gurjat rajahs. The writer states, I suppose on good authority, that when the present Lieutenant-Governor of Bengal was Collector of Cuttack, he most strongly disapproved of it, and said it was "as if the goats came to the shepherd for protection from the tiger. The shepherd drove them back to the tiger, and telling him to open his mouth, threw them one by one down his throat." In other words, when the oppressed subjects of these rajahs appealed to the Government for protection, they were sent back with their petition to the rajah. Whether this policy is to be continued in future has to be seen; I trov not. I saw the Commissioner this morning, and mentioned this case. He wished Thoma to be sent to him; so I trust something may be done to liberate our people, if not to punish the rajah as he so richly deserves. Thoma states that the rajah was not at all pleased to see him; that there are five witnessess for the plaintiff; and that our people actually heard the rajah's half-brother school these men as to what they should say next day when the case was to come on; and when giving evidence they all

stood within hearing of what each said. Notwithstanding this their statements differed, and only one had the brass to say that he saw our people seize the party. Our people when giving evidence were kept far apart—as witnesses should be. The rajah professes to regard the charge as true (murder was never mooted), and professed to be very indignant at the idea of any even trying to teach, or in any way to persuade, his subjects to be Christians. Our people manfully said that nothing he could do to them should prevent them from speaking about Christ when they had an opportunity—a privilege which the Christians had enjoyed for forty years. I may add that this same rajah acted very unjustly and illegally last year in detaining a young man of Choga at his garda for nearly two months. I mentioned it to Sir W. Herschell, who was then here, and somehow the young man was liberated the very next day. This was a case in which the rajah had no right to interfere. It is near posting time, so I must close. With love to you and yours, in which all mine unite,

I am, affectionately yours,

W. MILLER.

Recent Baptisms in Orissa.

CHOGA.—Feb. 25, three; June 10, four.

CUTTACK.—May 6, three; June 3, eleven, others were added at the same place; and July 1, five.

MINCHINPATNA.—Feb. 6, three, by Tama Patna. In the afternoon Soda Sebo Prarahaj preached on putting on the Lord Jesus Christ, after which the Lord's Supper was administered.

Foreign Letters Received.

BERHAMPORE—J. G. Pike, August 1.
 " H. Wood, August 9.
 CUTTACK—W. Miller, August 10.
 " W. Brooks, August 11.

CUTTACK—Dr. Buckley, August 4, 11.
 PIPELEE—T. Bailey, August 2.
 " Mrs. Bailey, August 16.

Contributions

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

£ s. d.		FOR ROME CHAPEL.		£ s. d.	
Executors of the late Mrs. Anne Bradley, for the support of an orphan child in our Asylum at Cuttack	.. 50 0 0	Mr. T. H. Harrison, as paid into Bank	15 15 0	Halifax—Messrs. Thos. Fleming & Son (per T. H. Harrison)	.. 5 0 0
Midland Railway dividends, nett	.. 13 16 6	Heptonstall Slack—Collection	.. 7 0 0	Heptonstall Slack—J. Sutcliffe, Esq.	2 0 0
Bankers interest on deposit	.. 13 14 3	" Rev. J. & Mrs. Lawton	1 0 0	" Miss Gibson	.. 2 0 0
Notes, &c., Dec. 31, 1876; also interest on cash in hand to Midsummer	.. 5 10 0	Nottingham, Broad Street	.. 16 1 8	Peterborough	.. 20 0 0
E. West, Esq.	.. 5 0 0	Ripley	.. 5 14 4	Swadlincote	.. 1 12 7
Allerton, Central	.. 8 2 6	Wirksworth—Collection	.. 8 16 9	" Mrs. Spencer	.. 1 0 0
Sutton-in-Ashfield	.. 7 3 1	Wisbech—Collection	.. 7 5 0	" R. Dawbarn, Esq., J.P.	.. 10 0 0
Woodlesford—The Misses Woodhead	1 1 0				

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

Individualism in Christian Work.

ANOTHER WORD FOR WORKERS.

CHRIST JESUS, the Pattern Worker for man's salvation, came into the world to save sinners; to save *all* sinners; but He *began* His redeeming work by saving a few souls first; such as Andrew and Peter, Matthew and Zaccheus, Martha and Mary, "the woman of Samaria," and the woman "out of whom He cast seven devils." Although the people were scattered abroad as sheep having no shepherd, and His tender and compassionate heart yearned over their wretched condition, yet He steadfastly clung to the wisely chosen method of saving a few individuals first; and instead of weakening His work by diffuseness, poured the wealth of His love and labour into a small and elect company of sympathetic and willing souls; and then urged them to pray the Lord of the harvest, to thrust forth more labourers into the field of the world, that so piercingly called for more tillers of its soil.

This plan He adopted early in His ministry. He did not seek the crowd. The crowd sought Him. For some time He restricted His work to the quiet villages and towns in the neighbourhood of the lake of Galilee; and even when He did enter the busy metropolis, and "the masses" gathered about Him in wondering excitement, "He did not commit Himself unto them:" He knew better, for "He knew what was in man;" BUT there was a man of the Pharisees, named Nicodemus, a ruler of the Jews, to whom He did commit Himself in loving confidence, in soul-searching and self-disclosing talk, and eager effort to lead an honest inquirer into the acceptance of the truths of His spiritual kingdom. He could do more good by dealing with *one* man in personal, face-to-face, heart-to-heart talk, than by committing Himself to a crowd of folk moved by no other hunger than the craving for a new sensation.

This concentration of saving energy upon a few persons is not only the dominant feature in Christ's method of work, but it is also the unique charm of the gospels: the secret of their stirring, quickening, and imperishable interest, imparting to them such an intense realism that we can scarcely help regarding ourselves as actual participants in the scenes they describe. We see for ourselves the tearful widow embracing her risen son, and catch the strains of music from the house made glad by the returned prodigal. Miracles and parables alike, owe their power not merely to the superior wisdom and supernatural lessons they show, but rather to the intensely human and personal interest with which they are invested. Even the discussions into which Christ enters are no dry word-debates, but real battles between living antagonists. The Evangelists never weary us with abstractions; they fascinate and hold us with photographs; nay, rather with the vigorous movement and throbbing life of men of like passions and like needs with ourselves. The intense individualism of Christ's work as depicted in the gospels renders them unequalled in all literature for power to

arrest and impress, and, also, makes Christ Himself the Everlasting Pattern of Christian Service.

That same individualism in work overflows into the *Acts of the Apostles*. We start in the midst of a small assembly of souls, a gathering of about one hundred and twenty, that grows by the addition of some three thousand souls on the day of Pentecost, and continues to grow by the work of "souls" on "souls;"—by the work of men intensely realizing their individual responsibility and privilege, whilst exulting in their common joys. Christianity was an individual fact before it was a social institution. It disclosed measureless possibilities of good for society, through the revelation of the infinite possibilities of regenerated souls, and it won its early victories by the vehement energy of its individual piety and consecration to the Lord Jesus Christ. Pentecost is the register, not merely of the results of the preaching of Peter, but of the work of the Holy Ghost through all those in whose hearts Christ dwelt as a new and Risen Lord.

The apostolic culprits, still smarting from the punishment they had received by direction of the council, ceased not from their public labours in the temple, nor from their private work AT HOME, but continued to teach and preach Jesus Christ. Each man breathed the saving spirit of Christ, and set himself to do his utmost for his fellow, not only by public appeal, but also by the stronger and more victorious influence of private and personal endeavour.

Two men casually meet in Rome. One is a Phrygian slave, a fugitive, who has sought a refuge in the slums of a great city. He is a slave in the first century of the Christian era. A more degrading position he could hardly find except by adding, as he has done, the deeper ignominy of being a thief to the dark dishonour of oppression. C. Pollio, the founder of the first public library in Rome, flung such slaves as gave him offence into his fishponds to fatten his lampreys. Even the inflexible Cato could turn out his old slaves to die by the river side without a word of sympathy or an act of kindly regard. Slaves were treated worse then, than dogs are treated now. It was counted a dishonour, even to speak to a slave. Onesimus is a slave and a thief too!

And yet when Paul, the son of a Pharisee, a born Jew, once possessed of all the supercilious pride of a Jew,—when this prisoner for Jesus Christ meets Onesimus he discovers for him a wondrous pity, pours into the poor slave's heart all his love, and labours for his salvation with an earnestness that is more astonishing than any miracle, treats him as a dear friend, calls him his own son, and, as if that were not enough, begs his master, Philemon, to receive him as if he were Paul's other self.

Rome, with all its glories, has never had in it a grander sight than the fellowship of those two men. City of paintings and sculpture and architecture, and of thrilling history, thou hast never known a theme of richer interest than the toiling of that great and gifted nature for the salvation of that poor runaway thief!

But that is no solitary exception. It is an example of the law of his work, of the spirit of his life. Speaking of his continued labours at Ephesus he says that he ceased not to warn "*each one of you*" with

tears, day and night. There was the secret of his power. "Each one of you." Preaching was only an introduction to personal, face-to-face, heart-to-heart, dealing with the people. Ah! I am sure that if, without preaching less to men in the mass, we could talk more to individuals face to face, we should reap heavily-laden sheaves where we have now but single half-filled ears!

Never was the peril so great as now of forgetting individualism in work. The preacher exhausts himself in his public talk, and finds content in two sermons a week preached to large "audiences," and fails, too often, to create that personal relation betwixt himself and every hearer which is the condition of reaching the maximum of man-building power. The teacher is apt to think that the work is done when the lesson is over; really it is only just commenced, and requires to be followed up by a special care-taking for the amusements, the reading, the business, and the whole life of each member of the class. Public work is so abundant that it fills the whole vision, and blocks up the principal way to human hearts, the road used by God, of personal sympathy and practical help.

Moreover, this individualizing of work is extremely difficult. It requires fearless courage, unerring tact, intense reality, great pains, a vigorous and well-fed spiritual life. Men of pretence, "seeking great things for themselves" cannot do it. Men who *count* their successes and do not *weigh* them as well, will not do it. Idle men dare not attempt it. In short, we all want to purchase our successes too cheaply. We are afraid of work that costs much, and consequently we miss our reward, and are for ever asking "how we shall reach the masses."

It is far easier to preach the Sermon on the Mount than talk to the one woman of Samaria with such vivid and keen desire to lead her to purity and goodness as to forget the urgent craving for food; and it is far easier to do that latter thing than to keep hold of Judas, the *betrayed*, month after month, and seek to restrain him from his fatuous ways up to the moment when his hand grips the money which is the price of blood. Less spiritual life is required to harangue a multitude from the steps of the Tower of Antonia, than to win the soul of that corrupted slave, Onesimus, for Christ. Divine as the work of preaching to the people undoubtedly is, it fails of its supreme purpose if it is not followed by individualism in Christian work.

Nor should we think that "talk" is the only weapon we have to use. It is not a proof of great courage or wisdom to ask the hackneyed questions, "Is your soul safe?" "Are you on the Lord's side?" A man may be an adept at that, and yet be an offence to his brothers and sisters, because he lacks all sympathy with the home worries and home cares, and will not bear his full part in the struggle of daily life. "Open-air preaching" is easier than unselfish watching by the bedside of the sick. Making sermons is more pleasant than putting a business into the hands of orphaned brothers and sisters. "Talk" about Christ is facile work compared with a little hard toil for the real welfare of a shopmate; and yet the best preaching is hollow as a big drum, and offensive as death, if these fruits of that love which suffereth long and is kind, which is not easily provoked, which beareth all things and hopeth all things, are not present in rich abundance. I sometimes fear

that some Christians regard the church as having no other weapon than that of the tongue with which to conquer her enemies. A few grains of personal, practical, brother-helping love, are worth tons of the most elegant and sanctified "talk."

Still we must "talk" for Christ, and of Christ; and do it naturally, and without any airs of superior goodness; earnestly, and yet with a vivid appreciation of the different ways by which Christ leads us to the Father; we must speak of the things we have proved. But remember, thought is necessary as well as love. Do not some of us mis-read the "simplicity of the gospel," and treat it as though it were an excuse for painstaking in applying it to the special needs with which we have to deal? God has made souls free—has made men, not machines all after one pattern—individuals, not duplicates. No two of us are alike. And though we have all sinned, yet each has gone his own way, and we must go after each along "his" way to bring him back again to the Bishop of souls. In preaching, the physician, at best, only gives general directions, applicable to the broad facts of all cases; in individual work, the prescription is drawn up for the special exigencies of the case. Any one may say, "Repent ye," "Believe the gospel;" but a man must think much and long if he is resolved, by God's help, to lead this particular person into the way of peace. He must know his "case;" and study the gospel in its special relations thereto. Doctors, no doubt, do much good by treatises on the principles of medicine, but all actual cures are traceable to personal and individual attention.

This is the way to usefulness. I find in my notes of a recent Sunday evening, "Five persons out of eleven who have spoken with me to night distinctly state that they owe their consecration to Christ to the wise words and unwearied attention of *one friend*. Two young men report that they were appealed to by another young man, and conducted by him to Christ and His salvation." Speaking with a church officer on this theme he said that he and many more owed their position in the world and the church to the personal influence of the teacher of a Bible class in one of our midland churches. I believe, from a long extended observation, that the link between Christ and souls is always formed by *personal action*. It is Andrew who brings Peter to Christ.

Speaking of the visit of Messrs. Moody and Sankey, one who took a chief part in their meetings says:—

"It has been a problem which has long exercised my own mind, why there should be so much really faithful and scriptural preaching amongst us, and so little apparent result in the way of *known conversions*. I am sure the reason is, or at least one chief reason is, that we do not take our people one by one while the gospel message is still ringing in their ears, while their hearts are softened, and their consciences tender, and 'persuade' them to accept Christ. If this were generally done, I am satisfied we should see beneficial results. As it is, our congregations hear faithful sermons, are impressed, go away; then the 'cares of the world, or the deceitfulness of riches,' take possession of their hearts for the ensuing week; they go to church the following Sunday, are again impressed, again to be chilled by contact with the world. So they go on from month to month, it might be from year to year, and yet there is *no decision for Christ*. Let us not continue to make this fatal mistake."

Referring to the related subject of bringing Christians into the fellowship of the church, a friend who has had signal success in this direction says:—

“We had several people in the congregation who had been regular and attentive hearers for many years, some as many as thirty. I believed they were Christians, and determined to watch for an opportunity of speaking to them on the subject of baptism and joining the church. About the same time I heard incidentally that one of them would like to commune with us. I saw them privately, one by one, and quietly and earnestly talked with three or four. I found one had been thinking of the subject, and wishing for an opportunity of joining the church thirty years; but had never before been suitably spoken to about or urged to it. Two others, husband and wife, I found equally ready. They had been members of the congregation over thirty years, and often before had wished to join the church, but had been hindered by one or other thing. Recently, however, events which happened in the family, together with my appeal and the decision of the gentleman referred to above, who was a personal friend, fully decided them to unite with us. The fourth was a middle-aged, intelligent man, who has worshipped with us six or seven years, and though long impressed, he was not induced to join the church till after a personal appeal. These four were baptized and joined the church together. I scarcely expected to succeed with all. For one had said more than once he should never be baptized. But little by little, and far more speedily than I anticipated, he consented to join his wife, and I had the joy of receiving them together into the fellowship of the church.

“There are two or three more to whom I have spoken in the same way, though not yet with the same success. Still I am hopeful of them. The only witchery I have used, you will see, is that of holding people by the button while I speak a kindly and earnest word. Of course I followed or preceded this with a sermon bearing upon the subject of the privilege and duty of baptism and church fellowship.

“The thing that has astonished me most has been the discovery that these people have scarcely ever been personally and pointedly spoken to about the subject before. And this leads me to fear that there are many standing upon the threshold of the church, who do not enter because they are not cordially invited by the ministers and *members* individually to do so. I speak with diffidence on this point, for I have had little opportunity of testing the condition of other churches than my own in this particular. I think, however, that if we could get the members of our churches, to feel and manifest a greater interest in their fellow worshippers, and judiciously invite them to unite with the church, we should see a long way into the practical solution of the problem respecting the unattached Christians in our congregations.”

Let each one of us begin to-day this individualism in work. Find out Onesimus, and do not leave him till you get him back again to his master. Accost “the woman of Samaria” so wisely that she may become a witness for Christ, the Saviour of the world. Look into the sycamore tree for Zaccheus, waiting in hunger for the bread of sympathy, and struggling in secret for the joys of salvation. Turn round and surprise, with a welcome, the anxious soul pressing forward to touch the hem of

the garment of your Christian influence. Look within the circle of your own home for a child, a servant, a friend, who needs the truth of Christ, the truth you know. Yes: begin at once.

And begin wisely. Mar not your work by undue haste. Win respect for your own character and sincerity and unselfishness first, and then for your message. Lay a good foundation in common sympathies, in brotherly help. "Shut thy door" and talk to thy Father in secret, and then come and talk to thy friend, and keep on working and praying and talking and helping till you see, as assuredly you shall, the "beauty of the Lord" gracing your work, and filling you with unutterable joy.

INDIVIDUALIZE YOUR CHRISTIAN WORK!

JOHN CLIFFORD.

The Conditions of Real Christian Service.*

2 CORINTHIANS iv. 1, 2.

PAUL the Apostle spake as a man to men. On the one hand, he had no apology to offer, for his theme was the highest—Christ Jesus the Lord; and on the other, he despaired not of the world, for he saw in it that for which the gospel was designed. Having discerned the Divine majesty in that "ministration of the Spirit" which had been committed to him, he proceeded upon the liberty found in the presence of the Spirit, to a fuller knowledge of, and larger share in, the glory of the Lord, by which his appeal to men came with power. For that power he owed nothing to priestly assumption. He was so intensely human in his sympathies—as he was spiritual in his aims—that the precept of his Lord commended itself alike to his judgment and conscience. "One is your Master, even Christ, and all ye are brethren." Regarding this passage in the light of the apostle's life, we notice:—

I. HIS CONSECRATION.—He sought after the truest manhood. He desired to attain the stature of a "perfect man in Christ Jesus." Though after the strictest sect of his religion he had lived a Pharisee, there were things in his life and character of which he might well be ashamed. These "hidden things of shame" he now for ever renounced. Henceforth his boast should be, "I am not ashamed of the gospel of Christ." Nay, more, though I *suffer* for that gospel, "nevertheless I am not ashamed." (1.) *His motive was pure.* He was amongst the very first to "examine himself." One of the first lessons he learnt in Christ's school was mistrust of self. Through this he was led to weigh every motive and adjust every principle, lest after having preached to others, he himself should be disapproved. He did not walk in craftiness, *i.e.*, he did not live in double-dealing, or, more properly, in many dealings. There was no trickery about him. His motive was such as to forbid his resorting to mere expedient. He who could become "all things to all men," with a view to their salvation, who could even ensnare these same Corinthians in an act of liberality to further their

* A Sermon preached at Præd Street Chapel, on Sunday, Sept. 30th, on the occasion of the commencement of Mr. W. J. AVERY's work as assistant pastor.

spiritual interests, and say, "Beginning to be crafty, I caught you with guile," never made it the habit of his life to dissemble; nor was it in his renewed nature to be other than straightforward as his gospel, unbending as the right, and unflinching as truth. But his consecration is even more evident as we notice further the (2.) *Honesty of his method.* God's Word was his sword. In the conflict with evil he had many a hard struggle; but he never shrank from a bold denunciation of all sin. He let the truth speak for itself. It was not made to appear different from what it really was, so that men might be the less offended. "Not using the Word of God as a bait." Paul didn't dogmatise first, and then force Scripture to support his view. He hesitated to turn the weapon of his warfare so as to serve a selfish ambition, and determined to stain the sword he wielded in no other way than by fighting the enemies of his King.

II. HIS COURAGE.—The difficulties with which the apostle had to contend were not alone such as sprang, on the one hand, from human opposition, and, on the other, from his own unrighteousness. There was also that he had in view when he wrote, "But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." He felt that his very gifts of mind and heart were a possible source of weakness. He trembled lest they might be abused or misapplied. Like some traveller on a mountain ledge, there was not only danger of his falling over the precipice, but also of destruction through the rocks of pride and vainglory, rising above him on the other side. But he was courageous for all that, and his courage was (1.) *Grounded in experience.* He had "received mercy." Paul was, as every Christian should be, the greatest wonder in the world to himself. He proceeded to argue—"If I, the chief of sinners, have been saved, why not every man? If the mission of Christ to me was so thoroughly successful, why should not His mission through me to the world also be successful? As I have received mercy, I cannot be fainthearted." Just as truly we may say his courage was (2.) *Sustained by hope.* This ministry to which the apostle refers was "the ministration of the Spirit," as contrasted with "the ministration of condemnation." If the glory of the latter was "so great that the children of Israel could not steadfastly behold the face of Moses," how shall not the ministration of the Spirit be rather glorious? That is done away, this remains, and "we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, as by the Spirit of the Lord." Paul had faith in his work, and as he remembered all through his career—no matter how sore the pressure put upon him—what this ministry really was, he could rejoice in hope of the ultimate triumph of righteousness over unrighteousness, and be courageous throughout.

III. HIS INFLUENCE.—(1.) *It was strictly personal.* There was no mock modesty in the apostle. He never excused his own short-coming to men, by whining out that he was "nothing in the presence of Christ," or that "he should be lost sight of behind the cross." He knew enough of human nature to have discovered, as you and I should have discovered by this time, that the world sees first only the man. If he recommends himself to the consciences of men, then it will be

prepared to give its attention to the man's Master. Let the world see that the stream is clear and pure, and it will readily enough speak well of the invisible fountain. (2.) *It was a corrective.*—The terms rendered "handling the Word of God deceitfully" and "manifestations of the truth" are in directest opposition. The apostle knew well enough that if the Word was to be effective, it was of vital importance that its truth should live in him, and not merely be spoken by him. He scorned to disguise it, and knew that he was safest in his work, when the life of Jesus was manifest in his mortal flesh. (3.) *It reached its mark.* "Every variety of human conscience." For such is the force of Paul's thought. He did not "shrink back" from judgment there. That which was left of the Divine in man, he could trust—that which was left to discern and pronounce between right and wrong, independent of prevailing currents of thought, philosophic or otherwise. And as if to link together the judgment of the human conscience and that of the personal God—the one confirmatory of the other—his aim is to commend himself "in the sight of God," as well as to be approved of that which is best in man. "Pure religion and undefiled" finds its adequate test only "in the presence of God and the Father."

Brethren, not more to myself than to you, would I apply our text to-day. We have this ministry, and may all be able ministers of the spirit of the New Testament. As servants one of another for Jesus' sake, and not as priests; let us then, each for himself, seek a consecration and purity of heart like unto that of the apostle—to emulate his courage, and be armed against danger without and within, and proceeding from any or every point, and to exert an influence, strong because personal, rich and gladdening because true, and unailing because its mark is set high and cannot be lowered. We have renounced the hidden things of shame, and walk no longer in many evil deeds, but live for one work; we do not entrap men with the Word of God, but win them to faith in and love towards it. We must not be faint-hearted, and hang back, for our influence shall be potent and prevailing as we give men the living truth, discerning the while all that is Godlike in them, and remembering evermore the presence and joy of Him who in us "shall see of the travail of His soul and be satisfied." "Only let our citizenship be as it becometh the gospel of Christ . . . that we stand fast in one spirit, with one mind striving together for the faith of the gospel, and in nothing terrified by our adversaries." Amen.

W. J. AVERY.

PRAYER-MEETING RUTS.

ONE blight of our prayer and conference meetings is formality, common-place. We say, not the thing that we feel, but the thing that we suppose that we ought to feel, that our neighbours would expect us to feel. And but too often the remarks are as far removed from truth as they are from novelty. "I would not give up my humble hope for a thousand worlds." No, very likely; and Satan does not offer him a thousand worlds, nor one; he knows it is not needful. But does not the brother sacrifice his hope for sixpence? Does he not dim it for the sake of lying in bed one hour later in the morning? "I feel that I am a sinner," says the brother; but he never comes to particulars; he never says, "I am prone to be selfish, to be passionate, to be proud;" and nothing would surprise him more, or gratify him less, than to have anybody take him at his word.—*National Baptist.*

Opening of Westbourne Park Chapel, London.

SUNDAY EVENING, September 30th, will be memorable for many years in the history of Praed Street Church; for it was the occasion of the Dedication of the New Westbourne Park Chapel. This profoundly interesting event has been so fully described in various newspapers, local and denominational, that for a *second* time we prefer the scissors to the pen, and therefore supply our readers with a series of quotations.

THE BUILDING

Is fully described on pages 219 and 220 of the Magazine for last year.

Of its present aspect the *Freeman* says—"The interior and exterior appearance of the building is handsome, in fact, imposing as a Baptist chapel, and reminds one of the rapid strides made in our dissenting circles in the course of only the last few years upon the subject of chapel building. Westbourne Park chapel is so far in advance of the old style of architecture—if such a word may be applied to the standard Baptist chapel of the past—that it might be easily taken by a believer in the 'good old days' as a ritualistic church, if not a cathedral. It is situate between the Westbourne Park Road on the one side, and Westbourne Park Villas on the other, and is of the early geometrical Gothic style. Its style has, however, 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."

The *Baptist* speaks of the chapel "as handsome and commodious," and of the gatherings as both "spiritually and pecuniarily most successful."

The *Bayswater Chronicle* says—"For something over £10,000 the trustees have obtained a spacious and beautiful building for public worship, and fifteen rooms for the numerous meetings and agencies of a religious character which have gradually grown up in the congregation. As it is very seldom indeed that historic Gothic architecture is seen satisfactorily adapted for the congregational purposes of Nonconformists, it should be mentioned that the architect who has solved the problem in the present instance, even to the extent of providing an apse, in front of which the pulpit is placed, is Mr. J. Wallis Chapman, of Sutherland Gardens, Harrow Road, one of the deacons."

To these words I need only add, that it has been the supreme solicitude of the Committee to avoid every item of waste, and that it is generally admitted that the building is as economical as it is useful.

THE DEDICATORY SERVICE.

The *Christian World* describes "the opening of this new edifice as an event of peculiar interest to the Baptist denomination—the 'General' section specially."

"On Sunday evening," says the *Bayswater Chronicle*, "the scene at the Royal Oak bridge, and for some distance down Porchester Road, was one of unusual excitement. The new and lofty chapel, lit up for

the first time, with its three brilliant tiers of windows, arrested the eye of every passenger, and the crowd which besieged the doors was not a little recruited by the number of strangers attracted at the moment by the scene. Some time before seven o'clock the building was found to be full, and hundreds had to content themselves with an outside view and the sound of many voices worshipping within. Estimating the numbers from a position we were able to obtain in the gallery, we should say that there were quite eighteen hundred persons packed in the building. A strong choir occupied the end gallery, indicating that the service was to be musical as well as precatory. The number of men—especially young men—who formed the congregation was very remarkable to those who are accustomed to the ordinary Bayswater congregation, in which they form a very small proportion. Men, as a rule, do not go to church in Bayswater."

The service commenced with the doxology. This was followed by a brief prayer expressive of the gratitude of the people to God for His great goodness. Then came the *Te Deum*; and the reading of the account of the dedication of Solomon's Temple, by Mr. W. J. Avery, the newly appointed assistant minister. Following the chanting of the 84th Psalm came the

SPECIAL DEDICATORY ACT,

in the following words:—

'We are gathered together to-night, dear brethren, to dedicate this building to the worship of God and the service of men. Forty years since, the church now entering upon the possession of this new home, was formed, and for thirty-six years has worshipped and worked in Praed Street chapel. For at least sixteen years past the need for enlarged accommodation has been felt, and during all that time efforts have been made to meet that need.

'But difficulties confronted us on every hand. Houses could not be bought either on the right or left of Praed Street chapel, and our building was already too long to allow us to think of extension in that direction alone. We were obliged to look for other quarters. At that time it was felt that the new site must be close at hand; but, dwelling in a crowded neighbourhood, we found it absolutely impossible to obtain a plot of ground sufficiently near on which to erect a larger house for God. 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 (now Porchester Road), Westbourne Park, about a mile west of our chapel, and after certain details had been fully examined we purchased the freehold of 64 feet by 120 feet for the sum of £2,560. This was paid in the following year.

'Thus, being led to build an *additional* chapel, instead of substituting a larger chapel for the old one, our next work was to enlarge to the utmost limits of the present available boundaries our Praed Street home, and also to improve and modernize it. Eighty seats were added, a new interior took the place of the old one, the school-room was enlarged, and the working conveniences of the building increased generally, at a cost of £1,000. The chapel was re-opened by the Rev. C. H. Spurgeon, July 24th, 1872.

‘The next step was to contribute and collect sufficient funds to justify us in building upon this site. This point being reached, Mr. J. Wallis Chapman was chosen to undertake the task of preparing designs for the new edifice. His plans were accepted, and the foundation stone was laid July 10th, 1876, by Sir H. M. Havelock, Bart.; and to-night we have this beautiful building, which, with its admirable apparatus for work, is a monument of religious zeal and devotion, of self-sacrifice and love.

‘And now this house which our Father has put it into our hearts to rear; and given us strength to build, we humbly, reverently, and unitedly dedicate to the Eternal Lord.

‘We dedicate it to the joyful and adoring praise of the God of all perfections, to the fostering of contemplation of His holy character and gracious purposes, and to thankful song in His honour.

‘We dedicate it as a house of prayer, where God’s children may speak to their Father, and receive His calm-giving response.

‘We dedicate it to the God of Light and Love, and to the preaching of His good news of salvation from sin, and from all love of it.

‘We dedicate it to the declaration of the infinite and unspeakable love of the Father for ALL MEN, assured that Christ is the propitiation for our sins, and not for ours only, but also for the sins of the whole world.

‘We dedicate it to the All Holy for every holy work, *i.e.*, every work helpful to man’s best and noblest life, to the war with false pleasures and false reasonings, with intemperance and covetousness, with selfishness and sin, in all their forms.

‘We dedicate it as the *Home* of a happy and joyous Christian church, that here men may find strength in the weariness and weakness of life, light in its darkness, and joy unspeakable and full of glory at its end. And this we do in devout dependence upon and unhesitating faith in God our Father, and in earnest expectation that here God will make the place of His feet glorious, in the abundance of blessings He bestows upon needy and trustful souls.

‘THE GOOD LORD IN HIS MERCY AND GRACE ACCEPT THIS GIFT FROM OUR HEARTS AND HANDS, FOR THE SAKE OF CHRIST, AND HIS RIGHTEOUS KINGDOM!’

“After a dedicatory prayer and the singing of the hymn, ‘Light up this house with glory, Lord,’ Mr. Clifford rose to address the congregation. In an earnest and able discourse he depicted ‘The Work, Character, and Message of the Church of Christ,’ in connection with the building now consecrated to God.

“Mr. Clifford said—“The Lord hath done great things for us, whereof we are glad,” is the jubilant note we sound to-night as we take possession of this new building and dedicate it, not to any selfish purpose, or vanishing interest, but to the worship of God our Father, and the service of men, whose salvation He unweariedly seeks.

‘We are glad with the gladness born of a long and fondly cherished purpose, accomplished *at last*, and after many years of patient, hope-inspired, and generous effort. Our purest, most unmixed, and abiding

pleasures, start from righteous and self-excluding toil. We tap exhaustless springs of delight by self-forgetting labour for men; and whether we reach our chosen end or not, we drink of the most refreshing goblet life offers us, and lay up incorruptible wealth in everlasting habitations, when we work in a spirit of self-sacrifice. This our joy has been fulfilled in large measures, through a succession of years, in the unflagging patience and forecasting generosity with which we, as a church, have laboured to rear this house of prayer, this habitation for the mighty God of Jacob.

‘To-night we register another and most momentous step in advance. Things unseen and hoped for have taken a substantial, and, I may add, a lovely and attractive form; and that of which some of us hardly dare dream, is before us, and around us, and above us—a palpable, enjoyable, and inspiring fact. Hence, to the many thanks we have offered to God for the grace that “put it into our hearts to build a house for the Lord God of Israel,” and that has helped us to work so willingly for it, we add, at this dedicatory service, ten thousand more thanks for the grace that now crowns our labours with this significant and speaking success.

‘Standing, however, as we do, on the threshold of a new future, we cannot forget brothers and sisters, fellow-workers, brave and true, who have passed into the rest of God, since the dawn of this endeavour; and who, let us believe, not losing a jot of their interest in the kingdom of their Father and ours, rejoice in our joy and delight in our victory. Their *work* is with us, though they themselves are “behind the veil;” for all the ages are made akin by good work; and the most solitary toiler for his fellows adds something to that stock of human goodness which goes on increasing from age to age. Each sweet and harmonious note struck from the organ of human life, is not lost in the vast regions of the impalpable, but contributes to the sweetness and melody of the music of regenerated humanity. Our beloved and departed friends are with us in their work and influence, and we offer to-night a tribute of real affection to their blessed memory. They obtained a good report through faith, and though they have not received the fulfilment of the promise we are permitted to see realised, yet in the progress of our Lord’s kingdom they, as well as we, rejoice.

‘But memories of faithful companions are meant to stimulate to a more loving and earnest service; and gratitude is a poor gift if it finds no other speech than words. The opening of this chapel chiefly means the accession of larger facilities for carrying on similar work to that we have been seeking to do for nineteen years in our quiet, unostentatious, but intensely happy home in the dear old Praed Street chapel. That is the main advantage we expect. Save for the additional happiness which comes to every manly and Christian heart with increased responsibilities in the kingdom of heaven, with enlarged area, and improved machinery for usefulness in lives, all too brief and fragmentary for the world’s needs, we expect and desire no gains whatever. Our fellowship in the gospel of Christ has been so real and glowing, and with unspeakable gratitude to God I say it, so Christian and useful, that I cannot expect anything to surpass it in our new conditions; but I do yearn for augmented serviceableness to men, I do pray that we may be more

perfectly qualified to be the organs of God's message of saving love to the world, and more adapted to carry consolation and gladness, strength and hope, brightness and victory, to many human lives; and therefore I seek to say to myself and to you, dear friends, a few words about the WORK OF A NEW TESTAMENT CHURCH, AND WHAT WE MUST BE, AND SAY, IN ORDER TO DO IT.'

The newspaper last quoted says :—

"Mr. Clifford's style is strongly intellectual, and the *rapport* which evidently existed between the preacher and his large congregation was very striking. The address has since been published,* and those of our readers who wish to see the secret of Mr. Clifford's hold, not only upon the men, but upon the family life of his congregation, will do well to get it. Its concluding dedicatory sentences form an impressive pæan and prayer in one, and formed a fitting conclusion to the proceedings of Sunday.

"Before the large congregation was dismissed with the benediction, Mr. Clifford took occasion to say that Westbourne Park chapel had been exceedingly well received in the neighbourhood, by the ministers of other places of worship. Among those who had given him a special welcome were the Rev. Mr. Macmillan, of Craven chapel, and the esteemed Vicar of St. Stephen's, Westbourne Park, the Rev. Mr. Rowsell, who had very kindly called upon him, welcomed him to the locality, and generously expressed to him his good wishes.

"The collection was then made. The result was most munificent, no less than £600 being deposited in the plate by the congregation.

"TUESDAY'S SERVICES.—MR. SPURGEON AND MR. STOWELL BROWN.

"It was thought that Tuesday afternoon would be a comparatively quiet occasion, when plenty of seat-room would be found for visitors. True, Mr. Spurgeon was the preacher, but the building was large, and from three until five is not a leisure time with most people. But those who reckoned in this fashion were doomed to disappointment. Before three o'clock the building was excessively crammed, and the thoroughfare at Royal Oak bridge not a little obstructed. Even the pulpit-platform was crowded by persons who willingly stood throughout the service. Those who got no further than the entrances, and could only hear the preacher, were not unrewarded. Mr. Spurgeon's beautiful, round, mellow, sympathetic voice, which is increasingly marked by what musicians call 'minor' cadences as he grows older, was heard with perfect distinctness offering the opening prayer.

"Mr. Spurgeon preached from 1 Peter ii. 4 and 5†—'Ye also as lively stones are built up a spiritual house.' For three-quarters of an hour the preacher made his audience forget the crush and the almost insufferable heat—although the building is well ventilated. It is said, and perhaps truly, that Mr. Spurgeon gets less aggressive upon other communions as he gets older. Certainly, for sweetness of manner and perfection of familiarity with the religious feeling of those whom he

* Price One Penny. London: Marlborough and Co.

† See *Metropolitan Tabernacle Pulpit*, No. 1876.

addresses, and for a leisurely yet powerful and pure eloquence, Mr. Spurgeon shows himself increasingly unapproachable. There were several fine images in the course of the sermon; notably one in which the preacher pictured this poor, scarred earth as the quarry from which God was taking the stones of which He was building to Himself a living temple. Mr. Spurgeon was quite his old self, however, in an anecdote about the Jesuits in the South Sea Islands. In his best style he told how the Jesuits found some islanders in possession of the Protestant faith, how they exhibited an allegorical picture to the natives—a tree with twigs, branches, and trunk, which were successively explained to the inquiring aborigines as representing bishops, cardinals, and the Pope,—and how the islanders put the Jesuits to confusion by pointing to the root of the tree, and saying, ‘Ay, but we’ve got that, you know, and we can do without all the rest!’

“At the conclusion of Mr. Spurgeon’s sermon, tea was provided in the rooms below the chapel. There was no speech-making, for so great was the number who accepted the hospitality, that the time was occupied in serving the various relays of guests. Thanks to the efforts of the church officers, the task of feeding the multitude was satisfactorily accomplished, and the circulation from the tea-room to the chapel, where the organist played in the interval, gave the needed relief to the company.

“At seven o’clock the services were re-commenced by the Rev. Hugh Stowell Brown, of Liverpool, an old and well-known favourite, both as a preacher and lecturer. Mr. Brown’s presence on this occasion represented Mr. Clifford’s numerous provincial friends. The rev. gentleman, whose portly form and massive northern manner are not unknown to London audiences, chose for his text 1 Peter i. 6—9, the words ‘the trial of your faith’ being chiefly dwelt upon. Mr. Brown’s sermon was argumentative and demonstrative—a chain of forcible reasoning,—and was listened to with sustained attention throughout.* The collections amounted to £170.

To these citations I must add two or three words. First and foremost, we praise God who has crowned the work of years with His blessing, and given us grace to complete the task He set us to do. Next, we beg the prayers of our brethren that the new building may be made glorious in the salvation of souls, and in the strength and holiness of men. And lastly, we earnestly beg our friends to help us AT THIS JUNCTURE to the uttermost. Help now is worth three times the help at some future period. Some of our friends have helped so self-sacrificingly, that they and their gifts can never be forgotten. Others are about to send aid. Will they do so immediately? We are anxious to be ready to undertake other work as soon as possible. For myself, I frankly say I should be sorry not to have the opportunity of *using* the experience in chapel building the last year has given me in “fresh fields and pastures new.”

Reader, gentle or strong, or both, suffer me to plead for the best and quickest and most practical response you can give to this appeal.

JOHN CLIFFORD.

* This is printed in *Christian World Pulpit* for October 10th.

Rev. Samuel Martin, of Trowbridge.

I SEND you, my dear friend, an obituary of my dear brother Martin, taken, with little other alteration than abridgement, from a memoir which appeared just after his death in the *Trowbridge and North Wilts Advertiser*. To me, his loss is irreparable. The words of a friend, quoted near the close of the article, just express my own judgment and feeling. But I have David's consolation: "I shall go to him, but he shall not return to me."

JOSEPH CALROW MEANS.

SAMUEL MARTIN was born at Nantwich, October 16th, 1801. His early education was chiefly conducted by his father, who kept a private school. At the age of fourteen he was apprenticed to a wholesale ironmonger. His master intended, at the expiration of his apprenticeship, to take him into partnership; but Providence ordered it otherwise, and soon another sphere of life-work was opened to him.

The family had for many years attended the Presbyterian or Unitarian chapel at Nantwich; but afterwards generally attended the church, while Samuel, who was the eldest son, went frequently among orthodox dissenters, and especially the Wesleyans, where he was drawn chiefly by the zeal and fervour which he found there. He had always cherished a deep sense of religion, and now began seriously to think of becoming a minister. But his father earnestly endeavoured to dissuade him from it, chiefly on account of the weakness of his voice. Samuel's reply was characteristic: "If God has work for me to do, He will give me tools to do it with;" and those who remember the full rich voice of the mature man will not find fault with the faith of the growing lad.

When his apprenticeship expired he determined to be baptized. But here a difficulty arose, for no minister in Nantwich would consent to baptize him. In consequence of this, he set out and walked to Rawten-stall, a long and trying journey, where he had heard that the rite was to be solemnized, and was there baptized by Mr. Ingram. In his later years, he was fond of recalling this period of his life. About that time he began to preach in different places, and was often called the "boy preacher," on account of his youthful appearance. His first sermon was preached in the Independent chapel at Nantwich. After that, he went through all the small towns of Cheshire, preaching in the open air. His simplicity and earnestness made his preaching attractive, and he usually met with a warm welcome, more especially from the country people. His introduction to Trowbridge, the scene of his long and devoted life-labours, occurred as follows:—The Rev. Richard Wright, Mr. Martin's predecessor there, had for many years been engaged as a Unitarian missionary. During one of his journeys, he preached at the Unitarian chapel, Nantwich, where he became acquainted with Mr. Martin. In the two following years he was engaged to take up the missionary work which Mr. Wright had relinquished, and spent the time preaching in Cornwall. Wherever he went, the people manifested a disposition to hear, and, with a few exceptions, he was received in a friendly manner. His sermons were practical and devotional, not controversial, as Mr. Wright's had usually been. He preached chiefly at Flushing and Falmouth, but also made missionary journeys to other places in the country.

The little congregation at Marshfield, near Bath, was then in want of a minister, and Mr. Martin accepted an invitation from that place. Soon after he settled there the congregation greatly increased. His simple and affectionate style of preaching gathered a number of poor people around him, and by his warm and friendly interest in their welfare, he removed the prejudices of some, and enlightened the minds of others, so that they became an earnest and self-supporting body. He had the chapel cleaned and painted, and established a Sunday school. On one occasion he was engaged to preach at Trowbridge, by special invitation from the congregation, which Mr. Wright was about to leave, when the following circumstances occurred, as described by himself:—He said, “On the Saturday evening I stood at the bottom of the street at Bath to wait for the Trowbridge coach. It came up quite full outside, so I was obliged to get inside, and there in one corner of the coach sat an old clergyman, whom I afterwards discovered to be the Rev. Mr. Bryce, rector of Porlock. We had much interesting conversation, in the course of which he learnt that Trowbridge was to be my probable destination, and that I was to preach there the next day with a view to my settlement as minister. The old gentleman and I parted company in the market-place, and he went to visit my friend Miss Waldron. There was at that time no service in the chapel on Sunday mornings, as Mr. Wright was accustomed to preach at Bradford. But in the afternoon, when I entered the pulpit, I saw, to my utter amazement, the old clergyman sitting right before me in Mr. Waldron’s pew. I looked at him, and heartily wished him out of the chapel. I felt very nervous and uncomfortable during the service, and after it was over I kept my seat in the pulpit for a long time, determined not to come down till the old clergyman was gone; for I felt that he would severely criticise the many mistakes that I knew I had made. When he was gone I went down into the vestry, and determined, after due consideration, that I would give up all thought of settling here, feeling that it was such a ‘dead-alive’ place. I determined to go away by the early coach next morning, in order to avoid meeting the old clergyman, whom I hoped never to see again. That I might be sure of not meeting him, I kept out of the town, and crossed the Innox fields, in order to get into the coach as it passed. When it came up it was quite full outside. I was obliged to go inside; and when I opened the coach door, there, to my consternation, sat the old gentleman whom I had taken such pains to avoid. He welcomed me most kindly, encouraged me, and at length said, ‘You *will* settle at Trowbridge?’ But I answered ‘No,’ and gave him my various reasons. He said earnestly, and almost prophetically, ‘God has a work for you to do at Trowbridge—go. I will not leave you until you give me your promise that you will.’ The promise was at length given. I came here, and until the day of his death the old clergyman was one of my most faithful friends. His heart was open, and at his house there was always a home for me.”

After a year’s ministry at Marshfield, Mr. Martin received in March, 1827, two invitations on the same day—one from the congregation at Coseley, in Staffordshire, and the other from Trowbridge. He accepted the latter, and engaged to remove at Michaelmas. As the time drew near, he felt very painfully the approaching separation from his little

flock; and on their part there was nothing but lamentation at his departure. One poor man said, in his simple way, "Ah, there can never a better man go into the pulpit than Mr. Martin. I am so sorry he's gone. Ef he a be'n ma own brother a cudden ben na sorryer for'n."

When Mr. Martin came to Trowbridge, the number of General Baptists here was very small, and the affairs of their church in a bad state; but he devoted himself to the work of building up the congregation, improving the appearance of the chapel, visiting the people, and establishing various institutions for their benefit. The condition of the people living in the neighbourhood of the chapel was such as to make perpetual demands upon his attention and sympathy, and he seldom went from home, unless it was to preach on behalf of some Sunday school or mission to the poor. On such occasions his manner was always plain, earnest, and effective.

In January, 1829, he married Miss Odgers, of Flushing, Cornwall, to whom he had long been attached, and who was truly "a helpmeet for him" as long as she lived. She entered into all his plans, and seconded his benevolent efforts as far as her strength would permit. She died of consumption in June, 1846, at the age of thirty-eight, leaving a son and four daughters to mourn her departure.

Mr. Martin's congregation was composed almost entirely of working people, and his salary was never large. As his family grew, he found it necessary to make some effort to increase his slender income, and in 1842, when he removed to the parsonage house, he began a day school for boys, which he carried on, without assistance, in addition to all his preaching and various other engagements. His pupils dearly loved him, and from many of them now filling useful and honourable stations in life, he afterwards received letters thanking him for his valuable instructions. At midsummer, 1854, he gave up his school, which had become more and more fatiguing and burdensome to him. How he managed to keep it on, in addition to all his other labours, it is not easy to imagine. But in the midst of all the pressure of daily and hourly engagements, he was zealous and persevering, and generally cheerful. After school hours he visited the poor people, and found this a means of recreation to himself, as well as of help and comfort to them. In addition to this he frequently delivered lectures on various subjects in the town and neighbourhood; and he was for many years the president of the Trowbridge Temperance Society.

From the time of his settlement at Trowbridge in 1827, until the year 1849, he continued to preach three times every Sunday; but it was at length deemed desirable to give up the afternoon service, that there might be less strain upon himself, and more time for the work of the Sunday school. But he was still accustomed to visit the school almost every Sunday afternoon. During this time also, he gave courses of Sunday evening lectures, which attracted crowded congregations. Every seat was occupied, forms were placed in the aisles, and often there were people sitting on the pulpit and gallery stairs. The rapt attention of the listeners on these occasions was very remarkable.

On the 27th of June, 1848, Mr. Martin married Irene, widow of the late Mr. Henry Whitfield. This lady was his loving and cheerful companion to the last, and now survives to mourn his loss.

In the year 1855, it was found that the old chapel was in a very decayed and dangerous condition. It was therefore resolved to raise the necessary funds for rebuilding the place. But how to raise the requisite funds was the great difficulty. The members of the congregation contributed most liberally according to their means; but these were very limited; and many of them, who were working-men in various trades, gave their labour, as well as what money they could spare. At length it was completed, and opened for worship on the 1st of October, 1857, the thirtieth anniversary of his settlement in Trowbridge. This was an intensely interesting occasion to him, for he took a just pride and pleasure in his new and handsome chapel. It was peculiarly gratifying to a man of Mr. Martin's wide sympathies to know that persons of every religious denomination in the town had aided the congregation in the erection of their new place of worship. He happily lived to see the chapel entirely free from debt. This, however, was not accomplished without great labour and perseverance. He had to travel in many districts of England and Ireland to solicit contributions, and the great fatigue consequent upon this undertaking brought on a spinal complaint which never afterwards left him. His success in obtaining money to rebuild the chapel induced him, a few years afterwards, to undertake a similar labour in order to raise funds for the erection of the present commodious and handsome school-rooms, which were opened in the year 1865.

Mr. Martin always lived on very friendly terms with the clergy and dissenting ministers of the town, who used occasionally to meet him when visiting the homes of the poor. They held him in great respect, for they well knew that, while differing from them on some points of theological doctrine, he was nevertheless most earnestly desirous to render Christian service to the poor, the ignorant, and the suffering. The high estimation in which he was held by the General Baptists of the Old Connexion, to which he belonged, is shown by the fact that he was on four different occasions chosen to preach the sermon at their yearly Assembly; and in 1852 he was appointed one of their Messengers. During his long ministry in Trowbridge, the congregation was well kept up, notwithstanding the frequency of deaths and removals. During his pastorate there, he received no less than seventeen invitations to other places, but declined them all, though many of them would have been very advantageous to him in a pecuniary point of view.

His offices of loving ministry were not confined to his own people. He was often sent for to visit sick persons outside of the congregation, for all felt the helpfulness and comfort of his presence in sickness and trouble. One poor woman, speaking of him, said, "You see, when any-one is ill, they likes somebody as 'll give 'em a word o' comfort like; and Mr. Martin he puts it all so plain, and speaks so cheerful."

It is interesting to observe how, from the very earliest days of his ministry, his kindly influence was felt and remembered. For instance, when he was a young man he used to walk from Nantwich to preach at Weetwood, and had to pass by a house where he often saw the servant—a bright, active young woman—busy cleaning the steps or sweeping. She always greeted him respectfully, and sometimes fetched him a glass of water if he asked for it. When he left Cheshire, she entirely passed

out of his remembrance, and he little thought that he should ever see her again. But many years afterwards, at the close of a Sunday evening service in his chapel, there came to him a worn, weather-beaten man and woman; and the woman, with tears of joy, recalled herself to his recollection, and introduced her husband. She was the maid-servant who had often watched his tired steps in Cheshire, and had given him the "cup of cold water," which was all she had to offer. She told him the story of her life. It was a hard life indeed, for she and her husband were travelling hawkers, and it was quite by chance that they came to Trowbridge, intending merely to rest there and then pass on. But now these weary waifs had found a place that attracted them more strongly than usual. They settled down quietly in Trowbridge, and became useful members of the Congregational congregation.

But the influence of Mr. Martin has also been felt and acknowledged by persons of high culture and literary attainments. One of these, writing in 1876 with reference to him, says, "For more than forty years he has been to me, in all the affairs of the soul, the closest and dearest friend I have had; with whom I could exchange thoughts and feelings, and take counsel more freely than with anyone else. I have got more good from him than from anyone I have ever known." We may here refer also to the cordial relations which existed between Mr. Martin and the poet Crabbe, who was the rector of this parish, and also with his successors, the Rev. F. Fulford (who succeeded Mr. Crabbe here, and subsequently became Bishop of Montreal) and the Rev. J. D. Hastings. The influence of Mr. Martin's teaching and character was likewise felt in leading several young men to devote themselves to the ministry.

It was very painful to witness in later years the gradual decline of his bodily and mental powers; but this was only the natural result of incessant labour, continued without intermission for more than half a century. For nearly twenty years he had been suffering from a growing weakness of the spine, and in 1871 the Rev. Daniel Batchellor was appointed to be his assistant.

On Friday, the 27th of last July, a final attack carried him off suddenly and painlessly; and on the following Wednesday the mortal frame was laid to its rest, other dissenting ministers of the town taking part with Mr. Batchellor in the funeral service. But the glad spirit, released from the burden of the flesh, had gone to dwell for ever with the Father, and with His *beloved Son*.

SHALL IT BE DONE?

WILL Englishmen endure it? See the purpose of the Ritualists of our State Church, as expressed in the *Church Review*—"But our endeavour is to re-catholicise England. We are endeavouring to recall into active life that sacerdotal and sacramental system enshrined in the Prayer Book, but too long left there unnoticed like a forgotten divinity in a neglected shrine. We are endeavouring to renew the face of the Church of England, to make her own solemnly formulated system a reality, and we are succeeding in our endeavours." Ought we not, out of sheer pity for the Evangelicals, who profess to detest Popery, and for the Broad Church clergymen, who have no love for priests, to disestablish and disendow the English Church? If not for pity's sake, we surely ought for the sake of saving Christianity from the destructive influence of Popery!

Chenies and its Memories.

“ A PAPER FOR THE SISTERS.”

“ RESTING awhile ” at Chesham, we had a pleasant ride one morning to Chenies, and went over the church. And does the reader ask, What of Chenies? I must tell him that for several centuries the members of the Bedford family have been buried here; and the Bedford family is one of the most truly noble in our annals—noble not only by courtesy, but distinguished for grand and noble deeds, and for sufferings in the cause of freedom nobly borne. Not to speak of the honoured deeds of the present head of the family, and how he has honoured himself by honouring the memory of Bunyan—not to dwell on the long political life and many patriotic services of Earl Russell, who, though he has made a few mistakes, has been as consistent a statesman as any of the past or present generation—I must go back to the past, and refer to actors or sufferers in troublous times that are peacefully slumbering here; and though I observed an inscription, the date of which was 1551, I will not stay to dwell on this, but say a little about two of the sleepers here—Lord William Russell, who was judicially murdered in the days of the dissolute Charles II., and through the deadly spite of his hateful Popish brother; and Lady Rachel Russell, the noble wife of the beheaded peer, and as noble-minded a woman as ever lived.

The *London Weekly Journal* of Saturday, October the 5th, 1723, contained the following announcement:—“The Right Honourable the Lady Russell, relict of Lord William Russell, died on Sunday morning last at five o'clock, aged eighty-six, and her corpse is to be carried to Chenies, in Buckinghamshire, to be buried with that of her lord.” Next Saturday's *Journal*, October the 12th, had the following item of news:—“On Tuesday morning last the corpse of the Lady Russell was carried from her house at Bloomsbury Square to its interment at Chenies, in Buckinghamshire.” Such was the end of this noble lady, who came to her grave in a full age, as a shock of corn cometh in its season. In prosperity she sought and found the Lord; and in adversity her graces shone with a lustre that has rarely been equalled, and perhaps never surpassed in any rank of life. Her firmness and affection were remarkably seen at the trial of her noble husband at the Old Bailey, July 13th, 1683. When pen, ink, and paper were given to Lord Russell, with such documents as he might wish to use, he asked, “May I have somebody to help my memory?” The Attorney-General hastily answered, “Yes, a servant;” the Lord Chief Justice adding, “Any of your servants shall assist you in writing anything you please.” “My wife,” replied Lord Russell, “is here to do it;” and at the moment this was said she rose from her husband's side. A thrill of feeling ran through the court, which was densely crowded, and even the prosecutors, who were all but “past feeling,” seem to have been a little softened—as much so, probably, as their hardened natures would admit—and it was politely acquiesced in, with the remark, “If my lady will give herself the trouble.” The interval between his condemnation and execution was to Lady Rachel one of terrible anxiety; but she did not—much to her honour—wish him to deny his principles in the hope of

saving his life. The parting scene was very touching: the night before his execution he took his last leave of his children; and a little before going to supper he said to his wife, "Stay and sup with me; let us eat our last earthly food together." Before she left him he took her by the hand and said, "This flesh you now feel in a few hours must be cold." He kissed her four or five times, and they parted, not with sobs and tears, but with a composed silence; the grief of each was too deep for utterance, and each wished to spare the feelings of the other. When she was gone, he said, "Now the bitterness of death is past." Does the reader remember the weighty remark he made to Dr. Burnet, to whom he gave his watch? He wound it up, and said, "I have done with *time*; now *eternity* comes." A tear started in his eye as he looked towards his own house on his way to the place of execution. On the word of a dying man, he declared that he knew of no plot against the king's life or his government, adding, "I pray God that the Protestant religion may continue and flourish so long as the sun and moon endure;" and in these days, when ritualism is so extensively prevailing, let all the people say, Amen.

Who shall describe the deep sorrows of the widow when the last sad news was conveyed to her? Her heart was overwhelmed, but she cried to the Lord, and in Him she found help and comfort. All that was pure and noble and good in English society sympathised with the sufferer. John Howe's letter of condolence has been regarded by many as the best letter of the kind in the language. It was written anonymously; but its surpassing excellence, as well as its peculiarities of style, soon betrayed the writer. Many years have passed since I read it, but the impression it made on my mind has not passed away. In these days of express trains and religious novels, I am afraid it is not often read, though pre-eminently worthy of careful perusal. It was eminently blessed to Lady Russell. The malicious and cruel attacks made on Lord Russell a few days after he was beheaded, did not allow his widow to indulge the selfishness of grief. She was roused by a sense of duty to repel the injury done to her husband's memory; and her letter to the king, beginning, "May it please your Majesty,—I find my husband's enemies are not appeased with his blood," and describing him as "the best husband in the world," was a bold and fearless denial of calumnies to which the king and the duke had readily listened. A few months after the sad stroke, she allowed herself the indulgence of visiting Chenies, that she might see the tomb, and said, "How gladly could I lie down by that beloved dust;" but before she went she made a covenant with herself "not to break out in unreasonable, fruitless passion, but to quicken her contemplation whither the nobler part had fled," adding, "There I would willingly be." The 21st of July—the anniversary of her husband's execution—was always a day of sorrowful recollections. On one of these days she describes it as "a day of bitterness indeed;" and on another she touchingly writes, "That day—I will not suffer my hand to write 'fatal,' because the blow struck on it gave eternal rest to my beloved friend."

Lady Russell passed forty years in widowhood. The dark and threatening clouds of 1683 passed away; and she rejoiced, but with feelings deeply chastened, in the departure from England of the

murderer of her husband, and welcomed the arrival of William and Mary; but she affectingly says, "I find I am no more capable of gladness: when I should rejoice with them that do rejoice, I seek a corner to weep in." The second Act passed after the Revolution was a reversal of the attainder of Lord Russell, and in the preamble his execution is rightly called "a murder." I have not time or space to describe the remainder of Lady Russell's life. She lived for the good of her children, and as a widowed mother was a model. "I have much more care," she said, "to make my children worthy to be great than to see them so. I will do what I can that they may deserve to be so, and then quietly wait what will follow." She often encouraged herself with the thought, "The children of the just shall be blessed," adding, "I am persuaded their father was such, and, if my heart deceives me not, I intend being so, and humbly bless God for it." The death of her only son was a heavy stroke. He was not all that his fond mother wished; but there is reason to hope that his latter years were more in accordance with her wishes than former ones. The memory of her great sorrow was never forgotten. She refers to it in the last of her private papers—a paper that was left unfinished. "If I carry my sorrow to the grave, O Lord, in much mercy let it not be imputed as sin in me. His death was a piercing sorrow to me; yet Thou hast supported me, Lord, even in a very old age, and freer from bodily pains and sickness than most feel. I desire thankfully to recollect—" Here the paper closes. What shall I add?

"In age and feebleness extreme,
Who shall a sinful worm redeem?
'Tis only Jesus by His blood,
Can raise a sinking soul to God.

Strength of my failing flesh and heart,
Jesus, my only hope Thou art.
Oh! let me catch one smile from Thee,
And drop into eternity."

I dedicate this paper to the sisters. It is longer than I intended it should be; but I must add another sentence. "Favour is deceitful, and beauty is vain;" the honours of birth, wealth, position, are nothing worth, except wisely improved for the benefit of others, "but a woman that feareth the Lord she shall be praised."

J. BUCKLEY.

Wind and Rain.

O WINDS that moan like sorrow,
O rains that drive like care,
In nights that from each morrow
Will claim a larger share;

Ye taunt the empty branches
That weep their wintry grief,
The while your fury launches
Their last resisting leaf.

Wreak out your wrath that crushes
The latest, bravest, flower;
And drown the river rushes
That bend before your power:

Then through the misty valley
Go rave with lordly might;
Or on the hill top rally
To laugh with wild delight:

But vain is all your sadness,
And all your savage glee;
The sources of earth's gladness
Are all untouched by thee.

Deep in the earth is hidden
The strength of all its lives,
Till by the sunshine bidden
A victor each revives.

Then on sweet flowerets settle
Fair tinted, gauzy wings;
And far o'er bud and petal
The feathered mother sings.

O earth-cares raining sorrow;
O night-winds of the soul;
O fears that haunt the morrow;
O past with funeral toll;

I hear your hollow voices
Like restless spirits cull,
And still my heart rejoices,
Is stronger than you all.

Deep in my being beating
Are forces that fore-feel
A sun divine, warm, greeting,
Their winters' last repeal.

E. H. JACKSON.

How to Elect Deacons and Elders.

BY A "LIVE" DEACON.

UNFORTUNATELY, as some will think—fortunately, as I believe,—I have no infallible and universally applicable method to prescribe for the election of "deacons" and "elders" in our Free Churches. In fact, there isn't such a method; or if there is, I am not yet aware of it. And I am not sorry such a "free and easy" mode does not exist. For just as I experience an uncomfortable chill in the presence of "perfect" men, so I find that "perfect" and "infallible" church methods disturb the balance of my spirit. They remind me of the "quack" medicine that only has to be bought and taken to cure anything in a single night, from a twinge of toothache to the dislocation of the vertebræ of the spine.

It seems to me, the more I think of it, that the churches of Christ were never intended to be mere machines, worked with unerring precision and without conscious effort, free from all risk of error and from all the possibilities of progress, by experience. Ruskin says, in a passage of truest philosophy, "All things, are literally better, lovelier, and more beloved, for the imperfections which have been divinely appointed, that the law of human life may be effort, and the law of human judgment mercy." And everybody knows the churches of the New Testament were not without "imperfections" of method and character, any more than the churches of our day: and a deacon cannot forget that all we know about the "election" of those seven alms-distributors in the church at Jerusalem justifies the opinion that they owed their appointment to a defect, if not to a positive, though slight breakdown, in the working of the church.

Any way, it is clear, that out of the effort made to repair that breakdown, we get nearly all the light we have, from the Scriptures, on the Election of Church Officers. And that light is good for the eyes. It is not abundant, but it is clear and dry. It exhibits the cardinal fact that the *joint rights of the apostles and of the church were brought into exercise in the appointment of new officers*. The committee was not chosen by the apostles alone, in independence of the church; nor was their designation to work complete without the apostolic ratification. The Christian people were told to look out their own men, and the apostles confirmed their choice. The free and unfettered action of the young community, as a community, stands revealed with conspicuous brightness on the opening pages of the church's history.

And that is nearly all we can say. Fundamentally it is saying a great deal; but viewed with regard to details it is scant enough. It says nothing about the ballot, for or against; nothing about the duration of office; nothing as to modes of nomination: only two points are made known—the *character of the men for office, and the equality of all members, the leaders and the led alike, in privilege*,—everything else is left to the large common-sense, and vigorous and unselfish life, of the church in every age.

But it is suggested that this "case" establishes the rule that the *nomination of officers should be vested exclusively in the people*. I think not. If I am wrong, ministers and students of the Word will correct me; but it seems to me that the special needs of the case rendered it the only wise course to give the nomination to the people, in that instance. The complaint was against the apostles. For them to have sought out the men would not have soothed the irritation caused by the unsatisfactory distribution of aid. It was enough that the "choice" of the people should receive the sanction of their leaders.

Leaving Scripture precedent, then, and coming to modern practise, what do we find? The answer is, "Many minds, many modes." I have collected information from a considerable number of churches, and I find that whilst the principles mentioned above are rigidly adhered to, their application is attended with great variety of plan.

Many small churches have no difficulty whatever. Some two or three men are so obviously "good, and full of the Holy Ghost," that all that is necessary is to say, "Deacons are wanted;" then nominate A, B, and C in church meeting, and vote them into office without a shadow of misgiving or dissension.

In large towns other methods are adopted. A minister of a numerous church in the north of London says, "At the time of the election a list of the male members is circulated, and all the members are invited to vote, of course by ballot. After that vote, the first twelve names (more or less, as required) are printed and circulated, and out of these the final and decisive election is made." I find this practice somewhat extensively in vogue.

That was the practice at Broadmead, Bristol, "from time immemorial." Recently it has been altered, and open nomination is allowed at church meeting, and in addition a foolscap sheet of paper is kept in the vestry for a fortnight for further names to be added. The list of the persons nominated is printed, and the vote is taken upon it. The merit of this plan is that only a few names have to be printed, and the voter is not bewildered by a long list.

A church in Plymouth has a simpler process still. "The pastor states that the deacons want help. The number desired is stated, and at the next church meeting every member is expected to bring or send a paper with the names of his choice upon it. Those having a majority are accepted." In a church where every member knows every other, this plan is likely to work smoothly and efficiently.

Another pastor writes, "The way I have found work best is—Supposing I want seven men. I print the names of, say, twelve, and distribute to the members in church meeting. Members place a mark against those they prefer. Papers are collected; scrutineers go through them, and report the names of the elected, but *not* the number of votes. Papers are burned." That is the reversal of the process described in the sixth of the Acts. The pastor looks out and elects, and the church confirms. In the particular church where this plan is adopted, I can easily believe it to be the only plan that will work. There are nearly two thousand members. It is impossible for the members of such a church to know who can serve the church best. No one knows all the eligible men for the post, unless the pastor does. They have to work with him; and if he be an unselfish man, and in love with his work, he, along with any existing officers, may be safely trusted to nominate the candidates for office.

"Safely trusted." Yes; but only when the conditions mentioned are complied with. Such a plan, in the hands of a self-seeking, intolerant pastor would be the ruin of the church. He might only nominate his own "tools." These safeguards should be added: (1.) Members of the church should be invited to suggest names to the pastor privately, and to converse with him and the existing officers about them. (2.) Any member must, of course, be free, if he *thinks fit*, to add to or subtract from the list. (3.) An interval of a month should elapse between the nomination and the election. (4.) The existing officers, all and sundry, should join in the nomination. Under such conditions, and in churches *so large* that personal knowledge is impossible, this plan of pastoral and diaconal nomination may be the best that can be worked. At least, I have evidence in my possession showing that in some most prosperous and happy churches it has been adopted for years.

This, then, is the conclusion of the whole matter. Churches must hold sacred the freedom and equality of all their members; find out the method of election best suited to *their* particular needs, remembering that what is one church's food is another's poison; and then work their method in a spirit of brotherly regard, vigorous self-effacement, and intense devotion to the welfare of the kingdom of Christ.

GETTING THE FULL USE OF THINGS

Is an art in which few of us are yet perfect, though vast strides have been made within the last few years. Our great cities earn thousands of pounds by the sale of their refuse. Our newspapers are regenerated fibrous waste. Even our clothes may be doing duty a second or third time, for ought we know. When will the churches get the *full use* of their agencies? When shall we know how to make the most of ourselves for God and men? Do we get all out of our buildings we might? Are there not some clubs, societies, etc., at public-houses, that ought to be in our school-rooms? Have not the music halls command of young men we might attract and hold by a wisely arranged and skilfully conducted "Young Men's Club?" Let us see if we cannot get a fuller use of the immense forces and numerous agencies within our reach, as this winter comes up to us.

What is the Sun made of ?

A FURTHER step has been taken towards supplying the full answer to this question. It was in 1859 that Kirchoff made the great discovery, starting a new era in scientific study, that the metal Sodium is in the sun, or more strictly speaking, in the atmosphere of the sun. Since that date the proof that the sun and our earth are closely akin has been much extended. The researches of Kirchoff, Angstrom, Thalen, and Lockyer, have shown that of the sixty-four terrestrial elements, there are twenty present in the solar atmosphere. Iron, that enters so largely into our planet, and is its great colouring agent, is there. Zinc is there. Barium, Aluminium, Nickel, and Potassium are there. Hydrogen, too, that enters into the composition of water, is there, and there in great abundance.

But the things *not* found in the sun have excited perhaps as much inquiry as those conspicuously present. The spectroscopist has given no sign of Carbon, and yet the vast strata of coal in our earth (to cite no other witnesses) prove it to be abundant here. Nor till the discovery just made by Professor Draper, of New York, was it known that Oxygen was present in the solar atmosphere—Oxygen, an element that makes up eight-ninths of the water of the globe, one-third of the crust of the earth, and one-fifth of the air; and is, in fact, the most abundant and ubiquitous of all the “stuff” of which this globe and its investiture is made.

Scientific men suspected its presence in the sun. They could not help it. The chemistry of the earth, and the nebular hypothesis, urged the conclusion that such an element could not be absent. By the labours of Dr. Draper, the suspicions give place to scientific proof, and the greatest discovery in solar physics since the work of Kirchoff is recorded.

Dr. Draper shall speak for himself. In his paper announcing the discovery he says, “*Oxygen discloses itself by bright lines or bands in the solar spectrum, and does not give dark absorption lines like the metals. We must therefore change our theory of the solar spectrum, and no longer regard it merely as a continuous spectrum with certain rays absorbed by a layer of ignited metallic vapours, but as having also bright lines and bands superposed on the background of a continuous spectrum. Such a conception not only opens the way to the discovery of others of the non-metals, Sulphur, Phosphorous, Selenium, Chlorine, Bromine, Iodine, Fluorine, Carbon, etc., but also may account for some of the so-called dark lines, by regarding them as intervals between bright lines.*”

The coincidence of bright lines or bands in a photograph of the solar spectrum with the Oxygen lines in a photograph of a spectrum of Air, is clearly shown by photographs accompanying the paper, and fully set forth in the text. So that the discovery may be considered as having three branches; first, that there are bright lines or bands in the solar spectrum; secondly, that certain of these lines coincide exactly with the known Oxygen lines in the spectrum of Air produced by the electric spark; and thirdly, that others of them probably coincide with the lines of the metalloids, or may be referable to unknown substances.

Thus our knowledge of the exact condition of the sun is increasing from year to year. The great sun is yielding the secrets of his history and constitution. Heliology will be a science as certain as geology; and we shall be as well-informed of the constitution of the central object of the solar system as we are about that of our earth; and it will be more than ever manifest that the heavens declare the glory of their Great Creator.

That is what the sun is; now think for a moment of what he gives. Reckon up the thousands or millions of years during which he has poured forth his oceans of light and heat on this earth, and yet remember what Tyndall says—“Knowing the annual receipt of the earth, we can calculate the entire quantity of heat emitted by the sun in a year. Conceive a hollow sphere to surround the sun, its centre being the sun’s centre, and its surface at the distance of the earth from the sun. The section of the earth cut by this surface is to the whole area of the hollow sphere as one-2,300,000,000th; hence the quantity of solar heat intercepted by the earth is only one-2,300,000,000th of the total radiation; that is to say, the mighty total of heat emitted by the sun is equal to 2,300,000,000 times the quantity which our earth receives.”

JOHN CLIFFORD.

France and Clericalism.

THE French Elections have not fulfilled the sanguine prophecies of M. Gambetta; but they have inflicted such a blow upon the intriguing and Jesuitical Clericalists of France and Europe, that they will not soon overget it. It is a Titanic thrust, and secures for Republicanism a splendid and unforgettable victory.

The true measure of a force is never found until you have some adequate answer to the question, "What resistance has it overcome?" In this case the resistance has been wide-spread, enormous, and incredible. The policy of the defunct, degraded, and wicked Empire has been revived by one of its "creatures," and everything short of a gigantic *coup d' état* has been attempted to return to Parliament the motley coalition of Monarchists, Legitimists, and Bonapartists. The head of the Government has dwarfed himself into a miserable electioneering agent, and has sunk his dignity as a ruler in the pettifogging arts of the bully and the trickster. He has cajoled and threatened in turns; put official candidates forward and backed them with his name and power; suppressed the Republican press; persecuted the Republican party; and, inspired by M. de Fortou, the tool of the base Napoleon III., has done everything short of a great crime; and yet—yes, and yet—he is beaten—completely and ignominiously **BEATEN!**

We exult in this victory. We thank God for the Republicans of France. They have done themselves infinite honour, and covered their party and country with a glory that can never be wholly eclipsed. Their prudence, moderation, and self-control, under the numberless irritations of official unscrupulousness, form the brightest and most hopeful galaxy of stars in the sky of France.

Out of a chamber of 533, there are at least 335 Republicans, against 198 Officialists; and they will form a party of order and progress, of progress by order and liberty—a party solid, compact, and coherent, defying, let us hope, all attempts to disorganise them. True: they are not so strong as Gambetta hoped; but they are much stronger than De Fortou foretold they would be; and with a majority of 140, and the undisturbed sway of self-suppression and concord, they will "crown the edifice" of Republican Government in France.

In these elections Clericalism suffers another defeat. Justly have they been called the "Sedan" of the Ultramontane party of action. Impotent in Italy, and crippled in Rome, prostrate in Austria, and downtrodden in Germany, Clericalism is now discomfited in France. The "eldest son of the church" is smitten with paralysis, and the Vatican is scarcely large enough for the anger of the old Pope. Trickery and intrigue will do mighty things; but they need great crimes, Bartholomew massacres, *coup d' états*, and the like, to make victory certain. When the Papacy loses the sword and the inquisition, it loses its most appropriate and congenial weapon. The triumph of political liberty is the downfall of the Papacy. Christianity in France at the present juncture can have no better aid than the sure, steady, and decided suppression of the power of the "Priests." Nay, more. So vital to the Papacy is French support, that pure Christianity all the world over could scarcely receive a greater boon than the total and irrecoverable rout of the Jesuitical faction in France.

The God of liberty and love speed the utter destruction of Clericalism, that bitterest and most malignant foe of universal man! JOHN CLIFFORD.

OUR HOME MISSIONS.

CHURCHES needing reports, in addition to that contained in the "Mag." for August, please write to Rev. J. Fletcher, 322, Commercial Road, London, E. Collecting cards can also be had. We need collectors in every church. *Who will volunteer?* Church officers will not fail to give a good place to Home Mission Sunday, in arranging the collections for 1878. One good brother offers "to work a sum in addition" to the list of subscribers. Who will join him? If the collector is not "at hand," send a subscription to our Treasurer, Mr. T. H. Harrison, 18, Wardwick, Derby.

Scraps from the Editor's Waste-Basket.

I. THE GENERAL BAPTIST ALMANACK AND DIRECTORY FOR 1878 will be ready Nov. 21, price one penny. Order at once, and order in large quantities. Pastors and teachers, local preachers and church officers, will find it useful to the churches and schools. We circulated over 7,000 last year. Let us go up to 10,000 for 1878! A "push" altogether will do it.—*See Advt.*

II. LOCAL PREACHERS AND THE ALMANACK.—Will secretaries of churches and of L. P. Associations, who desire the names of recognised L. Ps. to appear in next year's Almanack, send names and addresses to me immediately.

III. BAZAAR FOR WESTBOURNE PARK CHAPEL.—Many of our friends will remember that it was arranged some time ago to hold our next bazaar in the *first week in December*. Some friends could not help us last Christmas, but promised to remember us this. Only a month remains. But sewing machines, crochet hooks, nimble fingers, and loving hearts can do a great deal of work in a month. Do not be afraid of sending anything that will buy a brick, and "work that which is good" to the purchaser. London is a large place, and we can find a sale for any thing the country has in it, from a Walsall dog-chain, right through to a fine Cheshire cheese, a truck of coals, on to an Indian elephant. Cheques, P.O.Os., bank notes, are even more welcome. They go straight to the treasurer. You will not forget us!

IV. VILLAGE WORK AND LOCAL PREACHERS.—We record with real satisfaction the fact that our Local Preachers in Nottingham and its district have laid the foundations for a church at *Kimberley*. Rev. J. T. Almy preached in the large room of the British schools Sept. 30, and the work is being continued. "This is the way, walk ye in it." The Derbyshire Preachers have succeeded so well with Watson Street, Derby, that they are ready for fresh work. Let this policy be adopted all along the line! Say to the "North" give up, and to the "South" keep not back! The churches have both the talent and the money: all they want is the spirit of venture.

V. DR. BARNARDO AND BOARDS.—No doubt "Boards" are "bothers," and "committees" are often in the way. Men of independent spirit resent the restriction and over-hauling of methods of action likely to result from committees; but the Barnardo's case at least illustrates

the wisdom of such additional directing and controlling force. A dispute like the one so imperfectly settled tends to freeze the streams of charity, and to put all unorganized work under ban. Wherever "money" and "human nature" are concerned it is the wisest and best course to have several persons responsible for it. It is the only way to avoid suspicion; and even if less work be done it will probably be done better.

VI. THE BAPTIST UNION AT NEWPORT.—The newspaper accounts of the Autumnal Session warrant the conclusion that the Baptists of the United Kingdom were rarely in better mood, or said wiser things, or did more enduring work, than in this recent session. We have read the "chronicles" of the meeting with unalloyed pleasure. "Let us live more nearly as we" say, and the churches and the world will rejoice in our common work.

VII. BULWELL.—A special appeal under special circumstances is being made by our friends here. They have paid £1100 of the cost of their new chapel, and have a similar sum to provide in order to clear it of debt. The lord of the manor offers £100 if the other £1000 are raised *this year*. £523 towards this sum are in hand. Let our friends send help at once to the pastor, Mr. Douglas Crouch, Bulwell, Nottingham. The help, as Mr. Spurgeon justly says, is richly deserved and much wanted. Meet this special appeal with a special gift.

VIII. "GETTING RID OF A MINISTER."—"A Live Pastor" says, "It is deplorable that any such suggestion should be necessary for effecting this object; but certainly it is. I suggest that such an agreement as the following be signed by the officers on behalf of the church, and by the pastor on his own behalf, when he settles:—'If at a church meeting called for the purpose, a majority of members shall by vote call upon the minister to resign, he (the minister) shall resign, and leave the church within three months of the day of his receipt of the said vote.' Proxy votes might be allowed if a bare majority were to be binding; but if two-thirds majority were decided upon, it would be wiser not to admit proxy votes. I think no church would object to this, and few patriotic Christian pastors; for all must allow that the minister exists for the church, and not the church for the minister."

Reviews.

THE BIBLE RECORD OF CREATION TRUE FOR EVERY AGE. By P. W. Grant. Hodder & Stoughton. Price 9s.

THIS is one of the irrefragable questions. Man is a creature for ever asking "why," and "how," and "from whence?" He will get as near as he can to the origin of things; and so long as discrepancies present themselves in any existing accounts having any claim whatever to credence, he will busy himself at the task of reconciliation.

Mr. Grant has many qualifications for labour in this field. He is candid, frank, courteous, widely read, penetrated by reverence for God and all His words and works, and ready to labour long and lovingly at his chosen task.

But it would be a mistake to judge the book by its title, or to treat it as though it were only an exposition of the relations of scientific and biblical statements on the Creation. It is very much more. It is a most valuable *exposition* of the first three chapters of the Bible; abundantly enriched by quotations from the works of the most accomplished men of science, and the most gifted expositors of the word. As a commentary on this "inspired introduction to the inspired history of redemption" it is a splendid repertory of exegesis, illustration and discussion. From this point of view alone the work is of signal value.

But it is also a masterly *apology* for the God of Revelation. It maintains a creative plan, wrought out by a Creator; a great constructive work accomplished by an infinitely wise and strong Constructor. Taking the references to the facts and phenomena of the globe as his data, he shows, in an acute and elaborate way, in what numberless ways the universe witnesses for its God. Mr. Grant's work merits a high place amongst the defences of "the faith."

Three points are fundamental to Mr. Grant's argument that the Bible record of creation is true for every age. The first is that it is wholly, and of intention, *non-scientific*. The second is that its purpose is merely to describe the *home* into which MAN is to be introduced; and the third is that the idea of the Sabbath rest dominates in the *form* given to the Mosaic account of Creation.

Hence there is no attempt to fix the *order* in which the different portions of the creation appeared. The designation of the six days is not first, second, third,

etc., but "one day," *i.e.*, one day's work, two days' work, etc. So that "each kind of work, in all its really countless details is simply regarded as amounting to one day's work," *i.e.*, each day is to be regarded simply as a sixth part of the entire creative week. The word day, therefore, is not used in its ordinary sense, nor yet merely as descriptive of a period of indefinite length; but rather as one-sixth of the time consumed in the creation of the world.

Everything in the biblical account contemplates the fact that, as Kalisch says, "man is the culminating point to which the energy of God had tended." The world is made for him; and the writer of this account merely gives a brief description of its materials, and of its construction, being mainly anxious to let him know that the God who made the dweller also made his home, and that therefore man should resemble God both in his activity and in his rest.

"In his rest." For the biblical record of creation ends with the rest of God, and the assertion of the necessity of the Sabbath. The Bible is "the fountain of religion, and it places the origin of the Sabbath at the beginning of its pages; it makes the Sabbath the corner-stone of the *moral* world; and, therefore, leads its first cause back to the creation of the *physical* world."

We appreciate the ingenuity, learning, fairness, and ability, with which this theory is presented, and can accept its principal features, but since it is said, "In six days the Lord made heaven and earth, the sea and all that in them is," we cannot endorse the "fluid" use of the word "day," but still cling to the belief that the biblical account, in the main, is not meant to describe the process of creation in its entirety, or in its first processes, but the *adaptation* of this earth to be the dwelling-place of man.

THE LIFE OF CHRISTIAN CONSECRATION.

By A. Mackennal, B.A. Hodder and Stoughton. Price 6s.

THIS is a memorial volume dedicated to the congregation meeting in Gallowtree Gate Chapel, Leicester, and consists of seventeen sermons on a theme profoundly interesting in all days, but recently of very special and urgent importance. Scarcely could such a subject have found a fairer treatment than at the hands of

one so calm and clear in his thinking, cultured in mind, devout in spirit, and able in expression, as Mr. Mackennal. His definitions, so essential on a topic of this sort, are accurate, lucid, and distinct; his exposition of biblical texts is luminous; and there is a straightforward, practical, and manly directness that will make the volume a special boon to any who have confounded excited feeling with sanctity of spirit, and pleasant self-contemplation with the consecration of the soul to God. "Sanctification" is defined "as the growing completeness of the Christian character. The hallowing of the personal life," and as applicable alike to "the purpose and the process of the Christian life." God's culture of souls is traced with a skilled and experienced hand; and the conflicts and victories, struggles and joys of the inward life, are delineated with a pathos and courage born of experience. There is scarcely the "glow" in the sermons we like to catch, but there is a fidelity to scripture, a perception of the ways of God with men, an accuracy of thought, and a spiritual helpfulness in Mr. Mackennal's work that will make it welcome to many more than those to whom the volume is dedicated.

THE CHURCH CRISIS IN 1877. By J. Guinness Rogers. *Liberation Society, and E. Stock.*

A REVIEW and criticism of the history and experiences of our State Church

during the year, performed in a manly and courteous style, and demonstrating that "one thing is needful," disestablishment and disendowment. Mr. Rogers' review is thorough, and his interpretation of facts true and good; and his reasoning will, we think, be painfully conclusive to many reluctant minds. It is published at sixpence; and its wide distribution will, we doubt not, promote "national goodness."

THE ILLUSTRATED BAPTIST HISTORY. By J. M. Cramp, D.D. *Stock.*

THIS is a cheap re-issue, in weekly penny numbers, of a history that ought to be read by all our church members and senior scholars. Surely in this form it will reach them: and if it does it cannot fail to interest and do them good. It will feed their devotion to truth, enlarge their acquaintance with the workers and sufferers of the past, and stimulate them to fidelity to the principles of the gospel of Christ.

THE COMMUNION: ITS OBJECTS AND OBLIGATIONS. By a Glasgow Merchant. *Paisley: J. & R. Parlane.*

THOUGH this brief work will be useful to all Christians, yet it is specially adapted to those who, from false fear or imperfect knowledge of the will of Christ, are neglecting the privilege of celebrating His feast. Pastors and church officers will find it very helpful to them in their work amongst the young.

Church Register.

CONFERENCES.

The half-yearly CHESHIRE CONFERENCE was held at Audlem Sept. 25. Rev. R. Kenney in the chair. The Rev. W. March gave a paper "On the best means of securing a good attendance at Sabbath morning services," which was followed by free discussion. Baptized since last Conference, 10; candidates, 4.

A vote of hearty welcome to Rev. I. PRESTON, recently settled at Tarporley, was passed.

After Mr. Pedley's statement respecting HOME MISSION WORK, it was resolved, "That we urge upon all the churches in the Conference the desirability of liberally supporting the Home Mission Funds by annual collections and subscriptions."

Rev. W. March was appointed Con-

ference representative on the Foreign Missionary Committee.

Resolved, "That Rev. W. March be cordially thanked for his practical and useful paper on the above subject, and that he be requested to print it for general distribution at one penny per copy."

Next Conference to be held the first Tuesday in April, 1878. Rev. I. Preston to be the preacher; or, in case of failure, Rev. J. Maden. WM. MARCH, Sec.

MIDLAND CONFERENCE met at Wirksworth, Sept. 26. The Rev. W. E. Davies presided at the morning meeting. Brethren J. Porter, J. Stevenson, J. Wright, and J. Salisbury, took part in the devotional exercises. The Rev. J. Parkinson preached from Mark v. 19.

The afternoon session, at which the

Rev. W. Evans presided, was opened with prayer by the Rev. J. C. Forth.

I. A Committee was appointed at the last Conference to visit the church at GRANTHAM for the purpose, if possible, of reconciling the seceding members to the parent church, which they had left. The Rev. W. Bishop presented the report of the Committee. Resolved,—“That the report be received, the Committee be thanked for their services, and the church at Grantham be received into the Conference in accordance with their recommendation.

II. The Sub-Committee for selecting a locality for HOME MISSION WORK presented the following report to the Conference through brother W. Bishop, “The Committee not having sufficient information to enable them to recommend a site for home missionary operations, have appointed three brethren to visit and gain information respecting Long Eaton, Liverpool, and other places, if necessary, and suggest that the decision of a site be deferred until the next Conference. The brethren appointed were Messrs. Bembridge, Jas. Hill, and B. Baldwin.” The report of the Sub-Committee was adopted, and the name of the Rev. W. Evans was added to the brethren appointed.

III. CONFERENCES FOR 1878.—THE SPRING, at Long Eaton. Preacher, Rev. J. W. Williams; in case of failure, the Rev. J. C. Forth. SUMMER, at Swadlincote.—Brethren C. T. Johnson, E. Dalby, J. Cholerton, and W. Crane, were elected on the Conference Committee.

IV. Hearty thanks were given to the Rev. W. Evans for his efficient services as Chairman during the year; and the Rev. E. Stevenson was chosen president for 1878.

V. Rev. W. Wootton, of Coalville, read a paper on “The relation of the Church to the Congregation.” A brief but interesting discussion followed. Mr. W. was cordially thanked for his paper.

VI. The thanks of the Conference were given to the Rev. J. Parkinson for his interesting, instructive, and impressive sermon.

In the evening a public meeting was held, when addresses were delivered by the Revs. J. W. Williams, W. Evans, and J. C. Forth. J. SALISBURY, Sec.

The LANCASHIRE AND YORKSHIRE CONFERENCE was held in Central Chapel, Allerton, Sept. 19, 1877. The morning service was opened by Rev. J. Turner, after which Mr. Bramley, of Halifax, read a paper on “Conference Reform; or, how may the Conference be made useful to the churches and delegates who represent them,” for which the writer was most cordially thanked. A further resolution committed the paper to the consideration of a select committee, who will report thereon to the next Conference.

Mr. G. White presided in the afternoon. Reports showed that sixty-five had been baptized; and thirty-five candidates.

The Rev. J. Bentley, late of Bridlington, having settled as minister of Central Chapel, Allerton, was welcomed into the Conference, and kind wishes were expressed for his prosperity. An application from the Bethel Baptist Church, Manchester, was received for admission into the Conference, and the Business Committee was requested to give immediate consideration to this case, and report to next Conference.

The friends at Armley, near Leeds, applied for ministerial help, and Mr. Gill, of Todmorden, was respectfully solicited to visit the friends there in Nov.

The following resolution of sympathy with brother Silby on his removal from Leeds was also passed, “That we regret the removal of Rev. R. Silby from the church at Wintoun Street, Leeds, but express our earnest desire for his ministerial happiness and success in his new sphere of labour at Retford.

A resolution was also passed commending the Indian Famine Fund to the liberal aid of the churches.

The next Conference will be held at Lineholme, and there will be a paper in the morning on “Sabbath Observance in relation to individual piety and church prosperity.” Writer, the Rev. J. Turner; in case of failure Rev. W. E. Bottrill or W. Chapman.

The Home Missionary Meeting in the evening was a success. Speakers: Rev. J. R. Godfrey, W. Chapman, J. H. Smith, and the Secretary. The Rev. J. Bentley, in the chair. W. SHARMAN, Sec.

The SOUTHERN CONFERENCE met at Praed Street Chapel, Sept. 26. The Rev. D. Burns, M.A., in the chair.

Reports from the churches showed 58 additions by profession, and 36 by letter. The reductions reported were 17 by dismissal, one by exclusion, 11 by death, and 32 by erasure. Nett numerical increase since last Conference, 33.

Resolved,—“That the church at East End, Finchley (Rev. J. Batey, pastor), be received into the Conference, and recommended for admission into the Association.” Mr. Batey offered the chapel to the Conference; this offer was

romitted to the Business Committee for consideration, for a report to be presented thereon to the next Conference.

Report from Rev. R. Y. Roberts respecting Colwoll road: Resolved,—That the Rev. Mr. Roberts be thanked for his report, and be requested to report again.

Officers elected for the ensuing year—President, Rev. G. W. M'Cree; Business Committee, Revs. D. Burns, J. Clifford, and Mr. R. Johnson.

Next Conference to be held at Hitchin; the time and services to be arranged for by the Business Committee.

Arrangements for the ensuing Foreign Mission Services to be made by the Rev. J. Fletcher.

Mr. G. F. Bayley, of Barnet, read a paper on "the Conditions of Effective Preaching," for which the best thanks of the Conference were given to the author.

A public meeting was held in the evening, and addresses on the Christian in Home Life, Church Life, and Public Life, were given by brethren Harcourt, Fletcher, and Clifford.

J. WALLIS CHAPMAN, Sec.

CHURCHES.

FLEET, Lincolnshire.—On Sept. 23, the first anniversary of the new chapel was held, when the Rev. W. R. Stevenson, M.A., preached morning and evening. On Monday, the 24th, a bazaar was opened for the sale of fancy and useful articles. At three o'clock the Rev. J. Jolly preached. At five o'clock tea was provided, and in the evening a public meeting was held, when Mr. J. N. Sutterby occupied the chair. The Rev. T. Watkinson (pastor) read over a statement of all the contributors, and also of the expenses connected with the new buildings, and the following gentlemen took part in the meeting—Revs. A. J. Robinson, J. Howard, G. Taylor, J. Jolly, and W. R. Stevenson.

HUCKNALL TORKARD, Notts.—Anniversary of the old chapel. On the Sunday two sermons were preached by the Rev. J. Stevenson, M.A. Mr. B. Walker, of Lenton, presided at a tea meeting next day. Rev. J. T. Almy (pastor), and Messrs. Howell, W. Calladine, sen., W. Calladine, jun., J. Buck, S. Wright, and H. Beswick, gave addresses. The financial proceeds of the whole amounted to £54 1s. 4d. (including £10 from the chairman), which will go toward the extinction of the debt on the new chapel. The chairman also promised to give ten per cent. to the next £500 which should be raised for that fund.

LEICESTER, Friar Lane.—Anniversary sermons were preached, Sept. 23, by Rev. W. G. Lewis. Mr. J. Bennett presided at the public meeting on the 26th, and delivered a most valuable and inspiring address. Speeches were made by the Revs. W. G. Lewis, W. Bishop, J. W. Thew, J. C. Forth, R. Caven, B.A., and the pastor. The chapel debt has been reduced to £980. Collections, £21.

LONGTON.—We held a public tea meeting, Oct. 8, to celebrate the completion of our new premises. Mr. J. Gutteridge, of Coalville, and Mr. Jas. Smith, of Donnington, generously gave the provisions, so that the entire proceeds might be devoted to the building fund. Nearly 500 persons joined in the celebration. Mr. Alderman Carryer, Treasurer, occupied the chair. The accounts having been duly audited were read to the meeting, from which it appeared that the total cost of freehold site, chapel, and schools, was £2,815. Towards this sum the Treasurer stated he had received in donations £2,063, and from Loan Fund £200. As the servants of the Lord Jesus the minister and his friends are most anxious to bring up the receipts to £2,215, which, with the £200 loan, will leave a debt of £400. The Revs. H. C. Field, G. Dunnett, C. Willis, and J. H. Jones, addressed the meeting. A cordial vote of thanks was passed to our two Leicestershire friends for their kindness, and to all those who have helped us in our work for the Master. Truly the Lord has done great things for us. To Him be all the praise.

C. SPRINGTHORPE.

LOUGHBOROUGH, Barter Gate.—A "Jubilee" and members' tea meeting was held, Oct. 1. After tea addresses were delivered. Twenty pounds were added to the "Jubilee" Fund.

NORWICH, St. Clement's.—After being closed for repairs and thorough restoration, the above chapel was re-opened on Sunday, July 29, when excellent sermons were preached by Rev. G. Gould in the morning, and by Rev. W. A. McAllen in the evening. In the afternoon a very eloquent and instructive address was delivered to the Sunday school children and their friends by J. H. Tillet, Esq., ex-Mayor of Norwich. The congregations were very good, and the collections liberal. Since the purchase of the above property between £400 and £500 have been expended on cleansing, restoring, and furnishing the whole, and the property throughout is now in excellent condition, affords every facility for extensive usefulness, is a credit to the denomination, and is altogether *free of debt*. The Priory Yard old chapel was sold in the course of

the summer for, less expenses, £270, and its proceeds, with some £200 from other sources, appropriated to the above. A meeting for review, rejoicing, and thanksgiving, was held in the school-room on Sept. 27th, when about two hundred members of the church and congregation took tea together, and spent a most profitable and happy evening.

STAPLEFORD, Notts—The memorial stones of our new chapel were laid on Oct. 1, in the presence of a large number of spectators, by the following gentlemen, W. Smith, Esq., Benjamin Walker, Esq., Thomas Bayley, Esq., W. E. Baker, Esq., W. E. Elliott, Esq., and J. Fearfield, Esq. The proceedings were opened by the Rev. C. T. Johnson, after which prayer was offered by the Revs. J. Medlicraft, President of the Methodist New Connexion Conference. After the ceremony about 200 partook of an excellent tea, which was gratuitously provided by Mr. Beckson, of Old Basford. Addresses were given at the public meeting by the Revs. E. J. Silvertown, J. Medlicraft, and J. T. Almy. W. Smith presided. We are glad to add the proceeds were £92. The parish, which contains a large population, is situate, as it were, on the neck of the rich mineral valley of the Erewash, and near to the Midland Railway Company's stations of Sandiacre and Stanton Gate. It is in the centre of busy hives of industry, there being extensive sidings, carriage works, iron smelting furnaces, and coal mines, close at hand, and in the village itself lace, starch, and silk-throwing factories. Near to Stapleford are the thriving villages of Sandiacre, Stanton, Trowell, and Bramcote, where no Baptist church exists; and it is desired that a comfortable chapel should be provided for the accommodation of persons coming into the village from a distance, and who might then be invited to attend. The plot of land in Albert Street (purchased some time ago) is of sufficient area for commodious school-rooms, as well as the chapel, vestries, and other conveniences, now in course of erection, and the site is in every way suitable for the purpose, being very central and elevated. Estimated cost of building is £1,100. Sitting accommodation will be provided for 262 persons.

MINISTERIAL.

BENTLEY, REV. J.—A recognition meeting was held, Oct. 13, at Allerton, Central, in connection with the settlement of Rev. J. Bentley. Mr. J. Firth stated the reasons for the invitation given by the church, and gave the pastor a hearty

welcome. Mr. Bentley having replied, the meeting was addressed by Rev. T. Poston, J. Dyson, W. Houghton, J. Brown, and J. Taylor. Mr. Councillor Watson, of Bradford, presided.

IRVING, REV. J. J., late of Chicago, has accepted the pastorate of the church at Swadlincote, and commenced his ministry, Oct. 7.

PARKER, REV. J. R., of Carey Chapel, Moulton, Northamptonshire, has accepted the pastorate of the church at Castle Donington and Sawley.

REYNOLDS, REV. W., has accepted the pastorate of the church at Burnley Lane, Lancashire.

SILBY, REV. ROBERT, of Leeds, has commenced his work at Retford, Notts., under very encouraging circumstances.

WATKINSON, REV. T., has resigned his pastorate at Fleet, Lincolnshire, and commences his new sphere of labour at Newthorpe, Notts., on the second Sabbath in November.

SCHOOL SERMONS.

DERBY, St. Mary's Gate.—Sept. 30. Preacher, Rev. J. W. Williams, pastor of the church. Collections, £38 10s.

BAPTISMS.

BOSTON.—Four, by J. Jolly.
COALVILLE.—Four, by W. Wootton.
COVENTRY.—Two, by H. W. Meadow.
LEICESTER, Friar Lane.—Nine, by J. H. Atkinson.
LONDON, Boro' Road.—Three, by G. W. M'Cree.
LYNDHURST.—Two, by W. H. Payne.
LOUTH.—Three, by E. H. Jackson.
NORWICH.—Two, by G. Taylor.
RETFORD.—Two, by R. Silby.
RIPLEY.—Three, by G. Needham; three, by B. Hackett.

MARRIAGES.

ARGILE—GODKIN.—Sept. 12, at the Baptist Chapel, Wood Gate, Loughborough, by the Rev. J. Alcorn, Mr. Robert Argile, of Ripley, to Nellie, youngest daughter of Mr. Henry Godkin, of Loughborough.
GLEW—ANNABLE.—Sept. 20, at the G. B. chapel, Belper, by the Rev. W. Underwood, D.D., Joseph Herbert, only son of Mr. W. Glew, of Belper, to Sarah Jane, second daughter of Mr. C. Annable, of Kilburne.
HARRALD—DAYKIN.—Aug. 28, at the Baptist Chapel, Quorndon, by Mr. Pritchard, of Woodhouse, Clifton Charles Harrald to Caroline Daykin, both of Mountaorrel.
OAKES—GRESTY.—Sept. 25, at Audlem Baptist Chapel, by the Rev. R. P. Cook, Mr. John Oakes, of Newhall, to Miss Jane Gresty, of Dods Green.
TIMMINES—ATKINS.—Oct. 15, at the Baptist Chapel, Barton Fabis, by Rev. J. Greenwood, Mr. Elijah Timmines, to Miss Betsy Atkins, both of Ibslock.
UNDERWOOD—MASSEY.—Sept. 25, by licence, at Zion Chapel, Burton-on-Trent, by the Rev. Dr. Underwood, father of the bridegroom, Alfred Underwood, M.A., to Emma Jane, eldest daughter of Richard Massey, Esq., of Burton-on-Trent.

MISSIONARY OBSERVER.

 NOVEMBER, 1877.

Completion and Opening of the Rome Chapel.

DEAR MR. HILL,—Immediately after the meeting of the Foreign Missionary Committee at Leicester, I started for Rome, and on my arrival there took the very earliest opportunity of visiting the Monti, to see the progress of the works on which so many hopes centre, and toward which Papal maledictions are directed. The *Vocca Della Verita*, a virulent Popish journal, had said, a few days prior to my departure, that Catholic Rome was insulted by the building of a new Protestant temple, adjacent to the Theatre Manzoni; and as that Theatre was always empty, so it was hoped this *impious edifice* would be empty also. This sentence had been transmitted by telegraph to the *Times* newspaper, thus showing the local importance that was attached to it. All the more was my anxiety increased to see the progress of the maligned “temple,” the architectural and structural character of which I shall leave for the report of our brother Chapman, the architect of Mr. Clifford’s new and beautiful church edifice at Westbourne Park, who, in compliance with the request of the Committee, has very kindly agreed to go to Rome to examine the works previously to the transference of the buildings from the contractor to the proprietors—a wise provision of Roman municipal, if not of national, law.

I confess I was most agreeably surprised to find that the contract might be fully completed by the time specified—the end of October,—but for a few matters affecting the “extras.” The front, the walls, the plastering—in a word, all but the floor, the platform, and the baptistery was finished; and the non-completed works were only suspended for decision as to how much marble should be introduced into the floor, and

a few points connected with the platform and baptistery arrangements. These matters being settled by a conference of Mr. Wall and myself with the architect and builder; the latter then promised to have all done ready for inspection on the 15th of November, about which time I hope to be with Mr. Chapman in Rome, with the view of taking full possession of the property.

I think that already this edifice has been a teacher of Christian morals to the workmen engaged, and to the people of the locality. I introduced into the builder's contract a clause prohibiting work on the Lord's-day; and contrary to the general practice of the Continent, I believe that condition has been honoured, and yet the work has been done in the time specified—another triumph over the natural indolence and protraction ascribed to Italian workmen.

The veritability of the site as being that on which the Palace of Pudens was located has been strengthened by the excavations necessary to find a solid footing for the front wall and the piers and pilasters required to support the party walls already standing. At a depth of ten to twelve yards the excavators found solid masonry, on which the pillars of our "temple" now rest. This accords with other excavations made by the Government in the locality, and justifies the names given to the street and surrounding buildings, on which *St. Pudenziana* is inscribed.

The accommodation of the buildings exceeds my expectations. The chapel being lofty, has an enlarged appearance; the two school-rooms are a good size; the living-rooms are in three apartments of three rooms each, and can be used by one or more families, and these rooms I found finished, the walls papered, floors being cleaned, and all apparently nearly ready for occupation. Over the school-rooms is an apartment, and over that a terrace, with a nice square piece of garden ground at the back. On the terrace I had the pleasure of convening the first English congregation of over thirty tourist friends, to whom our Rome Archæological Lecturer, Mr. Shakespere Wood, gave information of the locality; and I told the story of the purchase of the freehold, and the good work of my Baptist associates in the erection of the buildings. The "congregation" of that morning included the Rev. Hugh Jones, Principal of the Llangollen Baptist College, and my auditors contributed £4 10s.—the first collection taken on the spot. The front shop under the minister's residence, designed for the sale of Scriptures and other books, was also nearly finished.

In letters sent from Rome to the *Baptist* and the *Freeman*, I ventured an opinion that such a group of buildings, on such a freehold, would in most of our English towns and cities be worth £5,000. Mr. Chapman may say if that is an over estimate. To that gentleman I leave all further report.

Now about the Opening. In the letters just referred to I intimated an opinion that the end of January might be a favourable time, when Rome has usually its best class of visitors and residents in the city. But that time is objected to as being inconvenient for ministers to leave their home work, in addition to the supposed inclemency of the season for Alpine travel. The Committee must decide the time; but I venture to point to the last Sunday in March or the first in April, after the revelries of the Carnival, and before the Popish celebrations of Easter, whatever those may be in the year of grace 1878. If any visitors wish to stay for those celebrations they can do so, but we shall get better accommodation apart from both Carnival and the formerly mis-named "Holy Week," when most unholy exactions are perpetrated. I hope personally to superintend this second Baptist Pilgrimage to Rome, and our friend Mr. Wood proposes to give one day to the examination of sites, histories, and legends of Paul's residence, persecutions, and martyrdom. Soon as the time is fixed I will give a programme of travelling and other arrangements for ministers and friends.

It is worth noting, as an encouraging incident, that whilst I was actually writing my letters at Rome for the two denominational newspapers, a letter reached me from Kettering enclosing post office order for £1 6s. 3d., collected by the first class of the boys of the Fuller Baptist Sunday School. My heart responded, "God bless the lads!" and I wished that the missionary spirit of Andrew Fuller might take possession of Rome, and reign in the hearts and congregations of all our home churches.

In addition to all that is required to be done for the payment of these buildings, it will be to the permanent interest of the churches to let their ministers go to Italy and gather up facts that may be used for valuable ends in the pulpit and on the platform.

Before the opening we will see to what practical uses the rooms may be appropriated. Apart from all superstitious ideas about consecration, or sacerdotal dedication, the opening services of a Baptist Chapel in the chief city of the Papacy will be an event of no trifling significance. I repeat the statement made in the *Baptist* and *Freeman*, that I know one who will give a free ticket to Rome and back to the minister who preaches the first sermon in English in the chapel; and I know a hard working mechanic who is determined to get money sufficient to cover his pastor's expenses. May these examples prove infectious!

London, Oct. 22.

THOMAS COOK.

P.S.—As this communication may lead to personal correspondence it will be a convenience if letters for me are addressed to Thorncroft, Stonegate, Leicester.

T. C.

The Famine in India.

ACCORDING to the most recent accounts, the food prospects in India are brightening. Copious rain has fallen in many parts of the country— one week's rain being estimated at the value, to Government, of £4,000,000 sterling! A precious rainfall, certainly. For a long time to come, however, the suffering and mortality of the poor people must be of the most painful and heartrending character. Already it is estimated that three-quarters of a million have perished of hunger and disease. Happily Orissa has escaped a repetition of the horrors of 1866, but even there the country has been so drained of grain for the famine-smitten districts, that many of the people have had to endure the privations of hunger. Both for the orphanages and native preachers, there has been a considerable increase in expenditure. Under date of Sept. 1st, Dr. Buckley writes:—

The price of rice is still high, and, as I have said before, must continue so for months to come. Fine rice eight seers the rupee, and coarse twelve seers. The accounts of the Madras famine are most appalling: the heartrending and horrid scenes of the Orissa famine are being repeated, and there is reason to fear that the mortality of ten years ago in Orissa may be equalled; and as it extends over a much wider area, may possibly be surpassed. In presence of this terrible

calamity, the squabble between the Government of India and that of Madras is an unseemly and melancholy spectacle. The Government of India frowned on a public subscription in Calcutta; and there has been no appeal made here for help to the sufferers, though I know that a fortnight ago it was intended to have a public meeting to-day. I suppose official influence has prevented it. We have had a refreshing rain to-day, which will do much good.

Journey to Sumbulpore.

BY THE REV. W. MILLER.

NOT being able to find space in the Annual Report for the following interesting account of a journey to Sumbulpore, we have much pleasure in publishing it in the *Observer*:—

Camp Sunakana, 80 miles from Cuttack, Jan. 28th, 1877.

In my letter posted just before leaving home, I mentioned that brother Pike and I, with some of the native brethren, were about to leave for Sumbulpore. We started on the 18th, after a very busy time in packing up and arranging for an absence of two months. To crown all, just before mounting my pony I received a summons to appear before one of the native magistrates on the 20th inst., to give evidence in a case affecting some of the Macmillan Patna people; hence I had to go and beg off, which occupied some time. On reaching the appointed meeting-place on the southern bank of the Katjoree it was one p.m., and I felt more tired and hungry than can easily be described. After a rest of two hours in the shade of a mango tree, we continued our journey, and at dusk turned into a tope of mango trees on the river bank and encamped for the first night.

Our party consists of ourselves, Paul Sing, Makunda Sahu, Doolee Patra, student, and Bancha Nidhee, the last Pooree convert, with four garry men and shigram driver, a syce, with three boys and three coolies, altogether eighteen; and all, save the syce, Christians in reality or name. The preachers have two carts to travel in. Brother Pike has a pony; mine I sent back, and am drawn in the shigram, or cart, by a pair of bullocks. The shigram we find most convenient, supplying a bed at night, and ample space to travel, eat, and rest in the day, when necessary. We have only one preacher's tent for the whole party, expecting to find a bungalow at the end of each stage. Most of the latter hitherto occupied have been in a most filthy state, and are evidently used as resting-places for the numerous pilgrims from the north-west who now travel this way to Pooree. Each bungalow has a table, chair, and bed; the latter, when practi-

cable, we turn out of doors, as to go near it is to subject yourself to an invasion of vermin. The first evening in camp, to unpack the carts, light the fires, and cook the evening meal, did not occupy much time. Then, with brother Pike's canvas bed for a table, and with a splendid avenue of trees for a dining hall, faintly lighted up by the silvery dancing rays of the setting moon, we sat down and partook with thankful hearts of the food set before us. On retiring for the night, brother Pike had his cot removed into the tent. I preferred the shigram, where I was further removed from the boisterous snoring of our native friends, and slept most soundly until early morning. We were not the only occupants of the tope. On our arrival I noticed a Mussulman merchant at the foot of a tree performing his *nemaz*, or devotions. He had with him an immense elephant, which he was taking to sell to some of the Gurjat rajahs. The creature was for some reason very restless and noisy. I was thankful, on awaking, to find that he had not broken loose and done mischief during the night.

Our second halting-place was at Patpore, in the Dampurra district. After a late breakfast, we formed three parties and visited as many villages. Where I went the people paid great attention, and were, at least some of them, familiar with the leading truths of the gospel, having been visited and received books frequently before. They were very full of their row

with the rajah, he having tried to enhance the rent of their land most unreasonably, and they having resisted it, and for several years have not paid him anything. In the meantime the rajah has borrowed to the extent of 30,000 rupees at an enormous interest. The issue is plain, the creditor will eventually gain possession of the estate and thus repay himself.

Banki.—Lord's-day, the 21st, we spent here, where several of the orphans belonging to the Gurjat police are now located. Most of them, with the wives of the married, were able to attend the morning and afternoon services. These, with a number of outsiders and our own party, formed a decent congregation. In the evening we visited each house of the little community and conversed with the inmates. We had a long interview with the Tahasilder, a Pooree man; he seemed much more enlightened and liberal than many of his townsmen, and expressed regret that he had not been able to attend the services. Three of the brethren visited the Tulsipore market, six miles distant, and got a good hearing. The Banki district is now in a prosperous state. The jungle has given way to well-cultivated fields, and the people seem contented and well-to-do. How different from the time when the estate was in the hands of the last rajah, who for his crimes was imprisoned for life, and died in the Cuttack jail.

(To be continued.)

The Piplee Female Orphanage.

UNDER date of August 16th, Mrs. T. BAILEY writes to the Secretary as follows:—

I am sorry that, owing to my long illness and detention in Cuttack, I could not send the usual annual account of the girls' schools for insertion in the Report; and though it is now too late to supply that deficiency, a few lines concerning some of the more important events that have taken place during the course of the year may not be uninteresting to the friends of the Mission.

The long separation from home and work was very trying for me; but it was more especially a time of trial for my dear husband, who, in addition to his other anxious cares, had to carry on alone all the work of the station, as well as superintend the building of the new bungalow, which it was necessary to be finished before the close of the season. Happily we both experienced the sweetness of the promise, "My grace is sufficient for thee;" and not less so, I trust,

"My strength is made perfect in weakness."

On my return to Piplee I found the aspect of things greatly changed; it was a delightful surprise to see everything so new and complete. The new bungalow more than answers all expectations, and well repays the labour expended on it; there is no doubt that the site is the right one, and is far healthier and more convenient than the old one. It is high and dry, and catches every breeze. The cheerfulness of the situation is also no small matter, giving a full view of a long stretch of the Pooree road, and the recently built hospital on the left; while in front there is a considerable expanse of fields well dotted with the date palm and other trees. On the right the dawk bungalow is conspicuous.

The girls' school premises are not yet completed; but the arrangement for en-

trance is a great improvement on the former one. Instead of entering into the compound through the school-room, we now enter by an arched doorway in the boundary wall, and pass through the compound into the school. The view from the Pooree road of the Missiou premises is now exceedingly good; the chapel, the bungalow, and the schools are all in striking prominence, and if we had the opportunity, several good photos. might be taken, which would, I have no doubt, be interesting to friends at home.

In reviewing the time that we have been labouring here, we have cause for much thankfulness for the measure of the Divine blessing that has attended us, and I trust that the same kind Providence will guide us in the future. The schools, though reduced in numbers, still occupy a great part of our time and attention; the girls, more especially, requiring much thoughtful and careful management. As a rule, they conduct themselves well, and we thus reap the reward of our toil. We have been called to mourn over the deaths of several. One of these was formerly a fine healthy girl, and was to have been married this spring, but fell a victim to consumption. We had the best medical advice available, and also tried change of air; but her days, alas! were numbered, and God took her. She had been a member of the church several years. Another had been in a weak state of health for many years, and latterly had been a great sufferer from abscesses. She was a good girl, and bore her sufferings with remarkable fortitude. She often longed to go to the new chapel, but was never able to get so far. She was not a member of the church on earth; but I fully believe that she is now, and was for some time before she died, a member of the "one family in heaven and earth." She has gone where suffering and sin are for ever excluded. Dookhee's was a very remarkable and interesting case. She had formerly given a great deal of trouble, and there seemed no hope of improvement; she had fits of uncontrollable rage, in which she would beat her head on the floor and otherwise injure herself; but at last her strange conduct was explained by her having a violent attack of insanity. At one time she got possession of a firebrand during the night, and flourished it about to the great alarm of her companions, who were obliged to keep watch in turns to protect themselves and the buildings from harm. At another time she climbed to the top of one of the outhouses and defied any one to approach her. It was at length found necessary to apply for her admission into

the lunatic asylum at Cuttack; but whilst correspondence on the subject was going on, she became quieter, and in time so much better that it was determined not to send her. What we thought very strange was, that she was during all this time constant and persistent in wishing to be received into the church; but under the circumstances we felt obliged to refuse her request. As from time to time her companions were received and baptized, it was a source of great sorrow to her that she was not of the number. I have seen her shed many quiet tears about it, and often talked with her on the subject, reminding her that the Lord know the thoughts of her heart, while we could only judge from outward appearances; that if she were in truth His child, He would receive her just as she was. At length, as the improvement appeared to be permanent, it was considered that she might be received as a candidate; but while the case was under consideration she was taken suddenly ill, and in a few days was with us no more. At the last her sufferings were very great; but her death was a most happy one, almost triumphant. She repeatedly expressed her assurance of salvation through the blessed precious blood of Christ, and gloried in death as the entrance to a brighter and better world. Shall we grieve for her? Nay, rather let us rejoice that her wanderings and sufferings are over, that she is now safe in the heavenly land, clothed in garments of righteousness, and for ever "in her right mind." One of the younger ones, having leprosy, has had to be sent away, for it was not considered safe to allow her to remain with the others. A married sister is now taking charge of her, and she is attending the hospital daily. We trust it may prove one of the milder and hence a curable form of that dread disease; if so, we shall be able in time to receive her again.

We have had several marriages, and to each and all the couples we wish much happiness. Some of these have settled at Piplee; the others have gone to the different out-stations, but we hear of them from time to time, and are glad to know that they are happy in their new homes, and diligent in their attendance at the house of God.

These reductions have brought down our number to seventy-three. The spinning, crotchet, and other work continuous to be done; our chief difficulty in this department is the selling of the materials, as there are none at Piplee wealthy enough to purchase, and we are thus dependent for the most part on casual passers by.

Preparing the rice, cleaning the school premises, cooking, and various other matters, have found employment for some; and those of the girls who are getting too old to learn lessons have been formed into a sewing class, for we do not forget that here, as in more favoured lands, Satan finds some mischief still, for idle hands to do.

Our people are suffering considerably from the high price of rice consequent on the exportations to the famine districts. Many of the poorest cannot get enough to eat, and we fear there is more suffering

in store. And as the rains have been scanty, there are still some anxious thoughts about the future harvest. During the last few days there have been occasional showers, and we hope that there will yet be sufficient to secure the crops. At any rate, we will trust this, as all other matters, to a higher wisdom than ours; for we know that in time of famine and distress, as surely as in times of plenty and happiness—in the din and misery of war, as well as in time of peace,—at all times, and over all events, "the Lord reigneth."

Missionary Services.

SINCE the Association Mission Services have been held as follows:—

DATE.	PLACE.	DEPUTATION.
July 15	Hucknall Torkard	W. Hill.
" 22—24	Stoke and Longton	"
Aug. 5	Morcott and Barrowden	"
" 12	Belper and Milford	"
" 19—20	Sutton-in-Ashfield	"
Sept. 2—3	Loughborough, Wood Gate	"
" 9—10	Bradford and Allerton (Central)	"
" 16—19	Barton, Barlestone, etc.	W. B. Bembridge, W. Hill.
" 23—25	Birchcliffe, Heptonstall Slack and Nazebottom	I. Stubbins, W. Hill.
" 30	West Vale	W. Hill.
" 30	Leeds, Wintown Street	I. Stubbins.

NOTE.—Friends will greatly oblige and assist the Secretary if they will kindly let him know as *early as possible* when they wish their services to be held, and what assistance they require as regards deputation. It is particularly requested that, when practicable, the services be held at the usual time, and that, where several places have held their services together, this arrangement be continued. Owing to some churches "breaking away" from the old arrangements, not only have great trouble and inconvenience been occasioned, but, the ground having to be travelled twice over, additional expense has had to be incurred. In the interests of the cause, therefore, will the friends be good enough to bear in mind these suggestions?

Contributions

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

	£	s.	d.		£	s.	d.
Bradford, Tetley Street	19	7	3	Stoke-on-Trent	22	6	0
Denholme	5	8	2	Welford—Mr. W. Billson	0	10	6
Heptonstall Slack—on account	12	13	4	West Vale	4	1	0
Lyndhurst	1	0	0				

FOR ROME CHAPEL.

	£	s.	d.		£	s.	d.
Additional Subscriptions, collected by Mr. Thomas Cook—				Mr. W. Nutt, Burton	2	0	0
Rev. G. Maddeys	7	0	0	Rev. James Hughes, Barrow-in-Furness	0	5	0
A Friend—"Thanksgiving for Providential Mercies"	1	1	0	Mr. J. W. Webster	0	5	0
Miss Evans, Caerphilly, Wales	0	10	0	Mr. W. Thirlby, Leicester	0	2	6
J. S., Leeds	0	2	0	Mrs. Windley, Leicester	0	10	0
H. May, Tunbridge	0	5	0	Mrs. Scott, Sutterton	0	10	6
M. N. Hill, Coventry	0	10	0	Mr. R. Hindle, Haslingden	5	0	0
Mr. R. Childs, Somersham	1	0	0	Rev. J. Green, Broughton, Hamps.	0	10	0
				Mr. Walley, Tarporley	2	0	0

	£	s.	d.		£	s.	d.
Rev. D. Burns, London	1	0	0	Mrs. Fawcett	0	5	0
Mrs. A. Goodlife, Nottingham	1	0	0	Miss E. Ashworth	0	5	0
Mrs. Rust, Leicester	0	10	0	Mrs. Suthers	0	5	0
Mr. S. Brooks, St. Albans	1	0	0	A Friend	0	5	0
Mr. John Earp, Melbourne	1	0	0	Mr. W. Sutcliffe	0	5	0
Right Hon. Earl Shaftesbury, per Rev. W. Fifth	5	0	0	Small sums	2	19	0
Mr. R. Etzensberger, St. Pancras Hotel, London	5	0	0				9 9 0
Collected by Sig. Grassi at prayer meeting at Rochdale, per Mrs. Kemp	7	4	8	Collected by Mr. Thos. Greenwood—			
Mrs. Nicholson, Plymouth	1	0	0	Mr. Joseph Sutcliffe	0	10	0
"Observer"—two Scotch Notes	2	0	0	Mr. C. Knowles	0	5	0
Rev. S. K. Bland, Beccles (2nd don.)	2	2	0	Miss Jane Thomas	0	5	0
Mr. A. H. Wilkinson, Gateshead	0	10	0	Small sums	1	5	0
	48	17	6				2 5 0
ASBY AND PACKINGTON.				Collected by Miss Ada Townsend—			
Public Collections	6	14	0	Mr. and Mrs. Townsend	1	1	0
Mr. John Salisbury	5	0	0	Mr. Abraham Wobster	0	10	0
Mr. C. Orchard	2	2	0	Miss A. Townsend	0	5	0
Mr. G. Orchard	2	2	0	Miss Townsend	0	5	0
	15	18	0	Miss S. Townsend	0	5	0
				Miss B. Townsend	0	5	0
				Mr. E. Harwood	0	5	0
				Small sums	0	8	0
							8 5 6
BIRCHCLIFFE.				Total	62	2	0
Public Collection after Grassi's Meet- ing	14	0	0	CASTLE DONINGTON.			
Collected by Rev. W. Gray—				Collection	5	6	0
John Hodgson, Esq., Brearley	5	0	0	BURTON-ON-TRENT.			
Mrs. Riley, Brearley House	8	3	0	On account	20	0	0
D. J. Crossley, Esq., Hebden Bridge	3	3	0	LOUGHBOROUGH, WOOD GATE.			
Miss S. A. Crossley, Mytholm	2	2	0	Mr. B. Baldwin	8	15	0
Miss Appleyard, Hebden Bridge	3	0	0	Mr. S. Barscn	0	2	6
Misses Crossley, Hebden Bridge	2	2	0	Mr. H. Coltman	1	0	0
Miss Mitchell, Boston Hill	0	10	0	Mr. J. Corah	0	5	6
	19	0	0	A Friend	0	2	6
							5 5 6
Collected by Mrs. Clayton—				LYNDEHURST.			
Mr. J. Lister	1	1	0	Collection	1	0	0
Mr. T. J. Lister	1	1	0	QUEENSBURY.			
Rev. W. Gray	1	0	0	Subscriptions	8	11	0
Mr. J. C. Gray	1	0	0	SAWLEY.			
Mr. W. Clayton	1	0	0	Collection	2	2	0
Mr. Jas. Moss	1	0	0	SUTTERTON.			
Miss Cousin	1	0	0	Public Collections	2	9	8
Mr. Hoyle	1	0	0	Mr. Scott	3	0	0
Mr. J. Thomas	1	0	0	Rev. E. Boti	1	0	0
Mr. R. Greenwood	0	15	0	Mr. Faulkner	1	0	0
Mr. S. Bntterworth	0	10	0	Mrs. Faulkner	0	10	0
Mr. M. Moss	0	10	0	Collected by Miss Craven	0	5	6
Mrs. H. Moss	0	10	0	Mr. and Mrs. Craven	0	5	6
Mr. J. Chambers	0	5	0	A Friend	1	0	0
Mr. T. H. Pickles	0	5	0	A Friend	0	5	0
Mr. R. Ashworth	0	5	0	Collected by Miss Anne Cox	0	5	9
Mr. D. Dewhurst	0	5	0	Mrs. Kirby	0	5	0
Mrs. Uttley	0	5	0	Mr. Brand	0	5	0
Sums under 5s.	1	10	0				10 11 0
	14	2	0	WEST VALE.			
Collected by Mrs. Sutcliffe, Fallingsroyd—				Collections	5	7	6
Mrs. D. J. Crossley	1	0	0				
Miss B. Sutcliffe	0	10	0				
Mr. W. Barker	0	10	0				
Mr. John Greenwood	0	10	0				
Mr. John Hoyle	0	10	0				
Mr. E. Moss	0	10	0				
Mrs. Hodgson	0	10	0				
Mr. J. C. Fawcett	0	5	0				
Rev. P. Lewis	0	5	0				
Mr. J. Sutcliffe	0	5	0				
Miss G. Riley	0	5	0				
Mrs. W. Crossley	0	5	0				

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

Independents and Baptists; and the Bases of Denominationalism.

OUR readers are well aware that a slight commotion has recently been produced in the camps of the Independents and Baptists of England by a characteristic letter from the pen of the Rev. Arthur Mursell, addressed to the Editor of the *Christian World*, on the subject of a closer union, in organization and work, of these two important sections of the Nonconformist World. The correspondence elicited by this appeal is extensive, varied, and interesting; but it cannot be fairly described as helpful to Mr. Mursell's project. It has discovered a state of opinion and of feeling cherished within each denominational enclosure towards those encamped nearest them which, to say the least, does not promise any immediate consolidation of the forces of English Congregationalism for evangelistic or denominational purposes.

This subject has a special interest for us. We have dealt with it before, when Mr. W. G. Soper, as Chairman of the Surrey Congregational Union, spoke so frankly and kindly of us, our organization, beliefs, and work; and we recur to it again to-day with pleasure, and not without hope; for we cannot believe that the present state of separation, and of respectful antagonism, enlivened now and again with a little vehement debate, is eternal. So nearly one, as we are, surely we shall some day discover the conditions on which it will be possible to retain all our keen conscientiousness, all our sharpness and definiteness of conviction, and yet work not only shoulder to shoulder, but as with the *heart* of one—with that concentrated, continuous, and conquering energy which will carry the Free Church of England on to its highest possible plane of purity, power, and fruitfulness.

And this hope of ours is due, in a large degree, to the intensity of our denominational feeling, and the high appreciation we have of the unselfish and evangelizing uses of denominationalism. We are a *Connexion* of Churches, an Association of believers for preaching and teaching and work—and we rejoice in it. Not a shadow of doubt crosses our mind about the divinity of denominationalism. By its *fruits* it may be judged. It stands the nineteenth-century best of utilitarianism, in a way that unorganized, miscellaneous, incoherent individualism never can. It counterworks the selfishness of Christians, gives them a larger world to love and work for, than the narrow one of their own "church;" gets the most service out of them for their fellows; develops and broadens sympathies, and extends the area of the kingdom of heaven. We know some men who are very undenominational men, who are also very useless, *except to themselves*; and, though it is by no means universal, yet it is the tendency of a severely individual Christian life—of a life wholly separated from the commanding interests of organized Christianity. The larger the demands upon our self-denying devotion, the less our temptation to indulge and practise a selfish type of the religious life; and therefore, so long as your denomination can be increased, without enfeebling its

coherence of conviction or destroying its *conscious* unity of purpose, spirit, and work, the greater the gains of the kingdom of Christ, and thus of the world. That is the reason for, and those the conditions of, the approximation of denominations of Christians towards each other.

A mere "show" unity is not worth aiming at. Simply to take off one label and put on another is despicable. To get up monster meetings merely to talk about our essential agreement on matters fundamental, and then to go on our several ways as if we had never seen one another, is as unmanly as it is hollow, and as shallow as it is absurd. If we are to have any union of denominations it must be real, and for real and practical ends. For Independents and Baptists to meet in Conference, and discuss questions common to both parties, might, perhaps, accomplish some good. But this we *do* now when we have any *joint* work to do, as in the Liberation Society, the Anti-Slavery Society, School Board work, and the like. We are also ready, as it seems to me, to take steps to prevent a weakening competition in thinly populated areas, and to distribute ourselves with more efficiency over the country.

Is this all? Can nothing more be done? Is the barrier of baptism still insurmountable? What are the *tendencies*; the tendencies of opinion amongst us? We want facts; and the meaning of facts. Lord Bacon says, the best materials for prophecy are the unforced opinions of young men. What are the "*unforced*" opinions of the young men, the young preachers and teachers of Independent and Baptist churches?

BAPTISM AMONGST BAPTISTS.

Of Baptists, I feel I may safely say, that the last fifty years have witnessed a change of opinion with regard to the PLACE of baptism; and that the change is proceeding with more thoroughness and energy just now than at any former period within the last half century.

I judge there were not more than a dozen General Baptist churches fifty years ago that would allow unbaptized persons to commune with them at the Lord's table. Now we have not half a dozen rigidly enforcing that rule. Fifty years since there was not a church amongst us, so far as I know, whose fellowship was open to unbaptized persons—now there are several; and the *tendency* of opinion is strongly in favour of treating *baptism* as an individual duty, incumbent upon the believer, and to be attended to by him even if he be, like the eunuch, in a desert, and has only just accepted Christ as his Saviour, and there is no church within forty miles. The absence of a church does not relieve him from his obligation to be baptized into the name of the Father, and of the Son, and of the Holy Ghost.

Amongst other Baptists "open fellowship" obtains much more extensively than amongst us; indeed it is growingly notorious that whilst there is not the slightest abatement of intense conviction that believers' baptism is of perpetual obligation, and a necessary cause, at present, of separation from Independents, yet it is not strenuously insisted upon as a condition of church fellowship. The door of the society is open to all believers in the Lord Jesus, though the ministry is pledged to a definite and emphatic teaching of the obligation of believers' baptism. Of course the *Strict* Baptists, so-called, "stand to their guns," and there are many others that have not gone so far as "open fellowship;" but the most rapidly growing sections of Baptists betray this tendency to treat

baptism as an individual duty, and not as a term of church communion, in strong force.

That is a fact to be taken account of. It means something. Quakers may belong to Baptist churches, and indeed do. Wesleyans and Independents find ready access into such communions, and in not a few instances are found holding office and assisting at the baptism of believers by immersion, on the theory that such a baptism *cannot* possibly be wrong, whatever may be said of the sprinkling of infants.

The same principle appears also in the fact that Baptist ministers all over the country are willing to administer the ordinance of baptism, wholly irrespective of the question of church fellowship, to persons belonging to Wesleyan, Independent, Presbyterian, and Episcopal churches. This is always taking place. I have it on good authority that there is scarcely ever a baptism at the Metropolitan Tabernacle without some one being baptized who does not unite with the church. The conviction that it is a duty owing on the part of the Christian to the Lord Jesus Christ as Saviour and King of the soul, is treated as the chief warrant for administering the rite to the candidate. No church is asked to approve the person as fit: the *church* is not taken into the question at all.

I am fully aware that it will be possible to cite this and that church, and indeed a large number of churches, as still adhering to the rule that baptism is the door to the "communion," and the one infallible condition of admission to the privileges of church life. But I am not speaking of processes that are completed and fully developed, but of *tendencies*, seen in the action of some of the most "influential" churches so-called, and in the "unforced opinions" of the younger teachers amongst Baptist churches—*tendencies* making apparent these issues as highly probable:—(1.) that baptism will be treated solely as a personal duty; (2.) that though the church of Christ is bound to teach and enforce baptism as she does other duties, she has no right to say concerning this *one* of all the many duties she urges as owing to the Lord Jesus, "Unless and until it is discharged, you shall not enter into His church, or at least not with us."

It is not my business now to explain, defend, or oppose these tendencies. I merely record them.

BAPTISM AMONGST INDEPENDENTS.

For a long time I have been making inquiries far and near as to the actual treatment baptism receives in the churches of the Independents, and as to the state of opinion on the subject amongst ministers under forty years of age, and I learn that individuals are frequently, if not habitually, accepted as church members without the question of baptism being raised. The candidate is not asked, "Have you been baptized?" "Do you wish to be baptized?" "Have you considered the subject of baptism?" Faith in and love to the Lord Jesus, or in other words, "credible evidence of conversion," is treated as the chief and all-sufficing qualification for the communion of saints.

Then, I suppose, there is no Paedobaptist minister in England who treats a baptized child as *ipso facto* a member of a Congregational church. The baptism does not introduce to any privilege, or confer any ecclesiastical benefit in the *visible* church of Christ.

I have seen statistics concerning the American Paedobaptist churches, proving that baptism is falling into desuetude amongst them; and I am not without evidence that the *tendency* is in the same direction at home.

Some ministers baptize in their homes, and rarely or never allude to the subject in their discourses. Others I know, treat it wholly as a dedication service, and do not regard it as an ecclesiastical rite at all, but mainly as a beautiful domestic incident. Others again are willing to sprinkle, or to pour, or to immerse. A popular London minister told me not a long time ago that he would have a baptistery put into his chapel, only that it would make so much stir, and it was not altogether necessary, for he could easily send his friends who required immersion to his Baptist brother hard by.

Is not this, then, the *tendency* in both bodies? To separate baptism from church fellowship, and treat it as having no *necessary* relation to church life, but as being an individual duty, in one case incumbent on the believer with regard to himself; and in the other perhaps incumbent upon him with regard to his children.

If such be the tendencies of Independents and Baptists on this subject, what effect will their full development be likely to have on the action of the two bodies with regard to each other?

Unfortunately, we cannot treat the subject as though it were so extremely simple as that question, on the face of it, suggests. Other influences are at work besides those which centre in baptism. There are, as a shrewd writer observes, many *causes* of belief which are not *reasons*, and we may say the same of actions; so that we are driven to embrace within the range of our inquiry (though we can only allude to it) the wide and intricate subject of the

PRESENT BASES OF DENOMINATIONALISM,

in order to judge fully and fairly the merits of the question stated above.

(1.) Were Independents and Baptists divided only by the question of baptism, and that being settled they could become one, we believe that a quarter of a century would suffice to effect it, without the slightest breach of fidelity to conviction on either side. But denominations are living creatures. Like men, they have habits, which are a *second* nature, and that second nature is stronger though not always better than the first nature. A man of fifty cannot easily take himself to pieces, and begin life anew, move along fresh grooves, and associate with a different grade of society. Nor can a denomination separate itself from its past at once. The past is a part of us, and it is not dead and cannot be buried. It works in the living present, and in manifold ways penetrates our convictions, our feelings, our faiths, and our hopes: and we cannot even in our moments of supremest candour deliver ourselves entirely from the controlling force of what we have been, and felt, and done. Nothing is more patent in the religious condition of the England and Scotland of this hour, than that though we deny Tradition, Tradition does not deny us.

(2.) Again, the denominations in England rest, to a great extent, upon *social* bases, and are shifting more and more from theological to social foundations. They might be represented by an ascending scale of average incomes, beginning with the Primitive Methodist and ending with

the Established Church. Each church has its own particular stratum of society, in which it works; and this tells with enormous power upon the question of union. The social grade of Independents and Baptists is not exactly the same; and evidences that this is felt are not altogether wanting. It is not Christian, I admit, but it is denominational; and those who seek the amalgamation of the different sections of Methodism will find a difficulty here stronger than any differences of opinion about "camp meetings," "female-preaching," and the "lay" element. Baptists and Independents have a far more formidable foe, if they only had the courage to face it, in their social differences, real or assumed, than they have in the matter of baptism. We proclaim the brotherhood of men in Christ, but it is the brotherhood of social life that has the stronger hold upon us.

I scarcely need add, that it is as impossible as it is foolish to unite denominations by the suppression of conviction, and the denial of the right of opposition to what is held to be perilous error. If you had success to-night, so regal is conscience that defeat would be the first visitor in the morning. You cannot absorb Baptists in any way that does not leave conscience free utterance; for if it be true, as an Independent minister said, "anybody can find *your* baptism in the Bible, but it takes a wise man to find out ours," and we may expect conscience will have its way, then an agreement for silence made to-day would be broken before sunrise to-morrow.

We are not without hope of union; but we expect to find it proceeding, not from vitriolic debate, or polished sarcasms; but partly from a fair and full consideration of the facts of our condition, and of "the spirit of the time" at work within us; and partly, and chiefly, from a fusion of souls in the white heat of enthusiastic and unselfish effort to save men from sin; from an all-swaying and o'er-mastering passion to conquer the *whole* world for Christ; from a divine self-obliviousness making us superior to the caste influences of "society;" from a growing appreciation of each other's excellencies, combined with a brave and serenely fearless allegiance to conviction; and from a purer and larger vision of all Christ's will concerning His glorious kingdom.

JOHN CLIFFORD.

Merry Christmas.

THE day of the year's celebrations,
That joyfulness marks for its own,
When Eastward and Westward the nations
Seem joined in a festival zone;

When spite of their creeds and dividings,
Diversified churches are one,
Rejoicing because of good tidings
Concerning humanity's Son.

The duty of joy is accepted,
The right to confer it is claimed,
By wealth seeking out the neglected,
The blind, and the halt, and the maimed.

The gladness is sometimes too lowly,
Debased to a reveller's dream,
And many are learning too slowly
What Christ and His advent must mean.

Louth.

But here is the day notwithstanding,
A proof of an era of joy;
It comes like a witness demanding
For gladness its proper employ.

To drink and to live from the fountain
Of pleasure and peace for mankind,
To climb the delectable mountain
And leave the last sorrow behind.

Hail! Christmas, predicting, re-stating
A full and continuous joy,
Possessing all being, pulsating
A bliss that is pure of alloy.

The world will awake to thy meaning,
Will leap to thy loving appeal,
Will leave its mistakes and its dreaming,
New life and true gladness to feel.

E. H. JACKSON.

A Total Abstinence Church.

BY DR. RICHARDSON, F.R.S.

ONE feature of the opening services of Westbourne Park Chapel was a *Temperance Meeting*. At that gathering Dr. Richardson delivered a warmly appreciated address, of which the following is the substance. It is taken from the pages of that admirable organ of Abstinence, the *Temperance Record*.

DR. RICHARDSON, speaking of the union of men of all professions and pursuits in securing a sober people, said :—

“ He thought it boded well to see that those who were engaged in teaching not what were commonly called the truths of nature, though they were still the truths of nature, those who were teaching religion should see at last that in men of science they had men who were willing to work with them side by side, and help them also in their great labours. And then he was sure that it boded well for the people who looked on and observed this amalgamation of thought, that they should thereby be led, however slowly, to the conclusion, which was the correct conclusion, that between purity of physical life and purity of moral life there was no distinction ; that, as the human body and soul were as one so long as the body lived, so there could be no such thing as a pure and healthy body connected with an impure soul, and no such thing as a pure and perfect soul connected with an impure and unhealthy body. In this particular case of the celebration of the opening of this chapel it boded further good, he thought, that one such as their pastor should feel that he could put his shoulders to the work of his ministry, and combine science with the other truths which he was to teach, and stand before them to declare the physical as well as the moral nature of man.

If he was not mistaken in the object of Mr. Clifford in that part of his opening ceremonies which related to temperance, he believed that it was his entire aim to bring all who came under his ministration into the ranks of total abstinence from alcohol. He (Mr. Clifford) would, Dr. Richardson was sure, have, if he could, a total abstinence congregation—and if he could attain that wonderful success, he would set an example which would be of the most remarkable kind in the midst of the other places of public worship and other great congregations of that great metropolis.

How could he, as a physicist, show in what way his labours in that direction would be so great a success ? Well, then, he would say, in the first place, that Mr. Clifford, should he succeed, would, without doubt, secure for himself one of the healthiest of congregations—for this was a great truth which modern science had brought forth—and nothing in the course of discovery had elicited a greater truth than this line of discovery—that of all the agents that ever entered into the hands of man for him to partake of himself, or administer to others, no agent had been so detrimental to the health of man, through all the periods in which it had been used, as that one agent upon which they were discoursing—alcohol. It had been the sorest plague of all the plagues that had infested mankind. Not the gaol fever, not the sweating sickness, not that, nor all the plagues he could name, had ever performed so bad a part against the health of the world as that one agent which

man had taken for his pleasures or his vices. By the light of their present knowledge it was known in what way this agent acted upon them, and they knew how to rebut certain statements which were largely made in its favour. He thought possibly the strongest case that was made out for alcohol, or had been endeavoured to be made out for it, was that it was a food, and, therefore, a necessity; or, if it were not a necessity, at least for certain purposes of its own, it was allowable.

Now, their research as modern scientists had led them to see that the dictum, which was held only at a very late date—which had been proclaimed within the last quarter of a century by no less an authority than Baron Liebig—that alcohol was a food, had in the course of the past few years been shown to be perfectly and actually incorrect. The course of chemistry and physiology had each run along proclaiming these truths. In chemistry they had come upon this distinct knowledge, that alcohol was not a thing distinct in itself—he meant the alcohol which entered into strong drinks, wines, spirits, ales, beers, ciders, and rum—that this alcohol was, indeed, not a thing of itself, as the ancients supposed. The ancients naturally, when they knew of nothing but wine, thought that it was a distinct fluid—something that was perfectly apart from water, something that came to them, as they thought, from a Divine source—some very distinct thing. Well, the progress of chemistry showed that this was not actually the fact. It had shown that wine was nothing more nor less than water containing another body, which was called alcohol. And now the latter course of chemistry had shown that this body which was called alcohol, and which for many years was considered to be in itself a distinct body chemically, and standing alone, was a distinct body, but not a distinct body standing alone—was only one of many of the series of the chemical bodies to all of which the name of alcohol was given, because they had practically the same typical construction, and were bodies after a similar manner, but from different sources. The learned doctor here went on to state some of the many kinds of alcohol which are to be found in different substances. Whether one representative of them, he continued, or another representative of them was taken, they produced all the same kind of intoxicating effect—the effect varying only according to the specific weight, the boiling point, and the solubility of the representative of the family which was experimented upon.

This, therefore, removed all idea of alcohol being a substance given to man for his particular use as a drink, because if it were fair to take one of these alcohols—that alcohol which was found in wine or beer—it was equally fair to take wood-spirit, which was, in fact, not so dangerous as alcohol, and use that. In the same way, by going still farther, they might take even more dangerous alcohols, such as fusel oil, which many people did take in spirits that were adulterated with it. It had the same kind of attraction. It exercised the same kind of influence over people, so that in time they got to like fusel oil much the same as they did the ordinary alcohol which was sold at the shops. In like manner, some people took “methylic alcohol” better even in some instances than they did common alcohol. He had reported a case where a gentleman took wood-spirit, which he disliked very much at first, but afterwards approved. In the same way, persons who began to take the alcohol contained in wines and strong drinks disliked it. It was exceed-

ingly nauseous to them in whatever form it was presented to them. But in time the taste for it was acquired, and once begun it was enjoyed as if it really were a food. Alcohol was no food—not in any one respect was it a food. He could not too strongly impress that upon those who were wavering upon the question of its necessity. Let him show how it was not a food. The foods that were given to man were all presented to him in the simplest form for his use. They had the typical form of all foods in milk. They found, if they took it to pieces, that it contained water in largest quantity of all its parts. Two-thirds of the body consisted of water, and water, therefore, formed the staple portion of this simple representative drink—milk. Well, then, they found in that body a substance which was called caseine. That substance they knew by chemical analysis was a body containing the element nitrogen. All bodies of that class were represented in their organisms by that structure which formed muscular fibre, and, to a certain extent, nervous fibre. They had, therefore, in the caseine of milk, the basis upon which their muscles could be built up, and the basis upon which their membranes and nervous matter could be built up. Here, then, were two portions of the body—the flesh-forming, and the plastic, or motion-producing parts. Then, if they looked a little farther into the analysis of milk, they found that it contained sugar, and it contained a fatty matter—butter. Those two substances went to play another part in the body. They did not go to make structure as the water and the caseine did, but they went to be destroyed in the body. They went to be burned to keep up the heat of the body. They formed a hydro-carbon like the gas which they saw burning in the chapel. Lastly, when they came to their analysis, they found in milk small portions of salts, which went to make up the skeleton or bony parts of the body, and also to help, in some degree, in maintaining the fluidity of the blood. These were all the parts found in milk. These parts constituted the basis of the food on which it was well known all the young animals that belonged to the mammals lived. Nature, therefore, most wisely gave all that she intended them to have and use, whilst, as they passed on to later life, and passed over that period, she gave them water in abundance from every rill, and fountain, and river; and she gave them this more abundantly than any other thing, because, for all her living creation, it was the grand necessity of their lives. She gave them in the albumen of vegetables and in the flesh of animals the muscular structure, the plastic structure. Again, in sugars, and rice, and starch, and fats, she gave the heat-forming substances, and, in a variety of ways, she gave them the saline or bone-forming structures, and all those came to them in the most natural manner, and built and sustained them in the most natural manner, without any undue excitement on the one side, or debility on the other, if they were used properly. And Nature gave these things in such a way, that, being used naturally as she wished, people passed through life, doing all their work, and performing their functions of mind and body with perfection, and attaining a most perfect old age. That was the natural lesson which Nature put before them, and if they looked at history through Nature, they would find that all men who had lived the best and purest, most healthy, and most active lives, had obeyed Nature in these simple truths. And taking animals of all classes, from the shortest lived to the longest lived—from the mere

insect that fluttered through its hour of existence and passed away to the long-lived elephant, tortoise, and parrot—through all the phases of animal life, from those animals which lived short lives and those which lived long lives, from those which were weakest and smallest in the insect creation to those which were strongest, the camel and the whale—all through it was seen that it was the will and pleasure of Nature that they should exist and subsist on these simple substances which she herself had provided. Well, then, why should men introduce a new agent? Were they wiser than nature? Was this mere invention of man which nature never intended to be put forward as a matter of science by anybody as a thing that was necessary? He would say, as a man of science—and by that he meant a man who simply interpreted nature for other men, having no will, no desire of his own, but to translate from nature that which she taught, not attempting to create, but to record the created—that he was bound to tell them that nature never designed that any so foreign an agent as that which man had invented should ever form part of the living scheme of creation.

The speaker described the delusive sensations consequent on the taking of alcohol, and pointed out that many ingredients of a narcotic character produced similar effects. Continuing his observations, the learned doctor went on to say that if Mr. Clifford could induce those who attended his ministrations to keep themselves on those simple foods and drinks which nature had provided he would have the healthiest of communities surrounding him—healthy communities in which none of the extreme strain and tension of the body consequent on taking alcohol would be known, in which the circulation would be free and open, in which there would be always a steady pulse, muscles plastic, senses clear, and the secretions for carrying off the effete matter of the body always in active service—in plain words, he would have a sane mind in a sane body.

He was quite sure, too, as a second point, that he would have, by his labours in this direction, one of the wealthiest, as well as one of the healthiest, of congregations. He was not speaking of unused wealth. He was not speaking of persons who had wealth which they could not employ, and who would tell them that when they got over the expenditure of £15,000 a-year, it became a nuisance to know what to do with the rest. He was not speaking of those, but of the people who had sufficient, and that was the true wealth. Assuredly those who abstained from alcohol stood safely to attain that; and, indeed, as he looked into this question, the more and more was he led to the conclusion that at that moment in England there was positively no other cause for poverty except strong drink. Indeed, making all allowance for other agents, he felt pretty safe in saying that nine-tenths of it at all events sprang from this one agent alone—strong drink. When men would use up in a wrong way that which nature gave them to use in a right way; when they turned magnificent fruit-fields into rivers of fire, and drank the wealth which those fruit-fields would have produced if applied in a proper manner; and when they took this ill-begotten drink as a part of their necessities, then there came that physical reaction and weakness which left them unable to work. And thus, in a double way, firstly, by destruction of the product; and, secondly, by the debility which its misapplication brought about, men produced that poverty which afterwards they brought forward as a cause of deep and grievous complaint.

Nature must not be disregarded. They must know and feel and teach that that misapplication as it applied to an individual to his hurt, must apply to the masses who formed a nation. It was a fact that certain taints implanted upon people in their time passed to the next generation. Alcohol was one of those agents imprinting and planting a taint which went on to succeeding generations. Happily he did not think it went deep. He did not think that it went to the third and fourth generation, but it went to the first certainly—perhaps the second. How important, therefore, was it that they should take care that the errors which, in the ignorance of their ancestors were transmitted to them, should not be carried from themselves to generations yet unborn for which they would be accountable. He would not detain his hearers any longer. He thought he had placed clearly before them why Mr. Clifford should be backed up by everyone in his congregation in his splendid efforts. First health; next wealth; next purity of mind and body, and next transmission of pure qualities of mind and body to the next generation.

*Modes of Admission into our Churches.**

WHEN we speak of persons as suitable candidates for church fellowship we do so from a conviction that they are true Christians. We could not tolerate a system where character would be a non-essential to membership.† We believe that, on account of the spiritual nature of the Christian church there should be a radical and spiritual change in order to a participation in its immunities, and to admission within its sacred enclosure. We, therefore, look for the evidences of regeneration and Christian faith in every applicant for fellowship; and it is to be hoped we shall never, in any instance, be satisfied with less than this.

Bishop Butler speaks of a “lowest presumption” and a “highest moral certainty;” and in this case it is wiser to require the latter than to be content with the former. The utmost care should be taken that only proper characters shall find their way into our churches. At the same time it is desirable that all Christians should be church members; and in regard to this, as well as to the other side of the question, we should be persistent and energetic in our efforts.

If there is a person in connection with any of our places of worship whose life furnishes us with satisfactory evidence that his name is written in the “Lamb’s book of life,” we should seek to have that name enrolled in our church book. Believing that a person has been introduced to the Saviour, and found peace through Him, we should regard it our duty to introduce that person to the friends of the Saviour united in church fellowship.

How may we best perform this duty? This, of course, is not a question that has to do with baptism, neither does it include the

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

† We have heard of instances where such has been the case, where every young man, at the age of twenty-one, has married and joined the church as a matter of course. Indeed our own State Church at present is almost on a par with this—its doors are as wide as possible, Confirmation being about the only barrier.

probation of inquirers, nor the custom of giving the right hand of church fellowship—it is entirely a question relating to “experiences.”

The methods adopted in our various churches are three in number—They are given orally before the church; they are written by the candidates; they are secured by means of a deputation. Let us consider the respective merits of each of these modes. We will begin with—*Appearance before the Church*, which, perhaps, has been more extensively adopted than either of the other two, both amongst General Baptists and Baptists generally.

The advocates of this method urge, among other things in its support, that it does them good to hear persons relate their experience, or tell what the Lord has done for their souls. And this is a somewhat plausible reason. Nevertheless it would be very selfish and unfair of us in this, as well as in other respects, to seek pleasure and enjoyment at the expense of other people’s comfort—and in many instances it amounts to that. To such as are of a sensitive nature to appear before the church is a most painful ordeal. It is looked forward to by many with fear and dread. “I did’nt know how I got into the church meeting,” said a friend, “when I went to give my experience.”

If a man is a Christian, of course he ought to show it. He should not be ashamed of his colours; and since the requirements are comparatively few, he should frame no excuse, and claim no exemption.

The Evangelist John tells us, in his gospel, that among the chief rulers many believed on Christ, but because of the Pharisees they did not confess Him, lest they should be put out of the synagogue; and it is recorded, to their shame, that they loved the praise of men more than the praise of God. And if reluctance to make a profession of religion through fear of enemies was condemned, how much more worthy of censure are they who are too timid to profess Christ when they have every encouragement to do so!

It would not be right for any Christian to remain outside the church on the ground that to be publicly catechised is a difficult task. “Whosoever will come after me,” said our Saviour, “let him deny himself and take up his cross and follow me.” And yet, unless this course is an absolute necessity, we are not justified in demanding it; and we ought to resort to once to some other more agreeable though not less effective method. For why should we, like so many scribes and pharisees, bind heavy burdens and grievous to be borne, and lay them upon men’s shoulders?

It is urged, again, that this mode is a safer and more reliable test than any other—but we hesitate to accept the statement. Some are too timid to stand up and express themselves in anything like a satisfactory manner in the presence of others, and when the attempt is made they are driven into such a state of consternation that little or no value is to be attached to what they say. It is known that at such times persons have been so afraid that they have said just the contrary to what they meant to say. But, apart from that, some are less qualified to express themselves than others; and there is the danger that we should think more highly of the latter than the former, which, in many cases, would be a most egregious error.

It cannot be considered, then, that appearance before the church is an infallible test of sincerity; still it is not our intention to assert that there is nothing good about this method. It has its advantages as well as its disadvantages; but in nine cases out of ten it is better to allow it to fall into disuse.*

In the next place—*Persons are introduced into the church by written experiences.* And this method is open to the same objection as regards differences of education and natural ability as the former; at the same time this is the easier method. It tones down the difficulty, to a large extent, experienced by the young and diffident, and secures a fuller and more complete account of their early struggles and joys. But it is well known that it is not every one that has the ability to write his experience at length. In such cases persons frequently get some one to write for them; and upon that some one it very often falls to do the whole thing, both to imagine the substance, and to express it in words, so that under this system experiences become highly coloured, and, like “sugar-coated pills,” very deceptive. We maintain, therefore, that if experiences are written, they should be written by the candidates themselves, or else strictly as dictated by them.

And now, in the last place, we consider the custom of *appointing Visitors or a Deputation*, upon whom it devolves to converse with candidates in regard to their religious experience, and bring to the church a general but non-verbal report. This method is adopted by many influential and well organized churches as a usual mode of dealing with applicants for fellowship; and it is advocated by not a few with warmth and enthusiasm. I am told, by one who has watched the working of it, that where it is tried under anything like favourable conditions, it answers remarkably well. And certainly this seems to be as much as need be required, for I suppose we are not influenced very much by experiences, whether oral or written; our attention is directed, mainly, to the throbbings and pulsations of the heart as manifested by holiness of life and activity in religious service; and if in this respect satisfaction is given we have no legitimate claim upon anything more.

To work this method successfully, however, great care and prudence are required in the appointment of visitors, for unless suitable and efficient persons are deputed it will prove unsatisfactory, and result in failure. The visitors must have enough reasonableness about them that they shall not expect an advanced Christian experience from babes in Christ. They should also possess some amount of tact so as to be able to elicit an experience and to state it to the church; and if persons of this kind can be secured, there is little doubt that this last method would be preferable to either of the other two.

Still we should not recommend it as a uniform and unalterable custom. We believe that no hard and fast line ought to be drawn, but that an elastic method which combines the three is decidedly the best, for thus every variety of temperament and disposition will be met, and every difficulty obviated. Let this matter be thought about, and let us accommodate ourselves so as to render every possible facility to persons wishful to unite with us. May the Lord add unto our churches continually such as are being saved.

J. WATMOUGH.

* We thought this method was obsolete, and are unutterably sorry it is not. There is nothing to commend it.—Ed.

The Sunday School Teacher's Work.—Results.

EVERY worker for Christ should definitely expect results from his work, and none should look for them more eagerly and confidently than the Sunday school teacher. He works on comparatively virgin soil, before long indulgence in worldliness and sin has depraved the heart and clouded the spiritual perception. He begins early, when resistance to his persuasions are feeblest; when habits of thought and feeling are unformed, and character waits the moulding touch of the strongest influences that come near it.

His work, too, is for God, and God is our Father, and will not send His children on a bootless errand, or employ them in unremunerative labour. If we, being evil, know how to employ our children's energies in the right way, how much more will our Father in heaven see that our labour shall not be in vain. Work for Him cannot possibly fail if it be well and wisely done.

Moreover, we may assuredly expect success from what God *knows* and *says*, as well as from what He is. He has given His gospel for men, and knows what it can effect, how it can penetrate the heart, energise the will, and guide and satisfy the soul; and knowing this, He bids us speak His message "to every creature"—to the young as well as to the old; and He encourages us in the work with what He says concerning it—"He that goeth forth weeping, bearing precious seed, shall doubtless return, bringing his sheaves with him." He cheers the weary sower of heaven's seed in human hearts with a "doubtless"—a "doubtless" that carries the sheaves with it. If we trust God's promise for our own salvation, we ought equally to trust it for our work on behalf of the salvation of others.

For that work is not ours; it is actually and efficiently God's own work. Salvation belongeth to the Lord. It is His in its conception, in its bestowment, and in its application to each individual soul. The honour of His great name, the success of His Son's redeeming sacrifice, and the efficacy of His own good Spirit's regenerating influence, are involved in it; so that as we go forth as His instruments, we may be quite sure He will make His work, which is the salvation of the children, prosper in our hands.

Further, we may be encouraged to look for good results from our efforts, because man, if he is saved himself, and willing, earnest, and trustful, is the best agent for accomplishing God's purposes of love in saving others. We often hear it said that man can do nothing; put in this bald way, a more misleading statement could not be made. "Without Me ye can do nothing," was Christ's warning to His disciples; and so well did they learn this lesson, that they took care never to do anything or go anywhere without Him; and so it came to pass that *with Him* they went forth and conquered much of the civilised world for God. And no Christian ought to think or speak of himself as without Christ. If he does, he thereby proclaims that he ceases to be a Christian. But a true Christian teacher, who has Christ in his heart, and takes Him into the Sunday school, takes Christ's power and love at the same time, and these will touch the affection and awaken the

conscience of those who listen. A Christ-filled man is the best instrument that even Christ can employ to draw souls to Himself. Better than the archangel, who knows nothing of our weakness, or temptation, or sin, and who cannot bring himself to our level; better than a spirit, who would affright rather than instruct the nature. The great Father knows the wondrous power of sympathy; therefore, when He would send His only Son to work out our redemption, He sent Him to be one with us in nature, and our Redeemer wore our humanity, and was found in fashion as a man. And just as the man Christ Jesus, because He is a man, with man's feelings and sympathies, is the best Saviour *for* man, so Christ's *men*, if they are in sympathy and feeling one with Him, are His best messengers *to* men concerning the things which belong to His kingdom. He tells us therefore to take His gospel of love, and mingling our own love with it, press it home upon the hearts of our brothers and sisters; and with this best of all messages, delivered by the best of all instruments, surely we may depend on the best possible results.

But *when* may we expect to see these results?

If we knew the laws of the spiritual kingdom as well as we do those of the natural, we could predict the outcome of our sowing in the former as readily as we do in the latter. But in the absence of this knowledge there are certain rules which our Master has given which will help us to a general conclusion on the matter.

The law of *growth* receives manifold exemplification in the results of our work. The seed of truth is dropped into the soil, then the green blades of penitence and faith spring up, then the ear of hopeful profession, afterwards the full corn of devoted service and holy character. This growth may be rapid under favourable circumstances; under counteracting influences slow; or, if the associations become very adverse, may even be checked altogether. Experience has proved what common sense would suggest, that we may expect the decision for God at a very early age in children trained piously and well at HOME, and that our difficulty increases in exact proportion as the family influence becomes more and more worldly or vicious. Of course there are differences in the natural temperament and character of the children themselves, but we are persuaded these have not so much to do with the result as the surroundings. And if I were sent to teach the children of the Hottentot, or the Roman Catholic, or the London City Arab, I should not expect to see early results, simply because none of the processes have ever begun; and as I try to begin them, all the associations round about them would retard rather than help. But if I go to teach those who have heard of the God of the Bible already, and have already been taught by word and example some of its glorious truths, I *should* expect to see early indications that the seed had taken root and was springing up to life eternal. It is no answer to this to say that we are limiting the Holy One of Israel by this representation, and that God *can* convert a soul at any time. The question is not what God *can* do, but what God *does* do. Sudden conversions are very rare, and if we knew more of the experience of those who are the subjects of them, we might find there was much less of suddenness and more of growth than even those converted themselves believed. And His rule certainly is that laid down by Christ in the illustration just referred to, and con-

firmed by His account of the success of the apostles, which he described as entering into others' labours, having reaped what others sowed.

A singular confirmation of the principle thus laid down was supplied in the writer's own experience. In a class of eight or nine boys, all of them decided for Christ before they were sixteen years of age, *except one*; all of those deciding being the children of Christian parents, and the one remaining outside the fold having a vicious foul-mouthed father with whom the lad constantly associated in his daily labour.

But may we not hope for results in after life in the experience of many in whom we see nothing good appearing in their childhood? Most certainly; and those who most earnestly expect some results early of their work are just those who may hope most stedfastly to see in heaven those effects of their efforts which were not permitted to them on earth. They sowed the seed with patient, loving devotion, and though seemingly forgotten and effectless, *it is there*, and, like music learned in childhood, will recur again and again; and though perhaps in some cases the seed may perish, yet in many more it will come up, when the heart's stony soil has been pulverised by the crush of affliction, or the rude rough hand of disease has torn up the thorns that were choking its growth. Yes: the teacher will see some Christians in the Father's house whom he knew not were Christians till he passed through the gates into the city.

I will conclude with two suggestions.

1. Let the children of your classes see that you expect them to be Christians while they are children. One reason why so few are saved early is, I fear, they gather from their teacher's language and manner that *they* are not anticipating such an event to happen. And the effect of this unbelief on the part of those who are supposed by the children to *know all about it*, is that the scholars think they are too young to love and serve the Lord.

2. Remember that God pays by results. Our reward will always be according to our works, because He has promised that our works shall determine the results. "Those that turn many to righteousness shall shine as the stars for ever and ever;" and if even no other reward followed than the meeting those saved by our instrumentality in the bright home up yonder, and seeing their eternal destiny of joy and gladness, *that* would be enough. And let us bear in mind that if we sow well, even if we do not reap, still we shall be partners in the results. The kind, earnest teacher of the infant class who lays the solid foundation on which the superstructure and the topstone are raised by Bible class teacher or minister, will be credited by the righteous Judge with his full share when every man who deserves it shall receive praise from God. And the day shall come when payment shall be made in full; when the blessed results of earnest work for the Master shall all be revealed; when the saved ones and those who have been the means of their salvation, those who have sown and those who have reaped, shall all rejoice together, and thank the good Lord through whose love and grace they have entered into His eternal joy.

S. D. RICKARDS.

Nicodemus.

MANY men acquire fame and notoriety, not so much by their actions, as by their real or supposed motives. Nicodemus, widely known as he is, is not so well known as a pharisee, or ruler, but as one who came to Jesus "by night." The memorial of posthumous immortality promised to the woman who broke her alabaster box of very precious ointment over the head of Jesus was not promised to Nicodemus, but he has obtained such a memorial notwithstanding. But his renown differs totally from hers. Her memorial is one of irreproachable honour, his of qualified reproach. Motive, not action, nor the result of action, but motive alone, is the sum of the difference. The motive of the woman lies clear and brilliant as a sunbeam on the face of her action; but is the motive of Nicodemus, in coming by night, equally clear? Is it possible that the multitudes of expositors and preachers who follow one another in endless succession, in charging him with timidity, with cowardice, and with other low and mean motives, have been mistaken? Is it possible that Jew, pharisee, ruler, rich as he was, he may have been actuated by motives wise, good, and timely? Perhaps his object in choosing the night was wise and lofty. Certainly the man who had moral courage enough to arrest the storm of ecclesiastical passion, and to stem the torrent of priestly bitterness as it rushed madly on to a dreadful crime, was not the slave of craven fear, yet he it was, the man who came by night, who stopped the furies by asking, "Doth our law judge any man before it hear him, and know what he doeth?"

Stier speaks of this as a "modest" question. Others speak of it as just, "but gentle." Farrar says, "He ventured on a timid word." Neander speaks of Nicodemus as one of those who felt the power of Christ's words and works more than they openly confessed. The Editors of the Critical English Testament speak of him as one who, having been timid before trial, proves, in trial, "A bold defender of the truth." Albert Barnes, forgetting, apparently, his generous defence of the night visit, speaking of the question to the Sanhedrim, says, "we see, in this case, that a man at one time timid and fearful may, at other times, be bold, and fearlessly defend the truth as it is in Jesus." Beecher very pertinently asks, "Was this the place and time in which a timid man would confront the whole official power of his people?" But Matthew Henry sums up well on the case. Replying to the charge of weakness and cowardice in not quitting place, power, and position, to follow Christ openly, he says, "But Christ had never said to him, 'Follow me,' else he would have done as others that left all to follow Him. Therefore it seems rather to have been his wisdom not presently to throw up his place, because there he might have opportunity of serving Christ and His interest, and stemming the tide of the Jewish rage, which perhaps he did more than we are aware of." It was no timid, trembling fear which asked that question at such a crisis, and then, unmoved, could encounter the scornful retort, "Art thou also of Galilee?"

Once more we meet with this man, Nicodemus, and that is, when apparently all is lost. The Christ has run His course; He has escaped many dangers, but He has fallen at last. Of the crowds who have followed His steps and hung upon His lips many have gone back, walk-

ing with Him no more; probably have joined the rabble cry, "Away with Him, Crucify Him." Of His twelve chosen disciples, one has betrayed Him, accepting for his reward a paltry sum of money. Another has three times repudiated Him, and sworn entire ignorance of Him. Others, to escape suspicions of complicity, have fled; while others, as usual, mostly women who could not help Him now, have lingered about to show the sympathy of unabated love. Meanwhile, the Rabbi has fallen—fallen in death. It is the chivalry of the true patriot that stands by the dead body of the fallen chief, and within reach of the enemy, amid his jeers and scorn, rescues it from further reproach and insult, burying it peacefully, embalmed with the tears and spices of deep-unfeigned love. This we claim for Nicodemus. He it was who came with his hundred pounds weight of precious stuffs to prepare the body of Jesus for its burial. Of Joseph, who came and begged the body that he might bury it honourably, it is said, "He was a disciple, but secretly, for fear of the Jews." His motive for secrecy is branded upon his brow. But nothing of the kind is ever said of Nicodemus. "By night." "He who came by night." "Which at the first came to Jesus by night." These are the expressions out of which the ill-repute of this man has grown; and the question may be asked, have we rightly discerned his real motive in them, or have we brought one of our own invention to them, and carried it away again as his? May we not suppose that he was sincere, courageous, and judicious? We have no record that he was ever summoned like Matthew, or John and Peter, to leave all and follow Christ. His coming, in the first instance, was at least voluntary. Having heard of the works and words of Jesus, his own mind was deeply impressed, but with what he scarcely knew. He must seek that young Teacher, and learn from Him what all these things could mean. But his own spirit, and as he may suppose, that also of the Teacher, is much excited. He will wait till both are calmed. Besides the public places are crowded, and for a sincere truth seeker, a quiet school is necessary. On these and similar wise and judicious reasons Nicodemus, though he came by night, may have been not timid, but brave; not a secret, but an open disciple. Where Jesus did not blame, why should we?

Nicodemus has been made a very high beacon to hold out a warning light against the sunken rock of secret discipleship. In favour of secret discipleship this hand writes not a word, but would rather invite it to openly confess itself before all men. But if we can view him as an honest, open, and steadfast friend of Jesus, then, instead of making him, by an imputed character, point to a sunken rock, we may use his real character as a beautiful pennon indicating a happy haven. Instead of making him a probe with which to search out secret disciples, we may use him as an example to stimulate and encourage even them. It is true we do not know that he openly confessed himself "also of Galilee," or a disciple of Jesus, but then we do not know that he did not. Silence is not evidence either way. Actions speak louder than words. "By night" sounds ominous sometimes, but listened to under the loud voice of those other two actions, its voice may not be an ill omen. It is quite possible that Nicodemus may have shown much sympathy and kindness to the Teacher. He who often had not bed or bread may have received the latter at least from his hand. Who filled

and replenished that bag which Judas carried as the common purse of Jesus and the twelve? for ought any one can show to the contrary, this rich man's hand may occasionally have put something therein. All this is possible; nothing in the history forbids the supposition. His record is short, but it is rich in actions, eloquent of love. If this man never walked openly with Jesus, he at least, so far as we know, never denied him either by word or by false and inconsistent action. Let it be well marked that of the three occasions when he did notice Jesus, two of them were not in the sweet soft sunshine of ease and honour, but when His prospects were under a dark cloud, and the storm threatened His destruction; or when His mangled body, partly deserted by His friends, was still amongst His insulting foes. How different this to many who confess Christ while it brings honour and costs nothing; and deny Him, desert Him, when self-denial is needed. Of the two, give us Nicodemus.

It seems strange that this man should escape the nimble wit and lively imagination of good Bishop Hall, who finds no place for him in his "Contemplations." But the tripping pen of John Trapp has given him a kindly mention in these words, "Good blood will not belie itself; love, as fire, will not long be hid: Cræsus's dumb son could not but speak to see his father ready to be slain. Nicodemus, though hitherto a night-bird, now shows himself for Christ in a Council. How far had Judas ontstripped Nicodemus till it came to the upshot! Nicodemus was only a night-professor; Judas in the sight of all. Nicodemus a slow scholar, Judas a forward preacher. Yet at last, when Judas betrayed Christ at night, Nicodemus faithfully professed Him in the day."

THOMAS HENSON.

How a Boy came back.

SOME years ago a boy left his home in Indiana for Chicago. He was not there long before he was led astray. A neighbour from his father's town, happening to visit Chicago, saw that boy on the streets drunk one night.

When that neighbour went home, at first he thought he wouldn't say anything about it to the boy's father, but afterward he thought it was his duty to tell him. So in a crowd in the street of their little town he just took the father aside and told him what he had seen in Chicago. It was a terrible blow. When the children had been put to bed that night he said to his wife: "Wife, I have bad news. I have heard from Chicago to-day." The mother dropped her work in an instant and said: "Tell me what it is." "Well, our son has been seen on the streets of Chicago drunk." Neither of them slept that night, but they took their burden to Christ, and about daylight the mother said: "I don't know how, I don't know when or where, but God has given me faith to believe that our son will be saved and will never come to a drunkard's grave."

One week after that boy had left Chicago. He couldn't tell why. An unseen power seemed to lead him to his mother's home, and the first thing he said on coming over the threshold was: "Mother, I have come home to ask you to pray for me;" and soon after he went back to Chicago a bright and shining light. If you have a burden like this, fathers, mothers, bring it to Him and cast it on Him, and He, the great Physician, will heal your broken heart.

D. L. MOODY.

Deacons for Life, or a Term of Years--Which?

BY A "LIVE" DEACON.

SOME time ago the following interrogatory was handed to me:—"Which is the most scriptural or proper method of electing deacons, for a term of years, or for an indefinite period, or for life?" I ought to have answered this question much sooner, and probably should have done, only other topics have been in the way.

The scriptures, as most readers will know, are absolutely silent on this theme, as they are on much beside. The deacons at Philippi may have been chosen annually, biennially, triennially, or septennially, or at other intervals, for anything Paul's letters show to the contrary: and it may be held, without contradicting Luke, that the Committee of Seven elected by the Jerusalem church may have gone out of office as soon as they had quieted the widows and given an account of their stewardship to the apostles. We do not know. We are not likely to know, and what is more important, we need'nt know.

Some persons seem to me very dissatisfied with the Bible. Extensive as it is, it is far too small for their needs. Though it contains the best literature of a great people, and is really the most magnificent library the world contains, yet some souls are always trying to find out what is not there, and what was never meant to be there. They would like all things settled for them by an infallible rule, and would have churches wound up like clocks and worked like machinery. They are always making rules. One would think they expected Christian societies to live on "red tape." True! Man is a mechanical animal, at least an Englishman is, and he exults in cranks and wheels and cogs. He would have settled every possible question that ever can come up for decision in the lapse of the unending ages, and embodied all teaching in the form of a model trust deed, within the covers of the Bible. To have satisfied him, Paul should have said, "*The election of deacons shall take place in all the churches of Galatia, on the fifteenth of the first month, at the hour of seven o'clock in the evening, due announcement having been given of the said election on two preceding Lord's-days within hearing of at least three-fourths of the brethren. Every person elected to the office of deacon shall serve for the space of thirteen lunar months, reckoning from the hour of election; and the election shall in all cases be by show of hands, no brother or sister being allowed to hold up more than one hand.*"

But the Bible, unfortunately for our stupendous indolence, but fortunately for our growth and strength, is silent on these and a thousand other points. The hush of scripture drives us back to experience, and to the diligent and careful use of the great and cardinal principles upon which the church of the Lord Jesus Christ is based.

What then is the verdict of experience?

Some churches have adopted the system of *annual* elections. Each new year brings the duty of considering the claims of the brethren to the office of deacon, and urges to the front the solemn responsibility of making a wise and judicious choice. New blood can be infused into the diaconate with infinite ease; and new men may bring in new measures. The possibilities are endless. One cannot say what will not happen. A millennium may be at the doors every first of January, or—a tempest in a teapot. No doubt these are advantages that may be treated too lightly. It is a good thing to keep a church aware of its functions, and to go back again and again for refreshment to the fountain-head of power.

But I think you may go too often. Good as agitation is, you may have too much of it; and though I would give up many things for the sake of preserving a keen edge to the sense of responsibility in the church, yet I think this is paying too dearly. Annual elections are an annual nuisance. Hot water is always flowing. The polling booth is always in sight. You cannot get away from the din of electioneering contests. There is no rest, no divine calm, in the church.

Moreover, men as well as plants require a little time to take root before they can grow. It is not difficult to elect a man, it is a gigantic task to grow a really good *deacon*, and it takes time. I give my word for it, I have been growing under some most happy influences, for the better part of half a

century, and yet I am more than ever aware of the distance between me and the *ideal* deacon. My roses cost me a good deal of money, care, and attention. A good business man is a slowly achieved victory. How is it likely you can grow good deacons, then, on this annual system? In my judgment it has but one thing to recommend it (and that ought not to exist), and that is, that if the church has made a gross mistake, there is an early opportunity of rectifying it.

The biennial system does not seem, so far as my enquiries have gone, to have found favour anywhere. Elections for three years are more common. I know of a case where the duration of the office is four years, and another six; but most of the churches of which I have been able to get any information elect for the period covered by "good behaviour."

Two objections hold against this latter course. The first is the extreme difficulty of removing an officer of manifest and proved incompetency. He will not voluntarily surrender the seals of office. To vote him out is impossible; for his character is good, though he is flagrantly unfit for his post. Hence the church must be overweighted in all its work with this ill-chosen burden.

Again, men in office do not always take kindly to new-comers. They are apt to regard them as intruders, and to suggest by deeds or words or looks that they are not altogether welcome. Especially is this likely to be the case if the former officers have been "in place" for many years, and have earned by good service a prescriptive right to guide and direct the affairs of the church.

These are real objections and I feel their force. We must therefore choose from the evils incident to annual, triennial, quadrennial, or character-long elections, which we will have. As with all human affairs, there are evils springing out of each plan. My judgment is that they are least where the duration is longest; and that by wise and discreet management the evils belonging to elections for "good behaviour" may be greatly lessened if not wholly removed.

The difficulties in the way of working smoothly and effectively the system of elections for life may be easily surmounted thus. Arrange that the initiations of additions to the diaconate shall come from the existing diaconate, and then you can easily introduce competency, wisdom, zeal, and general capacity within the official circle, and so bring power into the right hands. For it is a law all churches and societies have to submit to, that work gravitates, in the long run, to those who have the power and will to do it; and so the incompetent (comparatively speaking: for I do not forget that we are all painfully incompetent) sink out of sight, and cease to disturb us with their errors and failures.

So again with regard to the new comers. If those in office have the equitable concession granted them of suggesting the names of their co-workers, they will be the more likely to accord them that generous and hearty welcome which will make co-operation easy and happy.

The advantages of the "long term" system are both numerous and obvious. The church feels the gravity of the act, moves more cautiously, and shrinks from imperilling the concord of the leaders of the church. There is no saying, "It doesn't matter; it's only for a year." There are no "sore" or "sour" men in the church, suffering and complaining because of their rejection. The best men have the chance of being chosen, and of growing up to the requirements of their work, and so purchasing to themselves a good degree and great boldness in the faith.

PRAYING BY THE CLOCK

Is not universally to be commended, but for young people I am sure it is a good thing to live by rule. David said, morning and noon and at night will I pray. Daniel prayed three times a day. Regularity is a law of bodily health. It is also a condition of spiritual strength and progress. Never omit the morning prayer; never hurry through it; pray thoughtfully, as from an outlook upon the battle-fields you will have to enter during the day, and as desirous of receiving your directions from the Captain of salvation. An old scholar said awhile ago that a lapse into coldness and indifference of several years commenced in a neglect of morning prayer; then a neglect of Sabbath morning worship; and at last a neglect of God and His laws altogether. MIND THE BEGINNINGS

About Being Fleyed.

FOR THE CHILDREN OF THE BAND OF HOPE.

THANKS to Board Schools, many of the children who read this will know the difference between being flayed and being "fleyed." The word "flay" is good English all the world over, and means to strip the skin off as butchers do to sheep, and as it is said northern pirates did when landing on the coast they would kill villagers and nail their skins upon the church door! The word "fley" is to be found chiefly in Lancashire and Yorkshire, and is a Scotch word meaning to frighten. It is said that a vicar who had lately come to a Lancashire parish imagined he had come amongst savages. Taking a walk with his churchwarden, he remarked, "I hear the late vicar was not on good terms with the parish." "Na," said the churchwarden. "An' yan dark neet three o' our lads wad pay un aff, sa ou jest jumped ower a wall t' fley un!" "What!" said the vicar, "to flay him?" "Aye; an' ou were fleyed finely—ou were welly fleyed to deeth." It is said the vicar suddenly ended the conversation, took the next train back, and resigned the living.

Now it seems to me one of the objects of your being members of the Band of Hope is to keep you from being "fleyed" There are several duties you ought to perform, and temptations you ought to shun, which you are not likely to if you allow yourselves to be "fleyed." For instance: in these days when so frequently strong drink soddens the fine brain, and blights the fair life, and breaks up the happy home—in these days it may well seem a duty to *have nothing to do with such drink*. But on resolving that you will be a total abstainer, attempts will be made to "fley" you. Whatever kind of home you have, whatever society you move amongst in the future, you will frequently be laughed at; and people that are usually bold and strong and firm-minded are often "fleyed" by a laugh. Bands of Hope are formed that you may be trained to resist the temptations to drinks, and may be able to smile at the sneers, the arguments, or the persuasions that shall be used to cause you to break your pledge. So that whether as a lad you are thrown among workmen who club together to buy beer—or as a man you go out for a holiday trip with fellow-employes who will enter public-houses—or whether you sit with friends at a birthday party, or a wedding, or a funeral—you may not be "fleyed" to refuse the beer, or to pass the wine and champagne untasted. On many occasions you will find yourself among people with finer clothes, wider knowledge, more brilliant accomplishments and fashionable manners than you have, and by declining to drink as they do, you will be a marked person—you will be thought "queer," "peculiar," "absurd," "rabid"—you will be said to condemn their habits, and to be setting yourself above your elders and superiors. Nevertheless you must not be "fleyed." John Bright, when President of the Board of Trade and member of the Queen's Privy Council, Abraham Lincoln, when President of the United States, had to do in most exalted spheres, exactly what you have to do in lowlier; they had to protest in the most brilliant society against the use of alcoholic drinks, and to refuse champagne even when a toast was proposed in honour of the noblest personage of the land. Then make up your mind that you will not be "fleyed" to acknowledge, "I am a total abstainer."

Bands of Hope help also to keep you from being "fleyed" at *speaking in public*. In these days it is absolutely necessary to any man who would do his fair share of philanthropic and political and Christian work, that he should be able to make a speech with fluency and grace and force. To fit men for this, Young Men's Debating Classes, and Mutual Improvement Societies, and Christian Associations, are of incalculable use; but the Band of Hope has this advantage over them, that it has to do with younger minds. It is an excellent thing that you have opportunities in your earliest years of reciting at your monthly meetings, and sometimes before larger gatherings. Such recitation not only makes you somewhat acquainted with English poetry and eloquence, and strengthens your voice, and exercises your memory; but what is perhaps of greater importance, it accustoms you to the sensation of being looked at and listened to by a public assembly. Every speaker is more or less "fleyed" in his

early efforts at public speaking, and many a speaker all his life long is troubled by nervousness. He may have prepared his address well, but when the eyes of hundreds are fixed upon him, and his own voice alone breaks the stillness of the crowded room, the nerves of his upper lip contract, he has a dry sensation in his mouth and throat, beads of perspiration form upon his forehead, his thoughts get jumbled together or entirely forsake him; and thus what might have been a powerful speech, made up of argument and illustration, humour and pathos, is a worthless collection of hesitating, disconnected, broken remarks. You Band of Hope children have every opportunity of overcoming this undue nervousness. If you will learn your recitation thoroughly, practise it often at home, and in your own room, if you are fortunate enough to have one, and thus learn to deliver it easily and naturally, you will have taken one of the first and most important steps towards successful public speaking; you will have seen an audience listening to your voice with interest and pleasure and profit, and you will be encouraged to prepare an address of your own. If you should have energy and perseverance to take one step after another until you can stand up without being "fleyed" to deliver an address of twenty or thirty minutes to an audience of four or five hundred, you will be for ever thankful for your connection with the Band of Hope.

I trust, too, that the Band of Hope will do for you more even than this—that it will help to keep you from ever being "fleyed" at *doing what is right*. You will find that to abstain from strong drink, or to appear before an audience, are not the only tests of your courage. Not only when you come in contact with the drunken, or the impure, or the dishonest, or the unthinking, will you have to protest, to argue, to persuade. You will have to do so even when you move amongst the wise, and the righteous, and the earnest. Questions will come up concerning which it is at first impossible to see eye to eye, and you will feel obliged to advocate what they condemn, to build up what they are pulling down, and to defend what they are assaulting. If ever the love of right and truth and wisdom should cause you to separate from those you love, and to hear hard speeches from those you had formerly worked with heartily; if it should cause you to stand alone whilst enemies sneer, and your own party upbraid; if it should lead you to attempt the revival of a cause that is unpopular, and that seems dying; or to advocate a reform that others call too sweeping, and daring, and revolutionary; then you will be thankful if the Band of Hope has taught you not to be "fleyed" by a laugh, or a threat, or a sarcasm, or a prophecy. Towards the close of the prosecution of Warren Hastings, Governor General of India, one of the greatest trials that English history records, Edmund Burke stood alone in the determination to carry it on to the end. A corrupt House of Commons resolved that certain words he used ought not to have been spoken, and the committee of managers for the impeachment held two meetings to consider the advisability of discontinuing the trial. But by Burke's arguments and entreaties they were induced to proceed, and two years afterwards he acknowledged to Sir Joshua Reynolds, "The most brilliant day of my life, and that which I would most wish to live over again, was the day I appeared at the bar of the House of Lords with the censure of the Commons in my hand."

Boys and girls! be you sure of this, that though in following truth, and seeking after wisdom, and fighting against oppression and sin, you may have days of pain and nights of wakefulness; though you may lose half-hearted friends and make angry enemies; though you may forfeit money and social position; yet you will have a conscience whose quiet all the uproar without is impotent to disturb; you will probably have, when passion is hushed and mists have lifted, the approval of the very people who were loud in denunciation; and you will certainly have the reward of Him who honours the honest purpose even when it is misdirected, and who accepts the attempt to serve Him even though it fails of success. May you never be "fleyed" to do the right!

W. EVANS BOTRELL.

WEALTH AND GOODNESS.

"SOME of God's noblest sons, I think, will be selected from those who know how to take wealth, with all its temptations, and maintain godliness therewith. It is so hard to be a saint standing in a golden niche."—*Beecher*.

“Laid Aside;” but—

A CHEERING WORD FOR THE SICK AND WEARY.

I AM constantly hearing of Christians “laid aside,” who are, notwithstanding, springs of joy to the healthy, and fountains of perennial pleasure to the strong and vigorous. A friend said to me but yesterday, “The brightest face I know, belongs to one who is an hourly sufferer, who has not risen unaided from her bed for eleven years; and yet is so pleasant a companion that her nephews and nieces would grieve over nothing so much as wounding her, and has such a beautiful unselfishness and eager consideration for others, that her life is like the course of a refreshing stream, or the bright and jubilant march of the strong and life-giving sun.”

I do not cite this as rare. It is not rare. Such fruits are natural to the paradise of grace. The Heavenly Husbandman knows how to produce rich and ripe grapes on the branches of the Living Vine. The story of His gracious husbandry is full of witnesses to His surprising skill and large success. Dr. Arnold, of Rugby, writes the following account of a saintly sister in one of his letters:—“Through disease she was confined to a kind of crib for *twenty* years; never once could she change her posture for all that time. And yet I never saw a more perfect instance of the spirit of power and love out of a sound mind. Intense love, almost to the annihilation of selfishness; a daily martyrdom for twenty years, during which she adhered to her early-formed resolution of never talking about herself; thoughtful about the very pins and ribbons of my wife’s dress, about the making of a doll’s cap for a child—but of herself, save as regarded her improving of all goodness, wholly thoughtless; enjoying everything lovely, graceful, beautiful, high-minded, whether in God’s works or man’s, with keenest relish; inheriting the earth to the very fullness of the promise; and preserved through the very valley of the shadow of death from all fear or impatience, or from every cloud of impaired reason which might mar the beauty of Christ’s Spirit’s glorious work. May God grant that I might come but within one hundred degrees of her place in glory!”

Such fruit as that only grows on God’s trees, and after much careful, loving, and patient husbandry. It is not any chance garden that will yield a patience that is never ruffled, a serenity that is rarely clouded, a forgetfulness of self always bright and fresh, a solicitude for others deep and full and steady, notwithstanding paroxysms of pain, or years of enforced privation. No; it is only under the gracious and loving discipline of our Heavenly Father that such beautiful and divine strength is drawn out of such utter weakness.

But He can do it, if only we will welcome His presence, yield to His loving corrections, and rest in His sufficiency. Abiding in Christ, Christ abiding in us—there is the secret of *such* fruitfulness. The life is beautiful where the soul is beautiful; only then, and there. It is the inner that makes the outer; and if the inner be formed after, and filled by, Christ, a Christlike loveliness and grace will adorn the weakest and most afflicted with a beauty “that never dwelt on earth or sea”—the beauty of Christian character, the beautifullest sight for us this side of heaven.

Sons and daughters of affliction, be of good cheer. Christ will soothe your pain. His gentle hand will sustain your aching head; His balm heal your broken heart; His words fill your mind with a heavenly radiance; and you will find that while you are praying He will answer the earnest cry—

“O give Thine own sweet rest to me,
That I may speak with soothing power
A word in season, *as from Thee*,
To weary souls in needful hour.

“O strengthen me, that while I stand
Firm on the rock, and strong in Thee,
I may stretch out a loving hand
To wrestlers with the troubled sea.”

“Be of good cheer.” “I will never leave you nor forsake you.” “I am with you alway.”
JOHN CLIFFORD.

Reviews.

LECTURES TO MY STUDENTS. By C. H. Spurgeon. Second Series. *Passmore and Alabaster*. 2s. 6d.

MR. SPURGEON'S students are everywhere. The men that listen to his words at the Pastor's College are not a tithe of those who look for his racy utterances, and expect to get stimulus and strength from his counsels. When most men talk to "students" ordinary folk do not care to listen. Mr. Spurgeon has such a unique power of reaching the universal heart, that when he is addressing an elect class everybody else wants to hear what he has to say. It would be cruel to an eager public not to print such lectures as these. The lectures of this *second* series are as racy in style, rich in wit, apposite in anecdote and illustration, forcible and homely in statement, earnest in spirit, and intensely practical in aim as the first, and are, in the midst of an abounding literature of this kind, simply unique. Let all our deacons see that their pastors have a copy by the next post. You may give him much more, you cannot get him a better Christmas gift at the price.

THE BIBLICAL MUSEUM. By J. C. Gray. *Stock*. Price 4s. 6d.

This is the second vol. of this admirable commentary upon the Old Testament Scriptures, and contains the books of Leviticus, Numbers, and Deuteronomy. It displays the same carefulness of statement, extensive research, fertility of illustration, and general ability we noted in the first volume. Valuable as a book of reference, we have found it helpful and interesting as a work for continuous reading. Again we heartily commend Mr. Gray's work to Bible students generally, and to Sunday school teachers specially.

THE QUEEN OF PICTURE BOOKS FOR BOYS AND GIRLS. *S. S. Union*. 5s.

EVERY boy and girl will be ready to say, this book fully justifies its title. There is a charming picture on every page, each one with a little interesting letter-press filling the page. This Queen's rule will be welcomed in every home, and will be sure to secure the dominion of pleasure and quiet wherever it obtains a place. A more charming Christmas gift for boys and girls we have not seen for a long while.

MINISTER'S POCKET DIARY AND VISITING BOOK, 1878. *Hodder & Stoughton*. Price 1s. 6d.

ALTHOUGH this is only the second year of issue of this pocket diary it has gained a placed amongst the "necessaries" of the minister, and bids fair to hold it for a long time to come. This issue is an improvement upon its predecessor. Not the least advantage springing from its use is that it can be put by as a memorial of the work of the year.

GOLDEN CHRISTMAS. *Longley's Annual for 1877*. *Longley*.

A SHILLING collection of stories told on a Christmas eve under the direction of Miss M. A. Paull. As one of the characters says, "It is just like a fairy tale. The Tavistock 'bus upset, and the people took refuge in the cottage of Old Michael and Mary; and amongst these passengers were their long-lost sailor son, and their beautiful grand-daughter, who was believed to be dead and gone for ever." Half-a-dozen stories told in such exciting circumstances make an exciting volume.

SUNDAY SCHOOL UNION ANNUALS.

I. *Kind Words*. Vol. vii. — This familiar magazine for young people is so well, widely, and favourably known, as to need no recommendation. In its ordinary issue it is a favourite, and when the separate numbers are bound together it makes an attractive volume for the home and school library. This is the sort of literature with which to flood the land.

II. *Child's Own Magazine* is looked for in our household as eagerly as hungry children look for breakfast, and its arrival gives as much satisfaction. It is a marvel of good type, good writing, good illustrations, and good tone.

III. *S. S. Teacher's Pocket Book and Diary for 1878*. This Pocket Book is the friend of S. S. teachers. It helps the memory, supplies subjects for teaching, affords a means of retaining good thoughts, and is a record of work done. We have used its predecessors, and know their worth.

IV. *New Year's Addresses to Parents*, by J. Viney; to *S. S. Teachers*, by A. Rowland; to *Senior Scholars*, by H. Plumb; to *Sunday Scholars*, by Annie Gray, are all apt, telling, and serviceable.

Church Register.

CONFERENCES.

EASTERN CONFERENCE was held at SUTTERTON, Sept. 20. The Rev. S. S. Allsop preached at 11 a.m. from 2 Cor. iv. 6.

The reports showed that since the last Conference 100 had been baptized, 23 received, 3 restored, and that there were 15 candidates.

It was agreed to advise the trustees to dispose of the chapel property at YARMOUTH as early as possible, and invest the money with a view to building a new chapel at Yarmouth at some future time.

Brethren Towler and Allsop were requested to have the Court Rolls searched to obtain information about the STOWBRIDGE property, and, if practicable, to arrange for new trustees before the next Conference.

In reply to an application from Fleet it was agreed to recommend that for the present the pastor of the church at Fleet, with the aid of local brethren, should supply the pulpit at Holbeach.

It was agreed that in 1878 the April Conference shall be held in March, and the Sept. Conference at Great Grimsby. The preacher at March to be brother Bird, of Chatteris. WM. OROX, *Sec.*

WARWICKSHIRE was held at Lombard Street, Birmingham, on Monday, Sept. 24.

The morning session opened with devotional exercises conducted by Rev. W. Oates. The President, Rev. E. C. Pike, B.A., then took his place, and delivered an address on "Sects." Hearty thanks were accorded to him for his "able and timely address." The address was followed by a paper from the Secretary. Subject: "Pulpit and Pew, their Mutual Relationship." Conversation followed, and thanks were voted.

Dinner, for which admirable provision had been made, was served to a large company in the school-room.

The afternoon service opened with the usual exercises, and the following business was transacted.

I. The deputation appointed to confer with the church at Cinderbank presented their report. It was resolved—"That the Conference receives the report of the deputation with much satisfaction. It rejoices to hear that all misunderstandings have been explained. Assures the pastor and friends at Cinderbank of the cordial good will, and trusts that much pleasant intercourse, mutual Christian service, and spiritual prosperity, may be enjoyed by all concerned."

II. Reports showed, baptized, 39; received, 18; candidates, 28; inquirers, 42.

III. The Rev. E. C. Pike, as the retiring President, was cordially thanked for his services during the year; and the Rev. E. W. Cantrell, of Longford, was unanimously elected President for the ensuing year.

IV. The following arrangements for the next Conference were agreed to:—Place, Cinderbank; time, end of March or beginning of April; paper by Rev. H. W. Meadow—subject, "Deacons;" preacher, Rev. Carey Hood.

V. Thanks were heartily offered to the friends at Lombard Street for the kindly spirit and eminent efficiency of their efforts to promote the comfort of the Conference.

Tea was served to a large company.

In the evening a noble congregation assembled to hear addresses by Rev. Carey Hood on "Zeal for God;" Rev. E. W. Cantrell on "Holiness of Life;" W. Lees on "Communion with God." Addresses which most fittingly sealed the history of another successful Conference.

LL. HOWARD PARSONS, *Sec.*

CHURCHES.

ARNOLD.—Meetings for the reduction of the hoary debt on this building were held, Oct. 29. Rev. J. T. Almy presided, and the collections realized £14. We ought to be doing much more in Arnold than we are. There is still a debt of £60, and our brethren are resolved to clear it off speedily. Cannot some of our friends spare a little Christmas help to these good people? Gifts will be thankfully received by Thos. Kirk, Folly Road, or Joseph Jackson, High Street, Deacons.

BOURN.—The forty-second anniversary was held, Sept. 23, 24. Preacher, Rev. E. Stevenson. Collections, £50 4s. 2d.

COALVILLE.—The chapel anniversary was held, Sept. 30. Preacher, the Rev. J. T. Owers, of Burton-on-Trent. On the day following there was held a public tea meeting, which was attended by about 300 persons. A lecture was given by the pastor, W. Wootton, on "Facts suggested by Irish Wit and Humour." The Rev. J. Salisbury, M.A., presided. The tea was given by the friends. Collections, etc., £38 10s.

FLEET.—The friends have recently presented Mrs. Munn, daughter of the Rev. T. Watkinson, with a testimonial and affectionate address on her resignation of

the post of director of the choir. Another testimonial was presented by her pupils.

GRANTHAM—NEW CHAPEL.—The G. B. church having secured a building formerly built by the Christadelphians, and latterly used as a corn warehouse, in George Street, have, after cleaning and fitting up the same at a cost of about £40, opened it as a place of worship. The chapel is a comfortable building, capable of seating about 160 people, and has been fitted up in a manner most pleasing and attractive. Special services commenced with a dedicatory prayer meeting, Oct. 21, at seven a.m. Two sermons were preached by the pastor, the Rev. H. J. Le Fèvre, to good congregations. On Oct. 22 a public tea was held. Mr. Gibson, one of the deacons, presided at the public meeting following, and addresses were delivered by ministers and friends. The Rev. John Stevenson, M.A., preached Oct. 28. Collections, £25.

KIRKBY WOODHOUSE.—The members of Kirkby Woodhouse church and its branches met together in Kirkby Woodhouse chapel on Tuesday, Nov. 13, in order to separate from each other as one church. Kirkby and Kirkby Folly have been branches of Kirkby Woodhouse, and wishing to become separate churches, they requested the church at Woodhouse to dismiss them. The church at Woodhouse kindly invited the branch members to tea. After tea a church meeting was held, over which the pastor of the two branches presided. A hearty and unanimous resolution was passed in answer to the request, dismissing the branches, and wishing them God speed. After the church meeting the members present partook of the Lord's Supper, and after singing the 811th hymn, the members separated. The meeting will be long remembered for kindly Christian feeling, and the presence of the great Head of the Church.

LONDON, Commercial Road—Fifty-sixth Anniversary.—On Sunday, Oct. 21, two sermons were preached by the pastor, Rev. J. Fletcher. Collections, £6 2s. 6d., devoted to the school-room renovation fund. The tea and public meeting took place on the 23rd, at both of which there were good gatherings, notwithstanding the bad weather. The pastor presided, and gave a report of the past year's work, saying there had been a nett increase of 31 members; the week-evening services were well attended; they had taken over the management of Gloucester Hall Mission Station; and were now sustaining a mothers' meeting. In connection with the Sunday school, which was in a tolerably good state, they had re-

cently made great improvements, by renovating the school and class-rooms, and re-furnishing them, at a cost of about £140, towards which nearly a half had been subscribed. Appropriate addresses were given by Revs. A. Murray, W. J. Avery, J. Clifford, M.A., LL.B., and Mr. Quinney, senior deacon.

MARKET HARBOROUGH.—The chapel has been re-opened, after considerable renovations. It now presents a most pleasing aspect. The walls are painted grey, with an oak margin, the cornice tinted so as to harmonise with the rest of the building; the pulpit is of rich dark oak, the pews and front of the gallery are of lighter oak, the top of pews being of mahogany, and the pillars of gallery French grey. A new pulpit Bible was presented by the Sabbath school. Proceeds of collections and of a bazaar, £40. We rejoice with the pastor, the Rev. W. Wood, and the church, in these signs of prosperity. The chapel seats 350; there are 55 members, and 100 Sunday school children.

NORTHALLERTON AND BROMPTON.—Anniversary sermons were preached by the Rev. W. Gray on Oct. 14, 1877. On the following day a public tea meeting was largely attended. Addresses were given by the Revs. W. Gray, F. W. C. Bruce, R. J. Beecliffe, S. Dixon, R. Crookall, G. Moore, and W. Stubbins. The debt of £80 on Northallerton chapel is removed. We would express our grateful and sincere thanks to those kind friends who have so generously responded to our appeal. **W. STUBBINGS.**

SPALDING COMMON.—Anniversary sermons on Sunday, Oct. 28, by Rev. J. C. Jones, M.A. On Monday, a public tea, after which the annual meeting was held, when addresses were given by the Revs. J. C. Jones, M.A., A. J. Robinson, Messrs. Woodroof, Alton, Brown, and Pycock. Collections in advance of last year.

STOKE-ON-TRENT.—Our annual Martinmas tea meeting was held on Monday, Nov. 12th. About 340 sat down to tea. Rev. W. March presided at the after-meeting, when Rev. E. H. Jackson, of Louth, delivered his popular and humorous lecture on "Amusements, considered in Relation to History, Theology, Philosophy, and Ethics, with a touch at Rinking and Thinking." The lecture was able, discriminating, entertaining, suggestive, and timely. Mr. Albert Wright and Mr. Howell sang several songs. The attendance was everything that could be desired, and the anniversary most successful.

TROWBRIDGE.—The 217th anniversary of the Conigre chapel was held, Nov. 8. There was a large assembly of friends

from all denominations in the town and neighbourhood at the public tea. The public meeting was largely attended. The chairman, G. Colman, Esq., referred, in his remarks, to the self-sacrificing efforts of their late minister, which efforts largely resulted in the erection of their noble and beautiful house of prayer. The meeting was addressed by the Revs. J. Howard, of Long Sutton, W. H. Evans (Independent), H. Brinkworth, and Messrs. Neal, Stoat, and Smith.

WYMESWOLD.—Re-opening services, after re-seating and considerable improvements, were held Oct. 21, 22, when the Rev. J. Tansley preached. On the Monday the Rev. J. Bateman preached in the afternoon. Afterwards 200 sat down to tea. A public meeting was held in the evening, at which Mr. S. Bennett, of Derby, took the chair, and the Revs. E. Stevenson, J. Bateman, and Mr. B. Baldwin, gave addresses. The pastor gave a short sketch of the history of the church, and a financial statement. The services realized over £30, which, with subscriptions and proceeds of bazaar, brought the total amount up to £110 11s. 6d. The most general satisfaction was both felt and expressed with the improvements made, and the manner in which the work had been executed.

SCHOOL ANNIVERSARIES.

LYNDHURST.—Nov. 18. Preacher, Rev. W. H. Payne. Congregations unusually good. Collections, very gratifying.

SPALDING.—School anniversary, Nov. 11. Two sermons preached by Rev. W. Evans. 300 sat down to tea, Nov. 12, and annual meeting was held afterwards. The following took part in it, Revs. W. Evans, J. C. Jones, M.A., S. Yates, P. X. Eldridge, S. Chisholm, and Mr. T. Sharman. Collections, £19 16s.

MINISTERIAL.

BIRD, REV. F. J.—Ordination and anniversary services were held at Chatteris, Cambs., Nov. 14, when Mr. F. J. Bird, late of Chilwell College, was ordained pastor of the church, in the room of the Rev. H. B. Robinson, recently removed to Wisbech. Service commenced at two p.m., the chapel being well filled. After reading and prayer by the Rev. H. B. Robinson (late pastor), the usual questions were proposed by Rev. T. Barrass, and were replied to—for the church, by Mr. B. Allpress, the deacon, and by the pastor. The ordination prayer was offered by Mr. Barrass; the charge to the minister was delivered by Rev. T. Goadby,

B.A., from 1 Cor. i. 23, 24. The charge to the church was given by the Rev. J. C. Jones, M.A., from 1 Thess. v. 13. At five o'clock a large number of friends partook of tea; and at seven a public meeting was held, under the chairmanship of Mr. Robt. Dawbarn, jun., of March. Addresses were delivered by Revs. T. Barrass, H. Gee, J. C. Jones, S. S. Allsop, H. B. Robinson, J. Wilkins, J. Dixon, and J. W. Smith, of Chilwell College. Besides those who came from the town and immediate neighbourhood, friends were present from London, Ipswich, Derby, Wisbech, Peterborough, Cambridge, March, and other places. The proceeds from the tea and collections were just over £17.

CALLAWAY, MR. J. H., recently one of the elders of the Præd Street church, has accepted the unanimous invitation of the church at Wendover to the pastorate.

REYNOLDS, REV. W.—The recognition tea and meeting in connection with the settlement of Rev. W. Reynolds as pastor of Ebenezer church, Burnley, was held on Saturday, Oct. 6, Alderman Whittaker in the chair. Speeches were delivered by Revs. J. Turner, Littlehales, Aldring, and Swales; Councillor Altham, and Messrs. Proctor and Hargreaves. Over 400 sat down to tea. Another tea meeting was held on Saturday, Oct. 27, when 300 sat down to tea, and the trays being given by the elder members of the church, the proceeds amounted to £27, to which one deacon added £5, making a total of £32. Mr. Whittaker, on behalf of the young ladies of the congregation, presented Mrs. Reynolds with a handsome China breakfast service of 46 pieces,

WRIGHT, REV. G., of Melbourn, Cambs., has accepted a unanimous invitation to the pastorate at Walsworth Road, Hitchin, and commences his ministry the first Sunday in December.

YEMM, REV. E., formerly of Regent's Park College, London, has accepted the pastorate of the General Baptist church, Measham, Derbyshire.

OUR COLLEGE.

ANY churches or subscribers not having received the Colloge Report, are requested to send word to Rev. W. EVANS, Leicester.

BAPTISMS.

BURNLEY, Ebenezer.—Ten, by W. Reynolds.
 CARRINGTON.—Four.
 CHATTERIS.—Two, by F. J. Bird.
 EAST KIRKBY.—Two, by A. Firth.
 KIRKBY.—Two, by A. Firth.
 LONDON, Præd Street.—Six.
 LONGFORD, Salem.—Six, by E. W. Cantrell.
 " Union Place.—Nine.
 LONG EATON.—Seven, by C. T. Johnson.

LONGTON.—Two, by C. Springthorpe. The first in our new chapel.

NETHERTON, *Ebenezer*.—Two, by W. Millington.

NOTTINGHAM, *Woodborough Road*.—Two, by F. G. Buckingham. The first baptism in our new chapel.

MARKET HARBOUROUGH.—Four, by W. Wood.

OLD BASFORD.—One, by W. Dyson.

RETTFORD.—Two, by R. Silby.

PETERBOROUGH.—Five, by T. Battass.

STOKE-ON-TRENT.—Two, by W. March.

MARRIAGES.

BELCHER—GLOVER.—Oct. 30, at Barton Fabis, by Rev. G. Needham, Mr. Chas. Belcher, to Miss Mary Ann Glover, both of Ibstock.

BLOWER—ASHBY.—Nov. 13, at Barton Fabis, by Rev. J. Greenwood, Mr. John Blower, to Miss Mary Ashby, both of Bagworth.

THIRLBY—THIRLBY.—Oct. 18, at Normanton-le-Heath, Mr. Benjamin Thirlby, of Stone House Packington, to Sarah Jane, younger daughter of Mr. Thos. Thirlby, Normanton.

OBITUARIES.

BROOKS.—Nov. 11, at Heaton, near Newcastle-on-Tyne, Rev. John Brooks, formerly of the Orissa Mission.

DARLSTON.—Our lately departed brother, Mr. Wm. Darlston, was born at Upton, Leicestershire, on the eighth of April, 1814. He was the youngest son of Thos. and Mary Darlston, who came from Hellford, Staffordshire, to Upton, in the last quarter of the last century. He followed the trade of his father, that of carpenter, which seems to have hallowed associations connected with it, seeing that He wrought at it for many years who was the Revealer of the Divine purposes to a sinful world. His parents were God-fearing people, and so he was early instructed in those truths that led to his salvation and consecration to God's service. Up to the age of seventeen he attended the Sunday School in connection with the Established Church at Sibson. To this Church his parents went, because there was no chapel within a reasonable distance that they could attend. Coming with a member of the Barton Church, then residing at Sibson, to hear the word at Barton, he was impressed, and decided to become a follower of Christ. He was baptized on the 15th of June, 1834; and that day was to him a gladly solemn one. The friends at Barton then baptized in a natural baptistery in the open-air, a little way from the present chapel. It is a spot dear to many whose locks are now almost as white as the newly fallen snow. Married to a member of the Baptist Church at Hinckley in 1840, he and his wife came to Barton to worship for many years. For the last seven years of his life he did not get there more than about

six times a year, though he was very regular at Bosworth morning and evening. He was a lover of God's house and people, and never seemed happier than when engaged in the sacred services of the sanctuary. His daughter informs the writer that she was the companion of her father to Bosworth for nine years; that they had many Sunday dinners in the road between Bosworth and Barton; and that no wet or cold weather ever kept them from the house of God on the Sabbath, although they had several miles to walk there. There were three other sisters who would have done the same, but were physically unable. Our brother was known in the village in which he lived as a good man. He lived a true, manly, and Christian life, and let his "light shine" before and upon his neighbours. As he lived, so he died. He was patient in his illness, and dwelt much upon God's loving-kindness to him. He was a good husband, an affectionately wise father, and an exemplary Christian. He passed to his eternal home on the 9th of May of this year. (1877.)

DAVIS.—Mary Davis, an honoured member of the church at Old Basford, died Oct. 22, 1877, aged 73 years. Our sister and her husband were baptized at the same service more than fifty years ago. He died early in life, leaving her to struggle with five children—the youngest of them a boy eleven weeks old. She bore up bravely, laboriously, and Christianly, and lived to see the little orphan a deacon of the church at Old Basford. She was a sincere, ripened Christian; and the remembrance of her cheerful and kindly piety will not soon fall from the minds of some of her fellow-members. Her pastor can call her memory to the minds of younger disciples when he asks them, in apostolic language, to be "imitators of those who through faith and patience inherit the promises." W. D.

HARRISON, MR. HERBERT WM., of Derby, died Oct. 26, 1877, aged thirty-eight. "God's finger touched him, and he slept."

TURNER.—Nov. 4, at Peterboro', Mrs. Sarah Turner, in her fifty-seventh year. Early in 1862 she was transferred to the fellowship of the Baptist church now meeting in Queen Street, Peterborough, and remained a consistent and useful member until her death. Her affliction was long and painful, but was borne with Christian submission. Her end was peace.

SNOWDEN, EMMA, fell asleep in Jesus, August 6th, 1877, in her 61st year, having been a worthy and consistent member of the Carrington Church for twenty-one years. Her place in the House of God was seldom vacant when she was well, and all departments of Christian labour received proof of her sympathy. She had the happiness of seeing all her children come into the fold of Christ. Her protracted and painful illness was borne with such beautiful patience and resignation that it was a source of pleasure and profit to visit her.

WHAT GENERAL BAPTISTS ARE NOT. *See General Baptist Almanack, 1878.*

FOR PORTRAIT OF THE LATE DR. BURNS. *See General Baptist Almanack, 1878.*

BACK TO LEVITICUS AGAIN. (With Illustration).

See General Baptist Almanack, 1878.

CLEOPATRA'S NEEDLE. With Illustration and account.

See General Baptist Almanack, 1878.

It is only One Penny, and contains, beside the above, Calendar and Text Mottoes—List of Chapels and Ministers—Local Preachers—England's Conversion—Michael Angelo and the Sistine Chapel—The Turtine Chapel—The Turtle-Dove (with Illustration)—Christians Outside the Church—General Baptists and Liberty of Conscience—"Take Sides"—Poetry, etc., etc.

THE
MISSIONARY OBSERVER.

DECEMBER, 1877.

New Year's Sacramental Collections.

DEAR BRETHREN,—We beg to remind you that the first Sabbath of the New Year is the usual time for making simultaneous SACRAMENTAL COLLECTIONS for the Widows and Orphans of our Missionaries. We hope it will be convenient for you to continue your usual contribution, and, if possible by a little extra effort to increase the amount.

The sum required to pay the several Insurance Premiums, together with the allowance to an invalid missionary, is over Two Hundred Pounds, and it is most desirable that this should be raised apart from the ordinary funds of the Society.

Should the first Sabbath of the year be found an inconvenient time to you, we would suggest that the collection might be made on the first Sabbath of February or March.

It will prevent confusion in the accounts, and ensure the correct appropriation of the Sacramental Collections, if they are sent direct, and *separate* from ordinary the contributions of your church to the Society.

We remain, yours faithfully,

W. B. BEMBRIDGE, Ripley, near Derby, *Treasurer.*

WM. HILL, Crompton Street, Derby, *Secretary.*

Post Office Orders to the Secretary should be made payable at the General Post Office, Derby.

Death of Mrs. Lacey.

It is with intense grief that we have to announce to the friends of the Mission the death of Mrs. Lacey. This sorrowful event occurred at Cuttack on Wednesday, November 17th, the painful tidings having been conveyed by telegraph, to her only daughter, Mrs. Bond, at present residing in London. Beyond the fact nothing further is known, but in due course our readers will doubtless be furnished with information in reference to our venerable sister's life and death. As Mrs. Lacey, along with her husband, arrived at Cuttack, December 19th, 1823, her connection with the Mission has extended over the long period of nearly fifty-four years. To the heathen of all classes, as well as to our native Christians, her removal will be a great loss, especially as regards the medical help she has so long rendered, and in whose skill they had such unlimited confidence. In Mrs. Lacey has passed away the last connecting link between the early and later labourers in Orissa. Happy day when "he that soweth and he that reapeth may rejoice together."

Another Departure for Rome.

DEAR MR. HILL,—In sending my third list of contributions for the Rome Chapel on the day of my departure for the South of France and Rome, I feel as though I cannot leave for a month or more in utter silence respecting the good work that has called forth the prayers and the energies of our churches, and has awakened the sympathies of Christian friends of other sections. You will see that my contributors are nearly all “outsiders,” and £5 10s. of the amount in my present list was given as the result of a visit to the chapel, in its unfinished state, by my late tourist party.

The subscription Lists in last month's *Missionary Observer* are very encouraging. Birchcliffe has set a noble example in sending over £62 without any large donation. £20 “on account” from Burton is also a promising beginning, and some of the smaller churches make a good appearance. Corresponding space, as well occupied in each of the next six numbers of the *Observer* will obliterate a good many rising fears as to the ultimate issue of the appeal.

Personally I have a strong desire, if it please the Heavenly Father, to live to see this work accomplished, and a good Mission well established in Rome; and now I, who have taken or sent thousands to health resorts, am going alone to the mild climate of the South of France in the hope of warding off an attack of bronchitis like that which laid me low in April and May. I shall spend three weeks in getting to Rome, lingering by the way at Cannes, Nice, and Mentone, and then travelling by the Comiche and Riviere roads to Spezzia, Pisa and Rome, where, on the 25th inst., I hope to meet Mr. Chapman in Mr. Wall's *Sala Christiania*, in the Piazza in Lucina, No. 35. I am pleased to think that Mr. Chapman will travel in company with the author of “Pen and Pencil Sketches in Italy.”

The last few days in the month in Rome will be devoted to the examination of the buildings, and their transfer from contractor to proprietors. Then may be expected, I hope for the January Magazine, the Report of our professional brother, and the time for the opening of the chapel may be announced. As before intimated, I will then try to show the best and cheapest ways to Rome, in the hope of having the company of a good muster of ministers and representative members of churches, who, when they see the situation, will be better prepared to consider what in the future is best to be done for the Rome Mission.

Hoping to meet another good Rome number of the *Missionary Observer* before leaving the “Eternal City,”

London, Nov. 5, 1877.

I am yours very truly,

THOS. COOK.

P.S.—Subscriptions for my Lists may be sent to Miss Cook, Thorncroft, Stonygate, Leicester. T. C.

Journey to Sumbulpore.*

BY THE REV. W. MILLER.

Mahanuddy River, 24 miles from Sumbulpore, Feb. 20th, 1877.

HERE we are on our return journey. We left Sumbulpore yesterday at nine a.m., exceedingly pleased and encouraged by our visit, and regretting our inability to occupy the station at once and permanently in the name of the Lord. The door is now wide open for us to enter, and many of the people, including most of the educated and influential babus of the place, as well as the highest Government officer and his excellent wife, are most desirous that we take possession at once. There is, perhaps, no place where Hindooism sits so lightly upon the people. The Brahmins on account of their vile deeds are a stench in the nostrils of all right-minded people. Altogether there seems to be a combination of most favourable circumstances in regard to the establishment of a Mission at Sumbulpore. The arrival of Christian teachers would be hailed with joy, and, with God's blessing, the fruit of their labours would soon be seen in the formation of a vigorous church, and various agencies for the spread of saving truth through-

* Continued from page 448.

out the length and breadth of this vast and inviting field. I mentioned in my last that it was arranged to have services in Oriya and English on the Lord's-day. Balaram Babu offered his house for the former; but as it was not large enough for the number expected to attend, we decided to meet in the large tiled-roofed market-house, in which were placed chairs, benches, and rugs. Soon after eight a.m. a congregation of nearly three hundred persons of all classes and ages assembled, and conducted themselves in the most quiet and orderly manner. The service was conducted just as in our chapel—singing, prayer, reading of Scriptures, and sermon. The latter was from Acts xvi. 30 and 31, and was as much as possible adapted to the peculiar circumstances of the congregation. The greatest attention was observed to the close, and no one until then attempted to move.

At three p.m. we attended the market, where at least three thousand persons were present. In addition to Oriyas, here we met with Khonds, Gonds, Coles, and other aboriginal tribes, nearly all of whom understood and spoke Oriya. There is a considerable number of the last-named in and near Sumbulpore; most of the servants and labourers belong to this class.

At five p.m. we assembled in the commissioner's catchery; he read the prayers, and Mr. Pike preached from Heb. vii. 25. Most of the European residents and several natives were present and seemed to appreciate the service.

Our boat hails from Sumbulpore, is thirty-four feet long by three and a half feet wide, about two feet deep, with a frail tattee roof. We have with us Doolie, Bancha, three boys, three boatmen, with most of our traps and small tent. My available space for sitting and sleeping is six feet by two feet. Brother Pike's compartment is of the same dimensions. In moving about or changing our position great care is required, as our craft is top heavy, and the sides only eight inches out of the water. We have to travel in this way some eighty-eight miles to a place named Dolepore, where we expect to find the *Herald* to take us on to Cuttack, and in which we shall have more roomy and comfortable quarters. Dolepore is the highest point of the Mahanuddy to which the Cuttack boats can come; thence the river abounds with rocks and boulders, with narrow dangerous channels, through which the current rushes with the greatest rapidity, making a loud noise and throwing up waves which remind you of the sea. The first fourteen miles after leaving Sumbulpore are marked by an almost uninterrupted succession of these dangerous channels. At times we seemed to be rushing to destruction, and awaited with shuddering expectation the signal of our boat being dashed to pieces against the rocks ahead, which, to the unpractised eye, blocked up the way, but were, to our surprise, invariably guided safely through by the skill and strong arms of our boatmen. Several times the bottom of our frail craft grazed rocks beneath, but happily we glided off and got safely through.

We have just passed four large boats of salt for Sumbulpore stopped by a policeman. Cholera, it appears, prevails at Beneka, lower down, and all boats passing up are kept in quarantine some days.

We are now passing many of the Beneka people, who through fear of the pestilence have fled from their homes, and are living in little huts, constructed of bamboos and branches of trees, on the river bank, some miles from their village. The children make very light of it, and seem to be thoroughly enjoying themselves in play and fun.

Since laying down my pen, we stopped at noon to cook and eat in the shade of a noble tamarind tree. Before resuming our journey, the bitter, hopeless wailing of a female (who, with her friends, was living in a hut nearly opposite us) assailed our ears; news of the death of some loved one in the village from which she had fled had probably just reached her. How touching! how full of despair the language addressed to the deceased—"Why did you leave me? Where are you gone? What shall I do? I shall never hear your voice or see your face again."

"Without hope in the world," is indeed painfully descriptive of the heathen of this land. Their shastres and teachers do not throw one ray of light, or give one spark of comfort, in reference to eternity. This is an aspect of Hindooism which I often advert to in preaching to the people, and contrast it with the "life and immortality brought to light by the gospel," and the blessed hope of the true Christian.

Letter from Rev. T. Bailey.

Piplee, September 22, 1877.

I RETURNED late last night from Pooree, having been there mainly for the purpose of registering a lease of the land for the site of the bungalow proposed to be built there, in which I was happily successful. The plot is small—100 feet square—but sufficient for the purpose, and the rental two rupees twelve annas per annum. The situation is admirably suitable for the purpose. It lies between the fisherman's village and the Government Inspection Bungalow, but is a little further from the sea than either of them, and considerably higher. It is in full view of the sea, and will catch every breeze, and nearly adjoins one of the made roads over the sands. Its proximity to the Inspection Bungalow will be a special convenience, as by the new rules of Government the missionaries are permitted to occupy the latter free of expence for a limited number of days, and so generally put up there. One of our own people has, moreover, been appointed to have charge of the Inspection Bungalow, and will be able to look after the materials for the new building as they are forwarded.

The movement, though so small, has awakened considerable interest in the town, and I was gratified to find among some of the most influential members of the native community a decidedly friendly feeling. Three native gentlemen holding good appointments under Government, came to visit me in the evening, and when I informed them that it was our desire to locate a native agent so as to occupy the station permanently, they were quite in favour of it. Another friend informed me of a piece of land within the town limits which would be eligible for building plots for a few Christian houses, and would himself be likely to be the most successful person in obtaining it for us. I have never known a conjunction of circumstances so favourable to our moving in the matter, and shall be much disappointed if some efficient action is not taken by the forthcoming Conference. We have, in my opinion, the *time*, the *place*, and the *man*, for a new aggressive movement fraught with promise to the Mission. It is not creditable to us as a Mission that a city of such supreme importance in the Hindoo world, and of such absorbing interest to the world at large, should be the scene of merely occasional and desultory effort, and I think the time has arrived when one if not two of our ablest native ministers should be permanently located there.

A casual remark by one of the babus impressed me more profoundly than ever with the sad fact that the whole country is "given up to idolatry." He had promised to help in the purchase of timber for the new bungalow, and on my inquiry whether a supply had not yet come down the river, he replied that the wood for Juggernath's car had not yet arrived, and this took precedence of all other, so that there was as yet no chance. How full of sad significance the statement which was to him, no doubt, most commonplace! In the whole supply of timber for the season, the post of honour must be conceded to that intended for the idol car.

My last letter would inform you that all the action taken in this matter has been with the consent and concurrence of the friends at Cuttack, and that we fully anticipate a favourable reply from the Home Committee.

The present extremely economical temper of the Indian Government is well illustrated in a case which occurred while I was at Pooree. The magistrate is sending a poor and friendless girl to the orphanage, and has obtained sanction for a maintenance allowance of *one rupee only per month till she is twelve years of age!* I trust that at least there will be an extension of the time if not an increase in the amount of the allowance at some future and more auspicious season.

Prices are still verging on the famine rate, and crops are failing sadly in large parts of the Pooree district. We are obliged to take special measures for helping our people, and the magistrate has applied to Government for a contribution of 10,000 rupees for famine relief.

Monday, 24th.—I wrote thus far on Saturday. This morning I have been reminded most painfully of the scenes of the famine eleven years ago. You may remember that Chimneh Jacheck has a paddy* store in our village, and he

* Paddy is rice in the husk

is now here on a visit for the purpose of selling off its contents; the rate is thirty-two seers per rupee,† which is nearly three times the usual price; but such is the crush of people to purchase even at this rate, that the tumult and confusion are indescribable, and there is no chance of their being a tenth of the quantity of grain that is required. It should be remembered that all who come to buy, do so with the money in their hands.

A Trip to Russel Condah.

BY REV. H. WOOD.

LAST Friday, July 20th, Mr. Pike and I returned from a visit to Russel Condah. The condition of the station and bungalow made a journey there necessary at an early date, and as I had had a severe illness a month before, we thought a run into the country might be attended with good results to me. We travelled by stages, taking two native preachers with us, and intending to spread the good seed by the way.

Our first stay was at *Ingilly*. It was night when we arrived; but early next morning we went to a village a mile away. The brethren were heard very well, and a few books were sold. There was one man in the crowd, a religious beggar, who appeared to be boiling over with rage. During the day we had conversation with three young brahmins who came to the bungalow. They evidently held the faith of their fathers with a loose grasp. One of them told us that the village schoolmaster was very much opposed to Christianity, and on some occasions had torn up Christian books in their presence. Afterwards we visited the master, and found him a proud brahmin, satisfied with his own religion; declaring that he had no need of any other salvation, having no sin and no sorrow, though the expression of his face gave the lie to his tongue.

In the evening we visited another village, where a car was being constructed for a festival to be held in a day or two. The brethren began to preach, and immediately an attempt was made to draw away the people by shouting and beating of drums. Under cover of this noise a cry was raised, "Behold, the god is calling!" Notwithstanding the people were kept, in the main, and afterwards a few books were sold. This finished the first day's work.

Next morning by half-past four we were on our way to *Aska*. We walked nine or ten miles through a beautiful district. As the day was breaking I saw a man come out of his mud hut, and heard him call upon his god. His prayer was nothing but "O Ram, Ram, Ram!" and I was forcibly reminded of our Lord's words in Matt. vi. 7 and 8. The same day I had some conversation with an intelligent brahmin, who gave me a specimen of his prayer, which was in no way superior, save in attitude. All that he said was, "O God, God, God!" At *Aska* there was a festival. We went in the evening, and met with a good deal of opposition. We took our stand near to the idol, led to the place by some who were not hostile to us. Notwithstanding the opposition, some books were sold, and we hoped that after the storm the seed would settle down quietly and germinate. Here was a Christian schoolmaster who had been baptized. He came to see us during the day, and stood by us in the bazaar. He is intelligent, and is exercising an encouraging and enlightening influence on a few young Hindoos, whom he hopes will by-and-bye come out and make an open profession of Christianity.

After sleeping soundly in a room worse than many English stables, we set off early next morning for Gungapore. Our way lay through a pleasing, fertile district. Some three miles from *Aska* we found a cave in a hill-side, where a few years ago lived a boishnob. The cave had been made more comfortable than many houses I have seen in this country. On leaving it, two or three men met us with the intelligence that they had just seen a bear, and had sent to *Aska* for a sahib to come and shoot it. On our return journey we saw the sahib, who told us the story of his adventures. The men drove the bear out from its ambush, but as soon as they saw it they ran for their lives, and left the sahib to take care of his own. British pluck stood its ground until the bear was

† Some others are selling at twenty-four seers the rupee.

within a few paces, when a ball from a single-barrelled Snider cut short its evil intentions and finished its career at once. There are many stories to be told about this Goomsoor district, most interesting round a camp fire, but unsuitable for the *Missionary Observer*.

At *Gungapore* there is a good traveller's bungalow, and we were glad under its shelter to find rest. After a short time brother Pike and the two native preachers went off in different directions to preach in the neighbouring villages.

The next day we arrived at *Russel Condah*. We spent the evening in exploring the place, and making arrangements for native and English services on the coming day (Sunday). Major Smith, the collector, freely offered us the use of the cutchery, and we had an encouraging number at the evening English service. Major Smith conducts worship every Sunday when he is able, and reads a sermon; but unfortunately they have to dispense with singing, and get this treat (?) only when they are visited by strangers like ourselves. In the evening we dined with a superintendent of police, who was just returned from the high Khond country. He told us that the region was very injurious to Europeans, and impossible for an English missionary to live there for many years. I asked him how it was then with the Government servants. He replied, "It is very injurious to us. And besides, our terms of service are short. We are not allowed to be in the hills more than seven months in one year, and we get a furlough in England every five years." I mention this for the sake of those at home who are still desirous to have a Khond Mission. If it were possible, I incline that way myself, and think still that by native agency we might do something for the Khonds. They are a spirited and active race, albeit they are somewhat wild, and have to be kept in check with the musket. All the Khond police that I saw were armed, and seemed to me much like a military force. *Russel Condah* has unfortunately been much neglected of late years, but it would be a great pity to give up the station; and as there is a prospect of a useful sphere there, we hope to visit it occasionally, and locate a native pastor and colporteur there. No wonder that the work at this place should have had such attractions for J. O. Goadby. But with our present strength it is simply impossible to follow it up along his line.

On the Monday we visited a large market six miles from *Russel Condah*, called *Bella Mutah*. Such a market is not to be seen in England. If *Leicester* market could be transferred to the middle of *Charnwood Forest*, there might be some resemblance. It was a very hot day, and very trying to our strength. Yet brother Pike managed to keep at work through the mid-day's heat. This was the more needful, because we had to return by four o'clock. There were from one to two thousand people there. Among these were a great many Khonds, so that our hope is that the seed sown may cover a large area in *Goomsoor*, and be carried right up into the hills. Many tracts and books were sold, and as opportunity occurred the gospel was preached. At night we returned to *Russel Condah*, thoroughly tired and well able to appreciate the evening's rest.

On the Tuesday two young men came to see us with respect to baptism. For the present we deferred their cases. Other matters were attended to, and in the evening we set out on our return journey. During the Sunday we were visited by a man from a village named *Pilepadda*, about ten miles on this side of *Russel Condah*. He was baptized some years ago by Mr. Taylor, and partook of the Lord's Supper with the Christians. His case was considered by the people of his village, and it was determined to retain him in caste, because he had only eaten "holy food." Most remarkable! and yet indicative of the spirit of caste, which struggles for existence, although its defences are being demolished. The next day, while I stayed at *Gungapore*, Mr. Pike and the two native brethren went to the man's village. They found him living in a good house, and apparently much respected by his neighbours. The old man was in comfortable and easy circumstances. His son had succeeded to his work, and although not equal to braving opposition, inclined to walk in his father's ways. His wife was a matronly old dame, who was leaning towards the Christian religion, and uneasy in her mind, because, as she said, she did not like the thought of being separated from her husband after death. As the brethren came away he sent a contribution to the *Berhampore* church—a thing which he did last year, I believe. If this were a platform instead of a letter, I should enlarge on this incident. Let us hope that the time is not far distant when a

man will not be compelled to leave his native place and join a Christian community, in order to be a known disciple of Christ. And then, as in this case, a salutary influence will be exercised, which will, in a quiet, leaven-like way, do much for the spread of our Lord's kingdom.

If I were to prolong my letter by further details of our return journey, it would, I fear, be inconveniently long; so here I will leave it, mentioning that we arrived at home on Friday night, benefited, we trust, by the change of work and scene.

Miscellanea.

AN ADMIRABLE BEGINNING.—Scarcely were the opening services of Westbourne Park Chapel over when your Secretary was applied to for "thirty-six missionary boxes, and a hundred collecting books." In a subsequent note his correspondent writes "we enrolled fifty collectors yesterday, and expect others." Signs, truly, these of an earnest church, as well as stimulants to increased life, power, and usefulness. "*Beginning at Jerusalem,*" and going "into all the world," is the true scriptural method of evangelistic work. Would that this spirit and plan pervaded all our churches. But some, alas! by waiting till they gain more strength for foreign work, are losing what little strength they had for work at home.

JUVENILE MISSIONARY HERALD.—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 11th. Let the correct address be given of the person to whom they are to be sent.

PHOTOGRAPHS OF MISSIONARIES.—Juvenile collectors who prefer them will be supplied with the photograph of a missionary at each annual meeting instead of the "Juvenile Missionary Herald" monthly.

THE ORISSA PULPIT.—In order that the friends of the Mission may form an idea of the kind of sermons preached by our native brethren in Orissa, we hope occasionally, to furnish sketches of their sermons. The January *Observer* will contain one by our able brother Makunda Das.

TODMORDEN, &c.—The annual services on behalf of the Foreign Mission were held in Burnley Valley and Todmorden, October 14th, 15th, and 16th. The Revs. I. Stubbins and W. Hill attended as deputation. The financial reports were very encouraging, especially considering the state of trade in the district. Shore, £16 19s. 1d.; Vale, £14 5s. 0d.; Olivet, £7 18s. 7d.; Lineholme, £14 10s. 0d.; Todmorden, Wellington Road, £44 7s. 1d.;

total £97 19s. 9d. The Wellington Road report was a fine example of a good organization, efficiently worked. The meetings were well attended, the sermons and addresses pointed and appropriate, and well adapted to animate to continued and even increased devotion to that noblest of all purposes, viz., the moral regeneration and elevation of the heathen world.

W. CHAPMAN.

SHEFFIELD.—The annual services were held at Sheffield, November 11th, and 12th. On Lord's-day morning and evening, sermons were preached in the Cemetery Road Chapel and Park Mission Rooms, by W. Bailey and W. Hill. In the afternoon the Juvenile Missionary Meeting was held—an excellent report was presented, and prizes were given to the three boys and three girls who obtained the largest sums. The total amount of the Juvenile contributions for the year is £68 16s. 11d. the largest amount, we believe, of any juvenile society in the denomination. For this noble sum we are indebted in no small measure to the earnestness of the Secretary, Mr. J. F. Hiller. Had every Sunday School but *one* man equally devoted the contributions to our Mission funds would be wonderfully augmented.

A DISTINGUISHED VISITOR'S OPINION OF THE ROME CHAPEL.—The Rev. Hugh Jones, Principal of the Baptist College, Llangollen, in an interesting letter to the *Baptist* thus writes of our Rome Chapel:—"While at Rome, I had the great pleasure of making the acquaintance of Messrs. Wall, Landels, and Grassi. In company with the Rev. James Wall and Mr. Thos. Cook, I went to see the Second Baptist Chapel in the 'Eternal City.' The structure is nearly ready, and it will be a beautiful chapel, having attached to it a pastor's residence, and several rooms necessary to carry on the work of evangelization at Rome. It reflects the highest credit upon all concerned, particularly upon Mr. Thos. Cook, to whose indefatigable energy, I believe, the enterprise more especially owes its success. May it be a chapel in which thousands of the Romans will be born again!"

Foreign Letters Received.

BERHAMPORE—H. Wood, Oct. 13.
J. G. Pike, Sept. 28.

CUTTACK—W. Brooks, Oct. 15.
PIPLEE—T. Bailey, Sept. 22.

Contributions

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

	£	s.	d.		£	s.	d.
Atlantic and St. Lawrence dividends	14	18	3	Queensbury	...	...	...
Alleghany Valley	34	9	1	Quorndon	...	...	21 9 3
New Zealand	6	3	5	Shore	...	...	4 6 9
Burton-on-Trent—on account...	30	0	0	Sutton Bonington	...	...	15 19 1
Hull—B. Baker, Esq., for three orphan children in the care of Mrs. Wood	10	16	0	Stoke-on-Trent—for W. and O.	...	...	0 16 3
Kegworth	11	13	8	Tarporley	...	...	2 2 7
Lineholme	14	2	6	Todmorden	...	...	56 7 6
Lydgate	7	1	1	Uttoxeter	...	...	43 6 1
Macclesfield	27	19	7	Vale	...	...	0 10 0
							13 5 0

FOR ROME CHAPEL.

	£	s.	d.
Mr. Hemming	5	0	0
Collected by Mr. Thomas Cook— Contributed by a Tourist Party after visiting the works of the Chapel— Rev. Hugh Jones, Principal of Llan- gollen Baptist College	1	0	0
Mr. Mountain, Broadmead Church, Bristol	1	0	0
Mr. Jas. Menzies, George Hotel, Melrose	1	0	0
Mr. Deakin, London	1	0	0
Mr. Sells,	0	10	0
Mr. L. Dobbin, jun., Cork	1	0	0
	5	10	0
Boys of first class Fuller Sunday School, Kettering	1	6	3
Mr. W. Barron, Borrowash	1	0	0
Mrs. Searle, Plymouth	1	0	0
Mr. Lambert, Old Radford, Notts.	1	8	0
Mrs. Hull, Leicester	1	0	0
Miss Hull,	0	10	0
Miss A. Hull,	0	10	0
	12	2	3

BURTON-ON-TRENT.

Public Collection after Signor Grassi's meeting	9	18	0
Mr. Hirst	2	2	0
Mr. Ellis	2	2	0
Mr. Jas. Bannister	2	2	0
Mr. Massey	1	1	0
Mr. Hardy	1	0	0
Miss Bailey	0	15	0
Mr. W. Poynton	0	10	0
Mr. Hunt	0	10	0
Mrs. Rowland	0	2	0
Collected by Mr. Roberts	1	0	6
	21	2	6
Acknowledged in Nov. <i>Observer</i>	20	0	0
Balance received	1	2	6
CHATTERIS	2	0	0
DEWSBURY	7	17	2
LANGLEY MILL.			
Mrs. R. Grainger	0	10	0
LOUGHBOROUGH—A Friend	0	10	0

	£	s.	d.
Collected by Mrs. Hudson—	1	15	0
Mrs. Hudson	...	...	0 10 0
Mr. J. Norton	...	...	0 10 0
A Friend	...	...	0 5 0
Mr. Varley	...	...	0 5 0
Mrs. Varley	...	...	0 5 0
C. F. Hawksley	...	...	0 5 0
Mrs. Turner	...	...	0 5 0
Mr. Hancock	...	...	0 5 0
Mrs. Knight	...	...	0 5 0
Middletown Pollard	...	...	0 5 0
Sums under 5s.	...	...	0 10 0
	5	0	0

NOTTINGHAM, BROAD STREET.

Mr. F. Hill	5	0	0
Mr. B. Smith	2	0	0
Mr. T. Goodliffe	1	0	0
Mr. H. B. Carter	1	0	0
Rev. J. Stevenson, M.A.	1	0	0
Collected by Miss Oldham	3	18	0
Miss E. Fisher	3	0	6
Miss E. Young	2	5	6
Mrs. Hunt	2	2	6
Mr. Wm. Harrison	1	19	6
Small sums	1	19	6
	23	5	6

NOTTINGHAM, MANSFIELD ROAD.

Collecting Cards—Miss Read	3	10	0
Miss G. Hill	2	13	0
Miss Rogers	3	10	0
	9	13	0

NOTTINGHAM, STONEY STREET.

Subscriptions from Sunday School	2	11	1
Miss Carver	0	12	10
Lucy Shipley	0	8	1
Mrs. Leighton	1	19	6

QUORNDON—A Friend	5	11	6
	0	5	0

UTTOXETER.

Mr. Dunningcliff	0	10	0
Small sums	0	16	6
	1	6	6

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